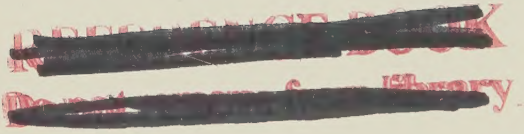

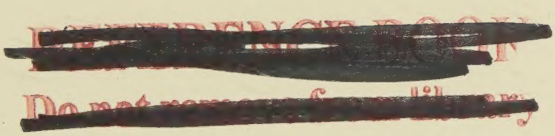

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THE

EPISTLES OF ST. PAUL

TO THE

CORINTHIANS

WITH CRITICAL NOTES AND DISSERTATIONS

By ARTHUR PENRHYN STANLEY, D.D.

DEAN OF WESTMINSTER

CORRESPONDING MEMBER OF THE INSTITUTE OF FRANCE

Fifth Edition

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PREFACE

TO

THE FOURTH EDITION.

With the exception of some few corrections and some abridgments in the Preface, this is a reprint of the third edition. To have reconsidered the details of the text in accordance with the progress of criticism in these later years would have been impossible for the Author and perhaps profitless for the reader.

Deanery, Westminster:
November 10, 1875.

PREFACE.

In many respects every commentary on the Epistles of St. Paul must traverse the same ground, and pursue the same plan. But, partly as a justification of entering afresh on a field so often trodden, partly as an explanation of the design of this work, it may be advisable briefly to state the peculiarities of the Apostle's argument generally, and of these two Epistles in particular, which I have endeavoured to bear in mind.

Unlike the style of regular treatises, the language of St. Paul's Epistles partakes in an eminent degree of the roughness and abruptness of the most familiar letters, whilst it also labours with the fervour and vehemence of the most impassioned oratory. Dictated for the most part, not written, his Epistles partake of the character of speeches rather than of compositions. He is in them the speaking Prophet, not the silent Scribe. He almost always conceives himself as 'present in Spirit;' as 'speaking' to his readers face to face; his Epistle, in his mind, becomes himself; and through it he appears among them as Elijah before Ahab, as himself before Felix. Every sentence is aimed at some special object —is influenced by some immediate impulse—is lit up by some personal joy, or darkened by some personal sorrow or apprehension. For this reason it is neces-

sary, beyond what is required in ordinary writings, to keep constantly before us both the Apostle and his readers ; what they expected from him, what he expected from them, and what was the mood or association with which he dictated, not merely the Epistle in general, but, so far as we can ascertain, each particular portion.

Further, the Apostle's style is of that irregular and complex kind which often requires an analysis of every particle of a sentence, in order to exhibit its structure and purpose. In some respects its outward aspect closely resembles that of two men, very different from each other and from him—Thucydides and Oliver Cromwell.[1] In all three there is a disproportion between thought and language, the thought straining the language till it cracks in the process—a shipwreck of grammar and logic, as the sentences are whirled through the author's mind—a growth of words and thoughts out of and into each other, often to the utter entanglement of the argument which is framed out of them. In the case of St. Paul, there are also peculiar forms of speech, which he finds it impossible to resist, and which whilst, from their frequent recurrence, they help to explain each other, almost always act with disturbing force on the sentences in which they occur. Such, for example, is his habit of balancing two parts of a sentence against each other—the joint product, as it were, of the Hebrew parallelism and the Greek syllogism or dilemma. Or again, the unexpected burst

[1] No Greek scholar need be reminded of the characteristics here intended in the style of Thucydides. No one who reads the speeches of the Protector (as edited by Mr. Carlyle) can fail to see what is intended in the case of Cromwell.

into doxology or solemn asseveration. Or the appropriation of the arguments of those against whom, or for whom he is pleading, to his own person—the 'transferring' to himself 'in a figure' what properly belongs to others. Or the long digressions, almost after the manner of Herodotus, suggested by a word, a reminiscence, an apprehension. Or the sudden rise into successive stages of flight, through the various stages of spiritual life, not halting till he reaches the throne of God; the exact image (if one may borrow an illustration from common literature) of the ascent of faith, so beautifully portrayed in Southey's description of the upward voyage of the Glendoveer to Mount Calasay.

Yet, further, it has been attempted to follow out, not only the train of argument and the construction of sentences, but the image presented by each separate word. Never was there a truer description of any style than that which Luther gives of the style of the Apostle: 'The words of St. Paul are not dead words; they are living creatures, and have hands and feet.' Each word has, as it were, a law, a life, a force of its own. It has grown up under the shade of some adjacent argument, or it has been tinged with the colouring of its Hebrew original, or of some neighbouring passage in the version of the Seventy, or has been animated with a vigour before unknown, through the Christian and Apostolical use to which it is now for the first time applied. And it propagates itself through new sentences, words, paragraphs, chapters, grown out of it as out of some prolific seed of the natural world.

Yet again, the arguments and words of the Apostle, unlike those of common writers, have furnished mate-

rials for systems, for opinions, for doctrines, for practices—sometimes rightly, sometimes wrongly deduced from them; but still so far connected with them, that the image of the Apostolical Epistles can never be complete, unless we note the associations with which the lapse of many centuries has invested them.

And, finally, there is hardly any considerable section of the Epistle that has not exercised some important influence, or contained some important lesson, for all the future history of mankind; some truth, which is here for the first time clearly set forth—some duty, which is here most energetically urged—some trait of the Apostle's character, which is here most completely illustrated.

So to draw forth the contents of the two Epistles has been my object in the following pages. To this object I have endeavoured strictly to confine myself. To enumerate the conflicting interpretations of each passage, except where the various interpretations themselves are necessary to represent the meaning or complete the history of the passage—to frame new systems from the text of the Apostle—or to justify and attack existing systems by his language—would have been to divert the attention from the very subject which requires the closest concentration. Such a course will, perhaps, disappoint some readers; but it is a course which may safely be left to vindicate itself. Not only must we remember, according to the old saying, that the Scripture is its own best interpreter; but also that, by being left to interpret itself, it actually yields new instruction which else would be lost or overlooked. To any one who thus carefully endeavours to reproduce 'the argu-

ment, the whole argument, and nothing but the argument' of the Apostle, the page, which before seemed dead and colourless, will be lit up at once by living pictures, by the lights and shades of many trains of complex thought, which belong strictly to its history, and can only be arrived at through a study of its history. Words and ideas which have often been confined to the use of particular sections or parties of the Church, when seen in their original meaning and connexion recover their independence, and once more have visibly a long race to run through the mouths of many generations. The direct, practical, personal application which the Apostle's arguments had, at the time when they were originally used, if at first sight it might seem to limit the universality of their meaning, on second thoughts opens, deepens, and widens their application a hundredfold, in proportion as we see the close connexion which they had with the practical life of man.

Thus much would apply to most, if not to all, of the Pauline Epistles. The two Epistles to Corinth have a special interest of their own. In the first place, they are, in one word, the *historical* Epistles. The First Epistle to Corinth gives a clearer insight than any other portion of the New Testament into the institutions, feelings, opinions of the Church of the earlier period of the Apostolic age. Written, with the exception of the two Epistles to Thessalonica, first of any of St. Paul's Epistles, and, so far as we know, first of any of the writings of the New Testament, it is in every sense the earliest chapter of the history of the Christian Church. The Second Epistle, though possessing less of general interest, is yet the most important document in relation

to the history of the Apostle himself. No other portions of the New Testament throw an equal amount of light at once on his personal character and feelings and on the facts of his life. The illustrations which the First Epistle furnishes of the general history of the Apostolical Church, the Second Epistle furnishes of the biography of St. Paul. Both these lessons it has been the purpose of the following pages to draw out as fully as possible.

It may be further remarked, that the two Epistles to the Corinthians disclose a remarkable passage in the Apostle's life, as a distinct whole. The incidents, on which the two letters turn, have a continuous interest —a beginning, middle, and end of their own. Something of the same kind may be seen in the Epistles to the Thessalonians, and also in the four Epistles of the Roman Imprisonment. But in none can we trace so clearly, as in the two successive addresses to Corinth, the fluctuations of feeling—the change of plan—the effect produced by the tidings from his converts on the Apostle—by the conduct and words of the Apostle on his converts. Writers of fiction sometimes tell their story through epistolary correspondence. The story of the real life of the Apostle is told through the medium of the two letters to the Corinthians ; and it has been here attempted to present that story in its different aspects, as it is gradually unrolled before our eyes.

The arrangement, which has been planned with a view to these several points, is as follows :

Each Epistle, and each Section of each Epistle, is prefaced by a statement of the circumstances necessary

to render intelligible the position which the Apostle takes up. Each Section, wherever the case admits of such a distribution, is followed by a statement of the results, either in Christian history or Christian truth, which that Section has contributed to establish. In some instances, as in the 11th, 12th, and 14th Chapters of the First Epistle, these remarks have necessarily assumed the form of distinct Essays on the several subjects of the Apostolical Eucharist and Worship, and the Gifts of the Spirit. But, as a general rule, they are confined to the especial object of each particular argument.

To each Section I have attached a Translation and appended a Paraphrase of its contents. For the principle on which the Translation is made, I refer to the note at the end of the Preface. The Paraphrase is intended to bring out the meaning of the respective Sections, as explained in the preceding annotations. The risk, thus incurred, of diluting, and, it may be feared, at times lowering the dignity and simplicity of the original, is obvious. But the convenience of presenting the argument in a brief summary is such as to overweigh the contrary disadvantages.

In the Notes, I have, as a general rule, given only such quotations as seemed absolutely needed to establish the points in question ; and have also excluded all reference to individual commentators. It will, of course, be understood that, so far as they were known to me, they have all been consulted ; and it is hoped that no interpretation of a passage has been rejected or adopted, without due consideration of the arguments that have been urged for or against it. Special explanations or annotations are mentioned only in the following cases :

namely, where the interpretations have in themselves a distinct historical value, as representatives of great schools of theology, or where, as often in the case of Bengel, the wisdom or beauty of their expression demands a distinct record ; or finally, where the works referred to are repertories of quotations from Jewish or classical authors, as in the case of Wetstein, Schöttgen, Lightfoot, and Heydenreich.[1]

The genuineness of these Epistles has never been disputed ; and, as the internal evidence is a sufficient guarantee of that genuineness without any external support, it is needless to say more on this subject than to point out the great interest, attaching to two absolutely undisputed documents of such importance to the history of the period. Whatever facts or statements are proved by these Epistles, will be accepted as proved by the severest criticism that has ever been applied to any ancient remains of whatever kind.

The Text is that which Lachmann has published as the nearest approach to the authentic text of the first three centuries. The grounds for preferring his text to any other are elsewhere stated.[2] It may be enough here to observe, that whilst, on the one hand, the differences between this and the Received Text very rarely affect the sense, on the other hand, they materially increase the force and simplicity of the style ; and it

[1] Most of the commentaries on the Epistles to the Corinthians are contained in the great collections, ancient and modern, of annotations on the New Testament. The special writers on these two Epistles are few in number,—Heydenreich, Billroth, Osiander, Meyer, and Reiche, in Germany, are the most important. To these I would add a MS. commentary on a large portion of these Epistles by Mr. Bonamy Price, to which I had the advantage of access several years ago, when I first undertook this work.

[2] See Professor Jowett's Preface to the Epistles to the Thessalonians.

is this consideration which to one unskilled in MSS. is the most convincing proof of their antiquity. There is a rudeness in form, an abruptness in construction, a vivacity in expression, which convey an irresistible impression of primitive originality, analogous to that which is produced by an ancient edifice compared with a modern imitation.

The variations in the Received Text[1] are inserted at the foot of the Text, with the exception of such as are of perpetual recurrence (such as οὕτω for οὕτως, and ἐστίν for ἐστί before vowels). In the Commentary they are only noticed in cases either where the authority is nearly equal, or where they suggest some general remark.

For the sake of understanding the occasional references to the MSS., as well as with the view of giving in a concise form the basis of the Text which has been followed, it may be as well to extract from the prefaces of Wetstein, Tischendorf, and Dean Alford, in their respective editions of the New Testament, the names of the chief MSS. on which the Greek text of the Epistles to the Corinthians is founded.

The two Epistles to the Corinthians are contained, with more or less completeness, in about twelve uncial MSS. written between the 4th and 9th centuries.

At the close of the Second Epistle I have subjoined, in an Appendix, the apocryphal correspondence between the Corinthians and St. Paul, preserved in the Church of Armenia.

In the Authorised Version of 1611, the Epistles

[1] The only important variations are those in 1 Cor. vii. 5, 33, ix. 15, xiii. 3, xv. 51; 2 Cor. x. 12, xii. 1.

were translated by the Fifth out of the Six Companies or Committees appointed for the whole work. It consisted of seven persons, Dr. Barlow, Dr. Hutchinson, Dr. Spencer, Mr. Fenton, Mr. Rabbett, Mr. Sanderson, Mr. Dakins; each of whom translated a part, to be submitted to the revision of the whole Committee.

To which of these, therefore, the translation of the Epistles to the Corinthians in its present form is to be ascribed, cannot now be ascertained. But inasmuch as the version of these Epistles in 1611, in common with that of the whole Bible, was professedly based on the 'Bishops' Bible' of 1568, and inasmuch as the alterations from that earlier Version are very slight, the virtual translators of the Epistles to the Corinthians, as we now have them, are those who were concerned in that work in the reign of Elizabeth. Of these, the name of the translator of the First Epistle is learned from the initials affixed, G. G. —Dr. Gabriel Goodman, Dean of Westminster. The Second Epistle having no such marks, its translator is not known.[1]

I have given here the text of the Authorised Version, with such corrections only as were required for the sake of more faithfully representing the sense of the original.

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[1] See 'The English Hexapla,' pp. 143, 156.

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INTRODUCTION

TO THE

FIRST EPISTLE TO THE CORINTHIANS.

Corinth at the period of the Epistles.

Corinth, at the time of the Christian era, was very different from the city of which we read in the narratives of Thucydides and Xenophon. The supremacy which had been enjoyed at earlier periods of Greek history by Argos, Sparta, Athens, and Thebes, in turn, had, in the last stages of that eventful drama, come round to Corinth, often before the ally and rival, but never till the last years of its independent existence the superior, of the other Grecian commonwealths. When the native vigour of the other states of Greece had been broken by the general submission to Alexander and his successors,[1] Corinth rose at once to that eminence which the strength of her position as the key of the Peloponnesus, and the convenience of her central situation for purposes of communication and commerce, would naturally have secured to her. Accordingly, the last glory of the Martinmas summer of Greece, in the days of the Achæan League, was shed almost exclusively on Corinth.[2] Here the nominal independence of the Greek nation was proclaimed by Flamininus. Here also descended the final blow by which that show of freedom was destroyed by Mummius. The greatness of the closing history of Corinth is best attested by the greatness of its fall. The triumph of Mummius was the most magnificent which the temple of Capitoline Jove had ever

[1] An excellent description of the state of Corinth at this period is to be found in Leake's Morea, vol. iii. c. 28. Compare also the quotations from classical authors in Wetstein's Notes on 1 Cor. i. 1; the Life and Epistles of St. Paul, by the Rev. W. J. Conybeare and the Rev. J. S. Howson, vol. i. ch. 12; and the article 'Corinthus' in Dr. Smith's Dictionary of Greek and Roman Geography.

[2] 'Corinthus totius Græciæ lumen.'—*Cic. pro Leg. Man.* 5. 'Achaiæ caput, Græciæ decus.'—*Florus*, ii. 16, 1.

witnessed. As a storehouse of Grecian art and civilisation, it seems to have been held equal to Athens itself. For months and years it became the quarry from which the Roman nobles adorned their villas with marbles, paintings, and statues. The mass of gold, silver, and bronze, melted down in the general conflagration, was so great that the rich material formed from it was currently known in the empire under the name of 'Corinthian brass.' A still stronger proof of the importance of the city was furnished by the precautions which the conquerors took against its again becoming the centre of that national life of which it had been the last home. The inhabitants were entirely disarmed, and, for a hundred years, it was literally a city of ruins.

The recollection of its greatness in the last days of Greece, as well as the natural advantages of its situation, caused Julius Cæsar to select it as the site of a Roman settlement, which he established under the title of 'Colonia Julia Corinthus,' or 'Laus Juli Corinthus,' in the same year (B. C. 46) in which, in pursuance of his usual policy, he founded a similar colony at Carthage. This 'New Corinth' accordingly became, like its predecessor, but by a more direct and formal acknowledgment, the capital of the whole of the southern division of the Roman province of Greece, known by the name of 'Achæa;' in other words,—inasmuch, as this southern division comprehended the whole country south of Thessaly, and as the northern division of 'Macedonia' had never imbibed thoroughly the spirit of Grecian culture,—the capital of Greece itself.

Corinth, the capital of Greece.

This peculiarity in the political position of Corinth, which aturally drew the steps of the Apostle to its walls, lends a special interest to the two Epistles addressed to its inhabitants. When labouring there, he was labouring not merely for Corinth, but for the great people of which it was now the representative; the Epistles which he wrote to the Christians of Corinth were in fact—as is implied in the opening[1] of the second—Epistles to the whole Greek nation: they included within their range not merely Corinth the capital, but Athens the university, of Greece; and spoke not only to those who had listened to him in the house of Justus and Gaius or the synagogue of Crispus,

[1] 2 Cor. i. 1: 'The church of God which is at Corinth, with all the saints which are in all Achaia.'

but to those who had heard him beneath the shade of the Acropolis or on the rock-hewn seats of the Areopagus. Most of the Churches to which his Epistles were written, although nominally Gentile, were communities in which the Jewish element was predominant, or exposed to influences which rendered his notice of it predominant. The First Epistle to Corinth, alone of the larger Epistles, addresses itself to a Church where the Gentile element is stronger than the Jewish; or, at least, where Christianity is expressly exhibited in its relation to the feelings, customs, and difficulties, not of Jewish, but of Gentile Christians.

The Corinthian Church, the chief example of a Gentile Church.

The importance with which these Epistles are thus invested is evident. Greece, indeed, was now a subject-province without life or energy of its own; Grecian religion and philosophy were very different from what they had been in the days of Pericles; the illustrations of these Epistles have to be sought, not from Plato, but from Plutarch; not from Sophocles, but from Meander; not from the unadulterated purity of Athenian taste and knowledge, but from the mixed populations and mixed belief of a degenerate race, bound together under the sway of the proconsul Gallio. Still, with every drawback, we are here allowed to witness the earliest conflict of Christianity with the culture and the vices of the ancient classical world; here we have an insight into the principles[1] which regulated the Apostle's choice or rejection of the customs of that vast fabric of heathen society which was then emphatically called 'the world;' here we trace the mode in which he combated[2] the false pride, the false knowledge, the false liberality, the false freedom, the false display, the false philosophy to which an intellectual age, especially in a declining nation, is constantly liable; here, more than anywhere else in his writings, his allusions and illustrations are borrowed not merely from Jewish customs and feelings, but from the literature, the amusements, the education, the worship, of Greece and of Rome.[3] It is the Apostle of the Gentiles, as it were, in his own peculiar sphere, in the midst of questions evoked by his own

[1] See 1 Cor. v. 1–10; vi. 1, 10, 12; vii. 12–24; viii. 1–13; ix. 21, 22; x. 20, 21; xi. 2–16. The grounds of these allusions, and of all which follow, will be explained in the notes on the Epistles.

[2] See i. 17; iii. 4, 18–23; iv. 7–13; vi. 4, 12–20; viii. 1–7; x. 1–15, 23–33; xii. ; xiv. ; xv. 35–41.

[3] See iii. 1, 2, 13; iv. 9, 13; ix. 24–27; xi. 14; xii. 12–26; xv. 31, 33; 2 Cor. ii. 14–16; v. 10.

peculiar mission, watching over churches of his own creation; 'if not an Apostle to others, doubtless to them,'[1] not pulling down, but building up, feeling that on the success of his work then, the whole success and value of his past and future work depended. 'The seal of his Apostleship were they in the Lord.'[2]

From this general character of the Church of Corinth, we may now descend into the minuter details, which illustrate more particularly the circumstances under which the First Epistle was written. The outward aspect which the city of Corinth presented at the time of St. Paul is well known. From the summit of the Acrocorinthus, or huge rocky hill at the foot of which the town was situated, the eye takes in at a glance, what is slowly conveyed by books, the secret of its importance, as in classical, so also in sacred history. To the right and to the left extend the winding shores of the 'double sea,' whose blue waters, threading their way through islands and promontories innumerable, open to east and west the communication which made it once and again the natural resting-place in the Apostle's journeys. From that little bay at Cenchreæ he was to take his departure from Ephesus and Jerusalem; up the course of that western gulf lay the direct route to Rome and to the far West, which even now he hoped to follow, and along which, at his second visit, he sent his Epistle to the Romans. In front lie the hills of northern Greece; and on the coast of Attica, discerned by the glitter of its crown of temples, the Acropolis of Athens, the last scene of St. Paul's preaching before he crossed the Saronic gulf. Behind rise the mountains of Peloponnesus, the highlands of Greece; into their remote fastnesses there was no call for the Apostle to enter; and accordingly, in the city which guards their entrance, we see, in all probability, the southernmost point of his future travels. What was the appearance of the city itself we know to a certain extent from the detailed description of it by Pausanias one hundred years later. At present one Doric temple alone remains of all the splendid edifices then standing; but the immediate vicinity presents various features to which the Apostle's allusions have given an immortal interest. The level plain, and the broken gullies of the isthmus, are still clothed with the low pine, which can still be identified by its modern name (πευκή),[3] from whose branches

Outward appearance of Corinth.

[1] 1 Cor. ix. 2.
[2] Ibid.
[3] See Sibthorpe's Flora Græca, vol. x. p. 39, pl. 949.

of emerald green were woven the garlands for the Isthmian games, contrasted by the Apostle[1] with the unfading crown of the Christian combatant. In its eastern declivities are to be seen the vestiges of that 'stadium,'[2] in which all ran with such energy as to be taken as the example of Christian self-denial and exertion. On the outskirts of the city may be traced the vast area of the amphitheatre,[3] which conveyed to the Corinthians a lively image of the Apostle's 'fighting with beasts,'[4] or of his 'being set forth as the last in the file of combatants appointed unto death,' a 'spectacle to the world, to angels, and to men.'[5] Around stood the temples resting on their columns—columns of the 'Corinthian order' which made the name of 'Corinthian buildings' (Ephyrææ ædes) proverbial for magnificence; and which, standing as they did in their ancient glory amidst the new streets erected by Cæsar on the ruins left by Mummius, may well have suggested the comparison of the 'gold, silver, and precious "marbles,"' surviving the conflagration in which all meaner edifices of wood and thatch had perished.[6]

Internal condition of Corinth.

It is not so easy to imagine the internal as the external aspect of the city. That it was again a flourishing town is clear. The commerce which had been suspended during its century of desolation, had now had nearly another century to recover itself; and the attempt of Nero to dig a canal through the isthmus, very nearly about the time of the Epistle, shows the importance attached to it as an emporium between the East and West.

Greek civilisation.

The Isthmian games, too, which even during the time of its desertion had still been celebrated under the charge of the neighbouring state of Sicyon, attracted many strangers to the spot every alternate year, and were afterwards continued even down to the time of Julian.[7] Though less remarkable for its wealth than in its earlier days, it must have been conspicuous, as is

[1] 1 Cor. ix. 25.

[2] 1 Cor. ix. 24, 'race.' Leake's Morea, iii. 286.

[3] 1 Cor. iv. 9. The remains of the theatre are close to the stadium. (Leake's Morea, iii. 286.) Those of the amphitheatre are nearer to the forum. (Ib. 244.) Its area is 290 feet by 190, i.e. considerably larger than that of Verona. At one end are the remains of a subterraneous entrance for wild beasts or gladiators. As Pausanias does not mention it, it may be later than the time of the Apostle.

[4] 1 Cor. xv. 32.

[5] 1 Cor. iv. 9.

[6] 1 Cor. iii. 12. See Paus. Cor. i. 3; ii. 7. Heydenreich, Prolegom. in Ep. I. ad Cor. p. vii.

[7] Paus. Cor. 2. Libanius, D. xxv.

implied in various passages in these Epistles,[1] amongst the poverty-stricken towns of the rest of Greece.[2] With the confluence of strangers and of commerce, were associated the luxury and licentiousness which gave the name of Corinth an infamous notoriety,[3] and which, connected as they were in the case of the Temple of Aphrodite with religious rites, sufficiently explain the denunciations of sensuality to which the Apostle gives utterance in these Epistles[4] more frequently and elaborately than elsewhere. On the other hand, it was celebrated for maintaining the character of a highly polished and literary society, such as (even without taking into account its connexion with Greek civilisation generally) furnishes a natural basis for much both of the praise and blame with which the First Epistle abounds, in regard to intellectual gifts.[5] 'At Corinth, you would learn and hear even from inanimate objects' —so said a Greek teacher within a century from this time— 'so great are the treasures of literature in every direction, wherever you do but glance, both in the streets themselves and in the colonnades: not to speak of the gymnasia and schools, and the general spirit of instruction and inquiry.'[6]

Foreign elements.

Thus far it was merely the type of a Greek commercial city, such as might have existed in the earlier ages of Grecian history. But the elements of which its population was composed were, in great part, such as Periander would have been startled to find under the shadow of his ancient citadel. The Greek language here, as elsewhere in Greece and in the East generally, was, except on coins and in legal documents, the general medium of communication. But to many of the Corinthians, as to the Apostle himself, it was doubtless an acquired tongue. The new inhabitants, to the Romans at least, were known by a new name, to distinguish them from the old Greek inhabitants; not 'Corinthii,' but

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[1] 1 Cor. iv. 8; xvi. 2; 2 Cor. viii. 2, 10; ix. 2, 5–11.

[2] Lucian introduces Mærichus as *τὸν πλούσιον, τὸν πάνυ πλούσιον, τὸν ἐκ Κορίνθου, τὸν πολλὰς ὁλκάδας ἔχοντα, οὗ ἀνεψιὸς Ἀριστέας, πλούσιος καὶ αὐτὸς ὤν.—Dial. Mort.* xi. 1. See also the passages from Aristides and Alciphron, quoted by Wetstein on 1 Cor. i. 2.

[3] In the words *Κορινθιάζεσθαι, Κορινθία κόρα*, &c. It is needless to refer more particularly to the numerous passages quoted at length in Wetstein on 1 Cor. i. 2, from Aristophanes, Plato, Cicero, Strabo, Dion, Chrysostomus, Athenæus, Lucian, and Eustathius.

[4] 1 Cor. v. 1; vi. 9-20; x. 7, 8; 2 Cor. vi. 14–vii. 1.

[5] 1 Cor. i. 22–ii. 16; i. 4, 5; iv. 7, 8; viii. 1; x. 15; xiii. 1–9; xv. 35.

[6] Aristides in Neptun. p. 23, in Wetstein on 1 Cor. i. 2.

'Corinthienses.'[1] The settlement of Cæsar consisted not of native Greeks, but of foreigners;[2] some, doubtless, were Italians, descendants of the first colonists from Cæsar's army.[3] But most even of the original settlers were freedmen;[4] and with this agrees the fact that the Corinthian names which occur in the New Testament[5] are mostly such as indicate a servile origin. It is also probable that the much closer intercourse between Greece and the East, which had been brought about by the conquests of Alexander, would make itself especially felt in a commercial city like Corinth. The Orontes (to use the expression of Juvenal) would certainly have mixed its waters with those of Pirene before it was finally blended with the Tiber. And at this moment there was a reflux of the Jewish population from Rome back towards the East, in consequence of the decree of exile lately published by the Emperor Claudius.[6] A Jewish synagogue existed with its rulers; and it is evident that the Apostle's converts were familiar with the phraseology of the Old Testament. Even of those who appear as bearing distinctly Greek or Roman names—Erastus, Sosthenes, Crispus, and Justus—two at least were Jews, and one a proselyte. Situated as it was, half-way between Rome and Ephesus, men of all nations seem to have been constantly passing and repassing to one and the other through Corinth. Aquila of Pontus, with his wife Priscilla, are heard of now at Rome,[7] now at Corinth,[8] now at Ephesus.[9] Phœbe of Cenchreæ goes without difficulty from Corinth to Rome.[10] Fortunatus, Achaicus, and Stephanas went from Corinth to visit the Apostle at Ephesus.[11]

[1] Festus: '*Corinthienses* ex eo dici cœperunt, ex quo coloni Corinthum sunt deducti, qui antea *Corinthii* sunt dicti.' This was after the analogy of *Hispanienses* and *Hispani*, *Siculienses* and *Siculi*. In Greek the distinction was not made, else the Epistles would have been addressed *πρὸς Κορινθιεῖς*. There is not the least reason to infer from this, or from any other of the facts here mentioned, that Latin was habitually spoken at Corinth; and the whole structure of the Epistles repels such an hypothesis.

[2] Paus. Cor. 2: *Κόρινθον οἰκοῦσιν οὐδεὶς τῶν ἀρχαίων—ἔποικοι δὲ ἀποσταλέντες ὑπὸ Ῥωμαίων.*

[3] *τὸ στρατιωτικόν.—Plut. Cæsar.* c. 5.

[4] Strabo, viii. 520 A.: *πολὺν δὲ χρόνον ἔρημος μείνασα ἡ Κόρινθος ἀνελήφθη πάλιν ὑπὸ Καίσαρος τοῦ θεοῦ διὰ τὴν εὐφυΐαν ἐποίκους πέμψαντος τοῦ ἀπελευθερικοῦ γένους πλείστους.* He visited Corinth just after the settlement.

[5] 1 Cor. i. 14, 16; xvi. 17; Rom. xvi. 21–23; Acts xviii. 8, 17.

[6] Acts xviii. 2.

[7] Rom. xvi. 3, 4.

[8] Acts xviii. 1, 2.

[9] 1 Cor. xvi. 19.

[10] Rom. xvi. 1.

[11] 1 Cor. xvi. 17.

Such was the city of Corinth at the time when the Apostle entered its walls. From the wealthy and luxurious inhabitants themselves that visit could have attracted but little attention. A solitary Eastern traveller (for St. Paul was alone[1] when he arrived) would be lost at once in the constant ebb and flow of strangers crossing each other at the Isthmus. But by the Apostle his arrival must have been regarded as of supreme importance. It was the climax, so to speak, of the second, and in some respects the greatest, of his journeys. On his previous voyage he had been accompanied by Barnabas and Mark, both closely connected with the parent Church at Jerusalem, and Barnabas possessed of an authority, outwardly at least, hardly inferior to his own. Now, for the first time, he had left Antioch completely independent; Silas and Timotheus were subordinate to him, not he in any sense to them; the world was all before him where to choose, and he was evidently determined to press on as far as the horizon of his hopes extended. These hopes were, indeed, even then confined to Asia Minor: but, when thrice overruled by preternatural intimations,[2] he at last took the resolution—memorable for all time—of crossing over into Europe. It would seem as if, from the first, he had resolved to reach Corinth. The whole tone of the narrative is that of an onward march; and, although his departure from most of the Macedonian cities was hastened by the violence of the Jewish residents, it is obvious that he was proceeding gradually southward; and when he arrived at Athens, he paused there, not as a final resting-place, but merely to wait for Silas and Timotheus,[3] and at last, impatient of the delay,[4] took his departure and arrived at Corinth. Here was the capital of Achaia, and beyond this, so far as we know, he never advanced. Here, not for a short period of three weeks (as mostly heretofore), but for a time, hitherto unparalleled in his journeys, of a year and a half, he found his first Gentile home.

Arrival of St. Paul.

In Corinth, as elsewhere, he first turned to his own countrymen. The house of Aquila and Priscilla, always open to strangers,[5] provided him with an abode;[6] and there, in company with them, according to the rule which he had already adopted in Macedonia,[7] he maintained himself by manual labour in the

[1] 1 Thess. iii. 1.
[2] Acts xvi. 6, 7, 10.
[3] Acts xvii. 15, 16.
[4] 1 Thess. iii. 1.
[5] 1 Cor. xvi. 19; Rom. xvi. 5.
[6] Acts xviii. 2, 3.
[7] 1 Thess. ii. 9.

trade of tent-making, which he had learned in his childhood in his native city; and his frequent allusions to it imply that his appearance at Corinth in this capacity left a deep and lasting impression. For some weeks he taught in the synagogue, apparently as a Jew; warned, perhaps, by his experience in the northern cities, of the danger of exciting an opposition from the Jews before he had established a firm footing. But, on the arrival of his two companions from Macedonia, probably with the tidings of the zeal of the Thessalonian Christians, which incited him to write to them his two earliest Epistles—he could no longer restrain himself, 'he was pressed in the spirit,' and 'testified to the Jews that Jesus was the Messiah.'[1] Instantly the same hostile demonstrations, the same burst of invective,[2] which he had encountered at Thessalonica and Berœa, broke out in Corinth also. But he was now determined to stand his ground; and, instead of giving way to the storm and leaving the place, he fulfilled the precept of the Gospel,[3] partly in the letter, partly in the spirit; he stood up in the synagogue, and, in the face of his indignant countrymen, shook out from his robes the dust, not of the city, where he determined now more than ever to remain, but of the synagogue, which he was determined now finally to abandon, and, leaving the responsibility on themselves, declared his intention of 'going henceforth to the Gentiles.' He had not far 'to go.'[4] Hard by the synagogue itself was the house of a proselyte, Justus, which he turned immediately, so to speak, into a rival synagogue. His congregation consisted partly of the Jews who were struck by his teaching, amongst whom was to be reckoned Crispus, the ruler of the synagogue, whom he baptized with his own hands.[5] But it included the increasing number of Gentile converts, amongst whom the household of Stephanas were the earliest. In the midst of this mixed audience he 'sat,'[6] after the manner of the Rabbis, and taught with unabated fervour 'the Cross of Christ.'[7] The only further interruption which he sustained from the hostility of his countrymen, was the tumult, headed by Sosthenes, the successor of Crispus: but this was baffled by the imperturbable indifference of the proconsul Gallio, who, in accordance with the

Teaching of St. Paul.

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[1] Acts xviii. 5.
[2] *ἀντιτασσομένων, βλασφημούντων.* Acts xviii. 6.
[3] Matt. x. 14.
[4] *πορεύσομαι.* Acts xviii. 5.
[5] 1 Cor. i. 14.
[6] *ἐκάθισε.* Acts xviii. 11.
[7] 1 Cor. ii. 2.

principles of the Roman law, as well as with the philosophical calmness of his own disposition, positively refused to hear a case which appeared to him not to fall within his jurisdiction.[1]

Importance of the crisis.

How critical this epoch was considered in the Apostle's life, is evident from the mention of the vision which appeared to him on the night of his expulsion from the synagogue, in which the Lord exhorted him to lay aside all fear, and to speak boldly. The promise to the original Apostles, 'I am with you,' was distinctly addressed to him, combined with the declaration that the reward of his labour would be great—'for I have much people in this city.'[2] The language used in the vision implies both the anxiety under which he laboured, and the importance of his not giving way to it; as though he felt that he was now entering on a new and untried sphere, and needed special support to sustain him through it.

Effect of his teaching.

That the result justified the experiment is known to us from the First Epistle. To a degenerate state of society, such as that which existed in the capital of Greece at that time; to a worn-out creed, which consisted rather in a superstitious apprehension[3] of unseen powers than in any firm belief of an overruling Providence; to a worn-out philosophy which had sunk from the sublime aspirations of Plato and the practical wisdom of Aristotle into the subtleties of the later Stoics or Epicureans; to a worn-out national character, in which little but the worst parts of the Greek mind survived,—the appearance of a man thoroughly convinced of the truth of his belief, dwelling not on rhetorical systems, but on simple facts, and with a sagacity and penetration which even the most worldly-minded could not gainsay, must have been as life from the dead. There were some converts[4] doubtless from the wealthier citizens; but the chief impression was produced on the lower orders of society: 'not many mighty, not many noble, not many wise,'[5] but slaves and artisans formed the class from which the Christian society at Corinth was mainly drawn.

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[1] See the description of his character in the quotations in Wetstein on Acts xviii. 12.

[2] Acts xviii. 10.

[3] See the sketch of Paganism, in the first chapter of Neander's History of the Christian Church.

[4] So Erastus the treasurer of the city, *οἰκονόμος τῆς πόλεως* (Rom. xvi. 23), and Crispus, the president of the Jewish synagogue (Acts xviii. 8; 1 Cor. i. 14), are mentioned by name. Compare 1 Cor. xi. 22; vii. 30, 31; and xvi. 2; 2 Cor. ix. 7, 10.

[5] 1 Cor. i. 26.

Through all these converts ran the same electric shock; they became a distinct body, separate from their countrymen and neighbours, and in their own persons they exhibited the most remarkable outward proof of the reality of their conversion; not, indeed, by their altered lives, for in this respect they were often greatly deficient, but by the sudden display of gifts of all kinds, such as they had either not possessed before or possessed only in a much lower degree. To the Apostle himself they looked with a veneration which must have been long unknown to any Grecian heart. No other Christian teacher had as yet interfered with his paramount claim over them; he was 'their father;'[1] and by his precepts[2] they endeavoured to regulate the whole course of their lives.

His removal to Ephesus.

It was after eighteen months' residence amongst such followers that the Apostle took his departure from the port of Cenchreæ for Ephesus. This great city now became his home even more than Corinth had been before. Thither he returned, after a short interval spent in Judæa,[3] and followed nearly the same plan as that which he had adopted at Corinth; first trying to establish his footing in the synagogue, and then erecting a separate school or synagogue in the house of one of his converts. Thus passed away three years from the time of his departure from Corinth. Towards the end of this period he received accounts which greatly agitated him. The Corinthian Church, like almost all the early Christian societies, combined two distinct elements: first, that consisting of Jews or of proselytes, formed from the class which the Apostle had originally addressed, and therefore exercising considerable influence over the whole body of which it was the nucleus; secondly, the mass of Gentile converts which sprang up during the latter stages of the Apostle's preaching, and which at Corinth, from the peculiar circumstances of the case, must have much outnumbered the others.[4] While St. Paul remained at Corinth, the jealousy between these two sections of the Church had lain dormant; but when he was removed, their animosities, encouraged no doubt by the factious spirit so inveterate in the Greek race, burst forth; and the Christian community was divided into various parties, formed by the various crossings

Disorders of the Corinthian Church.

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[1] 1 Cor. iv. 14, 15; 2 Cor. xi. 2.
[2] παραδόσεις. 1 Cor. xi. 1.
[3] Acts xx. 31.
[4] See 1 Cor. xii. 2.

of these two main divisions. The Gentile party was in the ascendant, both from their superior numbers, and also from the as yet undiminished influence of the Apostle. But, whether from the visit of Peter and 'the brethren of the Lord,'[1] or teachers preaching in their name, or from some unknown cause, the Jewish party,[2] after St. Paul's departure, gained sufficient ground to call themselves by a distinct name, and to impugn his authority, first covertly,[3] and then a few months later, openly and vehemently.[4] In the interval between his first and second visit to Ephesus, the Corinthian Church had also received the instructions of the great Alexandrian teacher Apollos, who had been sent thither by Aquila and Priscilla; and his name thus had become a rallying point for one section of the Church,—probably that which hung halfway between the extreme Jews and the extreme Gentile party. Apollos himself had left Corinth, and returned to Ephesus;[5] but his partisans still continued to foment the factions. To the evils of this party spirit was added the tendency of the Gentile faction to carry their views of freedom to the extreme of license. The profligacy which disgraced the heathen population of Corinth was not only practised, but openly avowed, by some of the advocates of Christian liberty.[6] The disputes were carried to such a pitch, and the boundaries between the heathen and Christian parts of the community were so little regarded, that lawsuits between Christians were brought into the Roman and Greek courts of Justice.[7] The sacrificial feasts were attended without scruple, even when held in the colonnades of the temples.[8] The Christian women threw off the head-dress which the customs of Greece and of the East required:[9] the most solemn ordinance of Christian brotherhood was turned into the careless festivity of a Grecian banquet.[10] And even the better points of their character, which had formed the basis of the Apostle's commendations and of their own advance in Christian knowledge and power, had been pushed to excess. The strong taste for intellectual speculation, which three centuries of political servitude had not been

[1] 1 Cor. ix. 5.
[2] The more detailed representation of this party is reserved for the notes on 1 Cor. i. 10, and the Introduction to the Second Epistle.
[3] 1 Cor. ix. 1–5.
[4] 2 Cor. x.–xii.
[5] 1 Cor. xvi. 12.
[6] v. 1; vi. 10.
[7] vi. 1–8.
[8] viii. 4–13; x. 14–33.
[9] xi. 2–16.
[10] xi. 17–34.

able to subdue in the Greek mind, led them to attach an undue importance to those points in their teachers, or in Christianity itself, which most nearly resembled the rhetorical display or the logical subtleties in which the sophists and rhetoricians of later Greece indulged: hence apparently the slight put by some on the simplicity of the preaching of Paul;[1] hence the exaltation of purely intellectual excellences, and (as in the case of the Crucifixion of Christ, and the general Resurrection) the exaggeration of purely intellectual difficulties;[2] hence, in some instances, an adoption of the extreme view of some of the old philosophers, regarding an entire separation from the world as necessary;[3] hence an over-estimate of those preternatural gifts which tended to astonish and excite, and an unjust depreciation of those which tended only to instruction and to improvement.[4] These views, combined with an overweening consciousness of the position which the Corinthian congregation held in the Christian world as the most highly favoured of all the Gentile churches, not only induced them to look down with contempt on all other Christian bodies,[5] but also soured in the hearts of individuals the milk of human kindness, and extinguished the light of Christian love, which ought to have been the characteristic mark of every Christian society.[6] With these dangers, which, as proceeding chiefly from the Gentile element in Corinth, affected the larger part of the community, were united others from the opposite quarter. The Jewish part of the Church was not likely to amalgamate easily with such excessive views of liberty as were popular at Corinth; and, although at present they were not sufficiently powerful to make their influence generally felt, yet their exaggerated scruples, on the subject of sacrificial feasts[7] and of mixed marriages, increased the difficulties of the Gentile believers;[8] and there were, besides, mutterings of discontent and suspicion against the Apostle, which already foreboded the storm that was to break out a few months later against his character and authority.[9]

It is not to be supposed that St. Paul was unprepared for such intelligence. The constant communication between

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[1] ii. 1–5.
[2] i. 17, 18; ii. 1; viii. 1; xv. 35.
[3] vii. 1–5.
[4] xii. 1–xiv. 40.
[5] i. 2; iv. 7, 8; vii. 17; xi. 16; xiv. 36.
[6] vi. 1; viii. 1; xii. 1; xvi. 14.
[7] viii. 1–12.
[8] vii. 12–16.
[9] ix. 1–8.

Tidings of these disorders.

Corinth and Ephesus must have brought him continual information of the state of the Corinthian Church; and he had sent Timotheus, his favourite pupil, to recall to them the image of his teaching and life, which he knew from report was in danger of losing its hold upon their recollections; and probably also (though this is not expressly stated) to communicate to them the intention which he had then formed, of leaving Ephesus at the beginning of the spring, crossing the Ægean Sea to Greece, and paying two visits to Corinth,—one immediately on his landing, and a second later on in the year, after seeing the Churches in Macedonia. Timotheus[1] was accompanied by Erastus,[2] in all probability the same as the treasurer of Corinth, who would thus be in a position to recommend him to the Corinthian congregation. But,[3] after the departure of these two men, the rumours became still darker; and two points in particular seem to have determined the Apostle to take some strong measures to check the growing evil. One was the information which he received from the household of Chloe—whether resident at Corinth or at Ephesus it is difficult to say,—that the factions had reached a formidable height,[4] and that their disputes had descended even into social life and destroyed the solemnity of Christian worship.[5] The other, and more alarming, was the fact of an incestuous marriage, scandalous even to the heathen, of a man with his father's wife.[6] This, combined with the general accounts of their state, was sufficient to induce the Apostle to send at once to Corinth without waiting for the announcement of the arrival of Timotheus, to insist upon the expulsion of the offender from the Christian community,[7] and then to delay his own visit to Corinth till after his visit to Macedonia, so as to leave time for his injunctions and his warnings to have their proper effect.[8]

The circumstances of the Apostle himself at this conjuncture were such as to render the reception of this news peculiarly

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[1] iv. 17; Acts xix. 22.

[2] Acts xix. 22; Rom. xvi. 23; 2 Tim. iv. 20.

[3] It is assumed throughout these pages that there were no visits of St. Paul to Corinth besides those mentioned in Acts xviii. 1; xx. 2; and no Epistles except the two now extant in the New Testament. The grounds for this assumption will appear in the notes on 2 Cor. ii. 1; 1 Cor. v. 9.

[4] 1 Cor. i. 10-iv. 21.

[5] xi. 18.

[6] v. 1.

[7] v. 3.

[8] xvi. 1, 6, 7; 2 Cor. i. 15; ii. 9.

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trying. Whilst the Corinthian Christians had been thus indulging their own speculations and passions, and absorbed in the contemplation of their own greatness and dignity, he had for three years been continuing his labours in a city hardly less important than Corinth itself,—the capital of Asia Minor, as Corinth was of Greece. In Ephesus he had supported himself, as in Greece, with his own hands,[1] and devoted himself, with all the fervour of his impassioned character, and at the risk of his life,[2] to the superintendence of the Church.[3] His labours, too, had extended from Ephesus to the cities in the adjacent district; and probably in some of these journeys he underwent those hardships of which he speaks as recent, 'perils from the robbers' in the neighbouring mountains, who afterwards seized on a later Apostle in the same vicinity:[4] 'perils from the "river-torrents,"' which so characterise the winter-travels of all those regions.[5]

Situation of St. Paul at the reception of these tidings.

It may therefore easily be conceived that the Apostle would seize the first opportunity for the expression of his own wounded feelings, and of his sense of the sin of his converts. Such an opportunity presented itself in the arrival at Ephesus of three trustworthy members of the Corinthian Church—Fortunatus, Achaicus, and Stephanas,[6] bearing an epistle from that portion of their body (at this time by far the largest) which sincerely reverenced the Apostle's authority, asking for a solution of various questions which their internal disputes had suggested, on the subject of marriage, of the sacrificial feasts, and of spiritual gifts,[7] and containing also assurances of their general adherence to his precepts.[8] A reply to these questions required a detailed letter from himself; and this at once afforded an occasion for the outpouring of his thoughts and feelings. The combination of these circumstances rendered it the most important emergency in which (so far as we know) he had ever been called, up to this time, to express himself in writing. Whether the Epistle to the Galatians was composed before or after this period, it is impossible to determine. But great as were the principles involved in that controversy, the situation of the

Arrival of a letter from the Corinthians.

The First Epistle.

[1] Acts xx. 34.
[2] Ib. 31.
[3] 1 Cor. xv. 30–32.
[4] Euseb. H. E. iii. 23.
[5] 2 Cor. xi. 26, 27.
[6] 1 Cor. xvi. 17.
[7] vii. 1; viii. 1; xii. 1.
[8] xi. 2.

Churches in Galatia—in secluded villages in the heart of Asia Minor—bore no comparison with the situation of a congregation placed before the eyes of the whole civilised world in the capital of Greece. That congregation, in which the Apostle had laboured with unusual exertions, and apparently with unusual success, was torn by factions, and marred by extravagances which would bring disgrace on the Christian name, and break up the foundations of Christian society. The feelings of St. Francis, in foreboding the corruptions of his Order; of Luther, on hearing of the insurrection of the peasants of Suabia, or the enormities of the Anabaptists of Munster,—afford a faint image of the Apostle's position in dealing with the first great moral degeneracy of the Gentile Churches. But if the importance of the crisis demanded the utmost energy, so also it demanded the utmost wisdom. Of all the Epistles, perhaps there is not one so systematically arranged, or in which the successive steps of the Apostle's mind are so clearly marked, as this; and we can therefore unfold, with more than usual confidence, the process of its composition.

Scene of the Epistle; Ephesus.

The Apostle was at Ephesus. It is perhaps too much to presume that any traces of the scenes from which he wrote are discernible in his Epistle; nor are the features of that city so marked as those of Corinth. Yet the remains of the stadium, and of the theatre, still visible in the grassy sides of Mount Prion, may have suggested or confirmed the allusions already mentioned to the athletic and dramatic spectacles of Greece. And the magnificent pile of the Temple of Artemis, which overhung the harbour, must have presented to him, even in a more lively form than his recollections of Athens and Corinth, the splendour and the emptiness of the Pagan worship of that age.

Time of the Epistle; Spring.

The Epistle was sent from Ephesus, or from some spot in the neighbourhood of Ephesus,[1] at the close of the three years spent there by the Apostle,[2] but whether before or after the tumult of Demetrius is uncertain. It must have been written in the spring, as Pentecost is spoken of[3] as not far distant; and, if so, the allusions it contains to the Jewish passover[4] become more appropriate. The precise date

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[1] 1 Cor. xvi. 5, 8, 19 (cp. Acts xviii. 24, 26); xv. 32.
[2] Acts xix. 10; xx. 1, 31.
[3] 1 Cor. xvi. 8.
[4] v. 7, 8; xv. 20.

after the Christian era can only be fixed by a general determination of the chronology of the Acts. For practical purposes it is, however, sufficient to say that it must have been twenty or thirty years after his conversion, and in the early part of the reign of Nero.

It was written, with the exception of the few last lines, not by the Apostle's own hand, but by an amanuensis;[1] not in his own name alone, but in that of Sosthenes also,—whether the successor of Crispus, as president of the Corinthian synagogue,[2] or another of the same name, cannot be determined. This, then, is the group which we must conceive as present, if not throughout, at least at the opening of the Epistle. There is Paul himself, now about sixty years of age, and bearing, in the pallor and feebleness of his frame, traces[3] of his constant and recent hardships; his eyes at times streaming with tears of grief and indignation;[4] the scribe, catching the words from his lips and recording them on the scroll of parchment or papyrus[5] which lay before him. Possibly Sosthenes was himself the scribe; and, if so, we may conceive him not only transcribing, but also bearing his part in the Epistle; at times with signs of acquiescence and approbation, at times, it may be, interposing to remind the Apostle of some forgotten fact, as of the baptism of the household of Stephanas,[6] or of some possible misapprehension of what he had dictated. Amanuensis.

He opens his Epistle with that union of courtesy and sagacity which forms so characteristic a feature in all his addresses, and at once gives utterance to expressions of strong thankfulness and hope, excited by all that was really encouraging in the rapid progress of the Corinthian Church.[7] Contents of the Epistle.

The preface is immediately succeeded by the statement of his complaints against them.[8] First, he touches the most obvious evil—that of the Factions,[9] which he pursues through the several digressions to which it gives occasion. Then, after a short explanation of the motives of his Epistle, of the mission of Timotheus, and of his delay in coming to Corinth,[10] he proceeds to the case of the Incestuous Marriage,[11] which forms

[1] xvi. 21.
[2] Acts xviii. 17.
[3] Gal. vi. 17; 2 Cor. xi. 27; iv. 10.
[4] 2 Cor. ii. 4.
[5] See 2 John 12; 2 Tim. iv. 13.
[6] See i. 16.
[7] i. 1–9.
[8] i. 10–vi. 20.
[9] i. 10–iv. 13.
[10] iv. 14–21.
[11] v.–vi. 20.

the chief practical occasion of his address, and is accompanied by the solemn and earliest extant form of the expulsion of an offender from the Christian society.[1] This subject, like that of the Factions, is followed out through the various thoughts near or remote which it suggests; in part, perhaps, in a note or appendix subsequently added.[2]

Having thus dismissed the immediate grounds for censure, he proceeds to answer in detail the questions contained in their letter.[3] This letter we may conceive him to have unrolled before him, in order to glance at each of their difficulties, as he turns to their objections, sometimes quoting their very words, sometimes re-stating them in his own language.[4] Of these, the first relates to the subject of Marriage;[5] and there he is careful to point out that his advice rests solely on his own authority, not, as usually, on the express command of Christ. The second relates to the subject of the Sacrificial Feasts;[6] in discussing which his mind is for a moment drawn aside from the immediate object of the Epistle by the recollection of that darker enemy which, in the now increasing Jewish faction, aimed its insinuations at his character and authority.[7] The third point in the letter of the Corinthians was a profession of adherence to his precepts for the regulation of their assemblies,[8] in connexion with which they had a question to propose to him regarding the spiritual gifts.[9] But before the Apostle could answer this, he was reminded of the complaints, which he seems to have heard from other quarters, of the conduct of the women in the Christian assemblies,[10] and of the factious spirit which had disturbed even the solemnity of the Lord's Supper;[11] and it is not till he has disposed of these that he returns to the question of the Gifts.[12] It is in the discussion of this question that he bursts forth into the fervent description of Christian Love, which, as it meets all the various difficulties and complaints in the whole course of the Epistle, must be regarded as the climax and turning point of the whole.[13]

Whether the doubts respecting a future Resurrection had

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[1] v. 3, 5.
[2] v. 9–vi. 9.
[3] vii. 1–xiv. 40.
[4] vii. 1; viii. 1; xi. 2; xii. 1.
[5] vii. 1–40.
[6] viii.–xi. 1.
[7] ix. 1–7.
[8] xi. 2.
[9] xii. 1.
[10] xi. 3–16.
[11] xi. 17–34.
[12] x. xi. xiv.
[13] xiii.

been communicated in their letter or from some other source, it is impossible to determine. The subject from its greatness stands alone, and has all the completeness of a distinct composition, in its beginning, middle, and end.[1]

With this the Epistle, properly speaking, terminated. But there still remained the time and mode of its transmission. Stephanas, Fortunatus, and Achaicus, who had brought the letter from Corinth, though intending ultimately to return thither, were at present at Ephesus, apparently with the intention of remaining some time longer.[2] Timotheus, who would otherwise have been a natural messenger, had just departed.[3] Apollos, whose connexion with Corinth and presence at Ephesus would have enabled him to undertake the duty, naturally held back from visiting a city where his name had been made the watchword of a party.[4] But there was a little band of Christians to whom had been deputed the charge of collecting contributions, under the Apostle's sanction, for the Christian poor in Judea.[5] These men were now at Ephesus; and Titus —one of St. Paul's Gentile converts—apparently from some personal interest in the welfare of the Corinthian Christians, begged to be allowed to accompany them to Corinth, whither they were proceeding immediately to prepare the collection which the Apostle, on his subsequent arrival, was to carry or send on to Jerusalem.[6] Such precautions show the critical position in which the Apostle felt himself placed in regard to the Corinthian Church. But, although the closing words of the Epistle relate to the matters of external business with which these precautions were connected, it is only by implication that his feelings are perceived; and the Epistle is concluded (with the exception of one severe expression which seems to betray the anxiety and indignation working within[7]) with the usual calmness and gentleness of the Apostle's parting salutations.[8]

The immediate effects of the First Epistle must be reserved for the Introduction to the Second; but the reverence with which it was regarded in the next generation Effects of the Epistle.

[1] xv.
[2] xvi. 17.
[3] xvi. 10.
[4] xvi. 12.
[5] 2 Cor. viii. 17–24.
[6] 2 Cor. xii. 18; 1 Cor. xvi. 1–5, and the Notes on xvi. 12.
[7] xvi. 22.
[8] xvi. 1–24.

may be inferred from the language in which it is alluded to in the epistle of Clement to the same Church about fifty years later: 'Take up the Epistle [evidently the First Epistle] of the blessed Paul, the Apostle; what was it that he first wrote to you in the beginning of the Gospel? Of a truth it was under the guidance of the Spirit that he warned you in his Epistle, concerning himself, and Kephas, and Apollos, because as well then as now, you formed parties.'[1]

[1] Clem. Ep. i. 47.

The Greek text is printed from Lachmann's text, with the variations from the Received Text indicated below. The variations of the English translation from the Authorised Version speak for themselves.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α'.

FIRST EPISTLE TO THE CORINTHIANS.

PLAN OF THE EPISTLE.

Salutation and Introduction. Chap. I. 1—9.

Charges against the Corinthians. Chap. I. 10——VI. 20.

The Factions. Chap. I. 10——IV. 20.
1. Description of the Factions. Chap. i. 10—17.
2. The Simplicity of the Apostle's Preaching. Chap. i. 18—ii. 5.
3. The Contrast of Human and Divine Wisdom. Chap. ii. 6—iii. 4.
4. The Leaders of the Corinthian Parties. Chap. iii. 5—iv. 20.

The Intercourse with Heathens. Chap. IV. 21——VI. 20.
1. The Case of Incest. Chap. iv. 21—v. 13.
2. Digression on the Lawsuits. Chap. vi. 1—9*a*.
3. The Case of Sensuality resumed. Chap. vi. 9*b*—20.

Answers of St. Paul to the Letter of the Corinthian Church. Chap. VII. 1——XIV. 40.

Marriage. Chap. VII. 1—40.

The Sacrificial Feasts of the Heathens. Chap. VIII. 1——XI. 1.
1. General Warning. Chap. viii. 1—13.
2. His own Example of Self-denial. Chap. ix. 1—x. 14.
3. The Evil of the Sacrificial Feasts. Chap. x. 15—xi. 1.

Worship and Assemblies. Chap. XI. 2——XIV. 40.
1. Disuse of Female Head-dress. Chap. xi. 2—15.
2. Disputes in the Public Assemblies, and especially at the Lord's Supper. Chap. xi. 16—34.
3. The Spiritual Gifts. Chap. xii. 1—xiv. 40.
   a. Unity and Variety of the Spiritual Gifts. Chaps. xii. 1—30.
   b. Love, the greatest of Gifts. Chap. xii. 31—xiii. 13.
   c. The Superiority of Prophesying to Speaking with Tongues. Chap. xiv. 1—25.
   d. Necessity of Order. Chap. xiv. 26—40.

The Resurrection. Chap. XV. 1——58.
1. The Resurrection of Christ. Chap. xv. 1—11.
2. The Resurrection of the Dead. Chap. xv. 12—34.
3. The Mode of the Resurrection of the Dead. Chap. xv. 35——58.

The Conclusion. Chap. XVI. 1——24.

SALUTATION AND INTRODUCTION.

ΠΑΥΛΟΣ [κλητὸς] ἀπόστολος [a]χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, [2]τῇ ἐκκλησίᾳ τοῦ θεοῦ, [b]ἡγιασμένοις ἐν χριστῷ Ἰησοῦ, τῇ οὔσῃ ἐν Κορίνθῳ, κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντὶ τόπῳ, [c]αὐτῶν καὶ ἡμῶν. [3]χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

[a] Ἰησοῦ χριστοῦ. [b] τῇ οὔσῃ ἐν Κ. ἡγ. ἐν χρ. Ἰησοῦ. [c] αὐτῶν τε καί.

[1]PAUL, called to be an apostle of Christ Jesus, through the will of God, and Sosthenes our brother, [2]unto the Church of God, to them that are hallowed in Christ Jesus, to the Church which is at Corinth, to them that are called to be holy, with all that call upon the name of Jesus Christ our Lord in every place, theirs and ours: [3]grace unto you, and peace, from God our Father, and from the Lord Jesus Christ.

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1 *κλητὸς ἀπόστολος.* The two words together are only used here, and in Rom. i. 1. *κλητός* may be, 'called to be a believer as an Apostle,' according to its usual sense (in verse 2, and vii. 20, 21); or, more simply, 'called to the state of an Apostle.'

Sosthenes is possibly the ruler of the synagogue in Acts xviii. 17; at any rate, a Christian well known to the Corinthians; as is implied both by the manner in which he is mentioned in the Epistle (whether as the companion or amanuensis of the Apostle) and also by the addition ὁ ἀδελφός, 'the brother,' i.e. 'the person well known to the Christian brotherhood.' Compare the same expression applied to Apollos, xvi. 12; to Timotheus, Col. i. 1; to Quartus, Rom. xvi. 23; and a similar use of it especially in 2 Cor. viii. 18. Eusebius (H. E. i. 12) makes him one of the Seventy Disciples.

2 *τῇ ἐκκλησίᾳ.* Here, as in all the Churches founded by himself, he addresses the actual assembly or congregation of Christians; an expression which, in the case of those with whom he was not personally acquainted (as in Rom. i. 7; Col. i. 2; and, perhaps, Eph. i. 1), is omitted.

ἡγιασμένοις . . . κλητοῖς ἁγίοις, 'called' or 'converted' 'to a state of holiness.' The inversion of the usual order of *κλῆσις* ('calling,' 'conversion') and *ἁγιασμός* ('holiness,' 'sanctification') exemplifies the freedom of the Apostle's language. (Compare ver. 11.) There is something almost rhythmical in the inversion of the clauses in B. D. G. as preserved in Lachmann's text.

σὺν πᾶσιν τοῖς ἐπικαλουμένοις . .

[4] *Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν χριστῷ Ἰησοῦ,* [5] *ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,* [6] *καθὼς τὸ μαρτύριον τοῦ χριστοῦ ἐβεβαιώθη ἐν ὑμῖν,* [7] *ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ·* [8] *ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλή-*

[4] I thank my God always on your behalf, for the grace of God which was given you in Christ Jesus, [5] that in every thing ye were enriched by Him, in all utterance and in all knowledge: [6] even as the testimony of Christ was confirmed in you: [7] so that ye come behind in no gift, waiting for the revelation of our Lord Jesus Christ: [8] Who shall also confirm you unto the end blameless in the day of our Lord Jesus

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. . *ἡμῶν*. This may be, (1) 'I address not only the Christians of Corinth, but those of Achaia generally,' as in 2 Cor. i, 1: (2) 'I address not only the natives of Corinth, but the numerous strangers who are passing to and fro through it:' but rather, (3) 'I address and salute not only you, but all Christians throughout the world.' This last sense seems required by the emphasis of the latter part of the sentence, *ἐν παντὶ τόπῳ*, and *αὐτῶν καὶ ἡμῶν*, i.e. 'in other parts of the world besides your own: He is the Lord of all of them, no less than of me and of you.'

ἐπικαλουμένοις τὸ ὄνομα. In the LXX. this is the translation of the Hebrew קָרָא בְּשֵׁם, the general idea of worship or praise. In the New Testament it expresses the further idea of calling to aid (comp. Acts ii. 21; ix. 14, 21; vii. 59; Rom. x. 13, 14; 2 Tim. ii. 22); and, as illustrated by popular use, *Καίσαρα ἐπικαλεῖσθαι*, 'to appeal to the Emperor,' Acts xxv. 11, 12, &c. As applied to our Lord, it implies the consciousness of Him not only as Lord, but as Saviour and Deliverer.

5 *ἐπλουτίσθητε*, 'ye were enriched,' i.e. 'at the time of your conversion, when the favour of God was bestowed upon you,' referring to the words, *τῇ χάριτι δοθείσῃ*.

6 *τὸ μαρτύριον*. The testimony borne to Christ by the preaching of Paul was confirmed by the gifts which followed on their conversion. Compare 'The seal of my Apostleship are ye in the Lord,' ix. 2.

7 This refers to those gifts of insight into the unseen world, which were to sustain them in their expectation of the time when the veil of this outer world should be withdrawn (*ἀποκάλυψιν*) and Christ Himself revealed to their eyes. Comp. Tit. ii. 13; Phil. iii. 20.

8 'And this hope will not be baffled, for He who has begun a good work in you will continue it to the end.' *ὅς* refers (not to Christ, but) to God. For (1) *καὶ βεβαιώσει* evidently refers back to *ἐβεβαιώθη* in 6. (2) *ἐν τ. ἡμέρᾳ τ. κ. ἡ. Ἰ. χ.* would else be *ἡμέρᾳ αὐτοῦ*. (3) *ὁ θεός* is the general subject of the whole sentence, and therefore repeated in verse 9. For the sense, com-

τους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. [9]πιστὸς ὁ θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.

Christ. [9]God is faithful, by whom ye were called unto the communion of His Son Jesus Christ our Lord.

pare Phil. i. 6: 'Being confident of this very thing that He who hath begun a good work in you will continue it till the day of Jesus Christ.' The assurance that all will in the end be well with God's servants is implied in the very notion of religious faith. The more we look upon ourselves as dependent beings, the more impossible does it seem that God should ever loosen the link which connects us with Himself.

Paraphrase of Chap. I. 1—9.

Paul, whose mission to be an Apostle rests on the will of God Himself, and Sosthenes united with him in Christian brotherhood, send their usual Christian greeting to the Corinthian congregation, as well as to all other believers, who are equally with them worshippers of our common Lord Jesus Christ.

My first feelings are thankfulness for the manifold gifts of knowledge and teaching given to you at your conversion, and hope that God will continue the good work which He has thus begun.

The Apostolical Salutations.

The praise here bestowed upon the Corinthian Church, though not greater than that with which the Epistles to the Romans, Philippians, Colossians, and Thessalonians are opened, is remarkable in this instance as being addressed to a Church which, in the course of the two Epistles, is thought deserving of severe censures. But in considering this, it may be observed that the praise there bestowed on faith and holiness is here almost confined to gifts such as knowledge and wisdom, which were obviously not incompatible with the moral degradation into which some of the members of the Church had fallen. And it is in accordance with the Apostle's usual manner to seize, in the

The Apostle's selection of the good points in his readers.

first instance, on some point of sympathy and congratulation, not merely from a prudential policy, but from natural courtesy and generosity. It is a trait well illustrated by all his speeches in the Acts. Perhaps the opening of the Epistle to the Galatians is the only exception.

This practice of the Apostle is an exemplification of a general rule, according to which Scripture presents strongly the ideal of the whole, without describing the defects and sins of the parts. The visible society of Christians was to the Apostles, in spite of its many imperfections, the representation of Messiah's kingdom upon earth:—'Ye are a royal priesthood, a peculiar people.' And thus, although the Christian congregation in each city or country was distinct from the heathen community in which it was situated, it yet so far partook of the character of what is now called a national Church, that it was, as it were, the Christian representative of that community. A Christian of Corinth or Ephesus might travel backwards and forwards from one to the other; but, however great were the disorders of the one or the excellencies of the other, there was no call upon him to exchange the communion of the one for the communion of the other, unless he actually ceased to be a permanent resident in the city of Corinth or of Ephesus, as the case might be. The supposed duty of gaining proselytes from Christian communities different from our own, and the consequent division of Churches by any other than their local and national designations, are ideas alien to the Apostolic age; and have grown up in modern times, and, it may be added, in Western countries. In the East, the ancient view, in this respect, still on the whole prevails.

The ideal and the actual Church.

'Spartam nactus es: hanc exorna,' was a maxim of Apostolical, no less than of Grecian wisdom. No Church of later ages has presented a more striking example of corruption or laxity, than was exhibited at Corinth. Yet the Apostle does not call on his converts to desert their city or their community; and he himself steadily fixes his view on the better and the redeeming side.

CHARGES AGAINST THE CORINTHIANS.

Chap. I. 10——IV. 20.

The first great division of the Epistle, I. 10—IV. 20, is based on the information which the Apostle had received from Corinth: and of this information, the first and most pressing subject was that which related to The Factions.

THE FACTIONS.

Chap. I. 10——IV. 20.

In the ensuing section we have the earliest account of ecclesiastical party,—of that spirit which has in subsequent ages been proverbially the bane of the Christian Church. But, though in principle the same, in form it is so different from the divisions of later times that a clear statement of the difference is necessary to prevent confusion.

Meaning of 'schism.'

In the first place, this is the earliest instance of the application of the word 'schism' (σχίσμα) to a moral division.[1] But, instead of the meaning usually assigned to it in later times, of a separation *from* a society, it is here used for a division *within* a society. These factions or 'schisms,' therefore, in the Corinthian Church, must not be considered as dissentient bodies outside the pale of the rest of the community, but as recognised parties of which the community itself was composed; corresponding not to such divisions as are caused by the existence of Protestant Churches outside the Church dependent on the See of Rome, or Dissenting Churches outside the Established Church of England, or Maronite and Nestorian Churches outside the Greek Church,

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[1] In classical writings it is always applied to actual rents of stone, garments, nets, or the like, as in Matt. ix. 16; Mark ii. 21. The only other passages in the New Testament where it is used in the sense of 'discord,' as here, are in St. John's Gospel (John vii. 43; ix. 16; x. 19). The classical word for which σχίσμα is a substitute is στάσις.

but to internal divisions, such as are occasioned by the conflicts between the several religious or monastic orders in the Greek and Roman Churches, or between political and theological parties in the nations and Churches of northern Europe.

In the second place, the grounds of dissension were wholly different from any with which we are familiar. They were, doubtless, aggravated in Corinth by the conflux of various elements, the result of its commerce and situation, and by the tendency to faction which had long characterised the Greek race, and been stigmatised as the peculiar malady (*νόσος*) of the old Greek commonwealths. But the especial occasion was the same which was to be found in all the Churches of the Apostolical age, and which has never since been found in any. At no subsequent period have Christian communities been agitated as all then were by the rivalry and animosity of Jewish and Gentile converts. Jewish converts to Christianity have, in later ages, been in such small numbers, and with so little distinction in their character, that their influence, as such, on the rest of the community has been almost nothing. In the first century it was just the reverse. Even in Corinth, the most exclusively Gentile of all the primitive Churches, they formed the basis of the community; and the difficulty of reconciling their scruples and meeting their prejudices was one of the chief tasks which the founder of the Church had to fulfil. We must conceive two classes of men brought into close connexion, and taught to look upon each other as brothers and friends, of whom one part, in the present instance the more numerous, had but recently relinquished the worship of Grecian divinities, and still considered acts of gross immorality as either innocent or indifferent, and the future life, if not incredible, at least difficult to be believed; whilst the other part, comprising the most earnest and energetic portion of the society, consisted of men, Jews either by birth or by religion, who still retained all the Jewish rites of circumcision, of the Sabbath, of abstinence from particular kinds of food, and of attendance at the Jewish festivals. No equal degree of contrariety has ever since been found within the bosom of the same religious society. In large nations, it is true that the differences between Protestants and Roman Catholics may mount in some instances nearly to the same pitch; but in such cases the fusion has not been attempted, and the two bodies have lived apart, if not in open separation, from each other.

Grounds of division.

Parties named after the Apostles and their followers.

In the third place, the professed watchwords of these parties were the names, not of any subordinate teachers, but of the Apostles themselves and their immediate followers,—'I am of Paul, I of Apollos, I of Kephas, I of Christ.'

It has sometimes been doubted whether these were the designations actually used by the Corinthian parties. 'These things,' says the Apostle, 'I have in a figure transferred (*μετεσχημάτισα*) to myself and Apollos for your sakes;' as if—so it has been said—he had used the names of himself and Apollos instead of the real names of unknown leaders, in order either to avoid mixing himself up in their party disputes, or to impress more forcibly upon them the futility of these rival claims, which even in himself and Apollos would be out of place, much more in those who really made them. But this would not apply to the use of the name of Kephas; and it is clear that the Apostle in this instance merely expresses his intention of confining himself to those who called themselves after his name and that of Apollos, in order to show that his censure was aimed, not only against his Judaising opponents, but against the factious spirit itself, by which those who claimed to be his partisans were no less animated than those who claimed to be his enemies. Such appears to have been the course adopted also in the opening of the argument,[1] where he immediately selects the party which said, 'I am of Paul,' as the chief instance of the sin common to them all.

And to this we may add the testimony of Clemens, writing within fifty years from this time to the very same Church, and contrasting the factions of his days with those in the days of St. Paul. 'The blessed Apostle Paul,' he says, 'wrote to you about himself and Kephas and Apollos, because then as well as now you formed parties. But that party spirit was less sinful, because it was directed to Apostles and a man approved by them.'[2]

The parties of Kephas and of Paul.

That these parties followed the great division of Jew and Gentile which ran through all the Churches of this period, and that the adherents of the former ranged themselves under the name of Kephas, and those of the latter under that of Paul, will hardly be doubted: and it would seem probable that the party of Paul

[1] i. 13–16.

[2] Clem. Ep. i. 47.

was in the ascendant during the period of the First Epistle, which chiefly attacks such sins as would belong to the Gentile portion of the community; and the party of Kephas, during the period of the Second Epistle, which expressly attacks a formidable body of Judaisers. And the connexion of these latter with Kephas is further confirmed by the appeals which they would seem to have made to his example and authority, in the only passage where their presence is certainly indicated in the First Epistle, and in the stress laid by St. Paul on the error of St. Peter in his address to a similar party in Galatia.[1]

The party of Apollos.

That the followers of Apollos, or as he would be more correctly called Apollonius, must have been closely connected with those of Paul may be inferred both from the association of Apollos with the disciples of Paul in the Acts,[2] and from the constant union of their names in this Epistle.[3] The contrast of the expressions, Paul 'planting,' Apollos 'watering;' Paul 'laying the foundation,' another 'building;' agrees with the account in the Acts, speaking of the effects of the mission of Apollos to Corinth as subsequent to the visit of Paul. The frequent allusions to human wisdom and learning in the early chapters[4] would agree with no party so well as with that which professed to follow the Alexandrian Jew, 'eloquent, mighty in the Scriptures.'[5]

The party of Christ.

Whether the words 'and I of Christ' (ἐγὼ δὲ χριστοῦ) refer to any distinct party, must remain doubtful. One would be glad with Chrysostom so to read the passage, as if the Apostle, after enumerating the other names, had broken off with the indignant exclamation, 'But *I* am of Christ.' Had, however, such an antithesis been intended, some more decisive expression (such as ἐγὼ δὲ Παῦλος χριστοῦ) seems almost necessary to prevent the ambiguity which otherwise arises. And that there was some party laying claim to an exclusive connexion with the One Name which, as the Apostle implies,[6] ought to have been regarded as common to all, is strongly confirmed by the subsequent argument, 'If any man trust to himself that he is Christ's, let him of himself think

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[1] 1 Cor. ix. 5; Gal. ii. 11–14. These passages, as well as that just quoted from Clemens, sufficiently refute the hypothesis of Theophylact and Œcumenius (on Gal. ii.), and of Eusebius (H. E. i. 12), that another Kephas, not the Apostle, is meant.

[2] Acts xviii. 26, 27.

[3] iii. 4; iv. 6; xvi. 12.

[4] i. 17–28; ii. 1–6.

[5] Acts xviii. 28.

[6] 1 Cor. i. 13.

this again, that as he is Christ's, even so are we Christ's;'[1] and, although with less certainty, by the claims, apparently, of the same persons to be considered 'Apostles of Christ' and 'ministers of Christ.'[2] The context of the Second Epistle, where the above passages occur, implies an allusion to the Judaising Christians of the Corinthian Church. If so, they would naturally dwell on their national and lineal connexion with 'the Christ,' the 'anointed Messiah,' 'the son of David;' and 'the outward appearance,' the 'carnal and fleshly' arguments, on which they prided themselves,[3] would be based on their intercourse either with 'Christ Himself after the flesh,'[4] or with the original Jewish Apostles, who had seen Him,[5] or with 'the brethren of the Lord,'[6] especially James, as the head of the Church of Palestine.[7]

Extinction of the Parties.

Of these Factions, other indications have been supposed to exist in other parts of the New Testament, and the writings immediately following upon them. But the only certain traces, besides those already referred to, are the indisputable allusions to a supposed hostility between Peter and James on the one hand, and Paul on the other, in the 'Clementines,' a work of about the date A.D. 212–230. With this exception, it is a remarkable fact that the Factions once so formidable, have never been revived. Never has any disruption of the unity of Christianity appeared of equal importance; never has any disruption which once appeared of importance (with the exception, perhaps, of the Paschal controversy) being so completely healed.

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[1] 2 Cor. x. 7.
[2] 2 Cor. xi. 13, 23.
[3] 2 Cor. v. 12; x. 2, 3, 7.
[4] 2 Cor. v. 16.
[5] 1 Cor. ix. 1.
[6] 1 Cor. ix. 5.
[7] Comp. especially Gal. ii. 11, 21.

DESCRIPTION OF THE FACTIONS.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες καὶ, μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοΐ, καὶ ἐν τῇ αὐτῇ γνώμῃ. 11 ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσίν. 12 λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει Ἐγὼ μέν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ χριστοῦ. 13 μεμέρισται ὁ χριστός. μὴ Παῦλος ἐσταυρώθη [a] περὶ

[a] ὑπὲρ ὑμῶν.

10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that ye all say the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 11 For it was declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 12 Now this I say, that every one of you saith, *I* am of Paul; and *I* of Apollos; and *I* of Kephas; and *I* of Christ. 13 Christ

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10 παρακαλῶ = 'obsecro.' A mixture of entreaty and command.

διὰ τοῦ ὀνόματος, i.e. as the bond of union, and as the most holy name by which they could be adjured. The connexion of this with κοινωνίαν in verse 9 is the link between this and the preceding paragraph.

ἵνα τὸ αὐτὸ λέγητε, 'call yourselves by one common name,' instead of those various names which are afterwards noticed: opposed to ἕκαστος λέγει. Comp. Arist. Pol. ii. 3, 3. διό ἐστι πάντας τὸ αὐτὸ λέγειν ὠδὶ μὲν καλὸν, . . . ἀλλ' οὐ δυνατὸν, ὠδὶ δ' οὐθὲν ὁμονοητικόν.

κατηρτισμένοι 'restored,' καταρτίζω, though capable of a more general signification, is usually employed, as here, with the sense of 'restoring' or 'completing' something which has been set wrong. Compare Matt. iv. 21, where it is used of the mending of the nets. Here it is probably suggested by the literal meaning of 'σχίσματα,' *rents*.

καταρτιστήρ was the acknowledged phrase in classical Greek for a reconciler of factions. So Herodot. iv. 161.

νοῦς. Probably no greater difference than between καρδία and ψυχή in Acts iv. 32.

11 ὑπὸ τῶν Χλόης, probably the slaves of Chloe going to and from Ephesus and Corinth on business.

ἔριδες, here used as identical with σχίσματα; divisions not *from* but *within*, the society.

12 λέγω δὲ τοῦτο. 'What I mean is.' Comp. Eph. v. 32.

ἕκαστος ὑμῶν. 'There is none of you who has not joined one or other of the parties.'

13 μεμέρισται ὁ χριστός, 'Christ is divided.' Lachmann's punctuation is both more striking,

ὑμῶν ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; [14] εὐχαριστῶ τῷ θεῷ [a]μου, ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίωπον καὶ Γάϊον, [15] ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα [b]ἐβαπτίσθητε. [16] ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα. [17] οὐ γὰρ ἀπέστειλέ

[a] Om. μου. [b] ἐβάπτισα.

is divided. Was Paul crucified for you? or were ye baptized in the name of Paul? [14] I thank my God that I baptized none of you, but Crispus and Caius; [15] lest any should say that ye were baptized in mine own name. [16] And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. [17] For Christ sent me not to

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and also agrees better with the context, than that of the Received Text. Had it been a question, 'Is Christ divided?' one would expect μὴ μεμ., as in the following clauses. It is an abrupt and mournful summing up of the statement of their divisions: 'By your factions, Christ, who lives in the Christian society, and by whom you should be united, is torn asunder.' And then, after a pause, follows the burst of indignation: 'Surely it was not Paul who was crucified for you, and into whose name you were baptized! It was not Paul who died for you, or to whom you died! (Compare for the connexion, Rom. vi. 2, 3.) He takes his own party for the specimen of the evil of which he complains, as being the one in which it most forcibly strikes him, and also in which he can best denounce the sin of party spirit itself, without being supposed to be influenced by opposition to the views or claims of the hostile factions. It is the first instance of the 'transferring' of which he speaks in iv. 6. (For this sense of μεμέρισται see Mark iii. 26.)

14 εὐχαριστῶ τῷ θεῷ, 'I thank God that it so happened even without my express intention.'

Crispus as the ruler of the synagogue (Acts xviii. 8), and Gaius (or Caius) as the Apostle's host (Rom. xvi. 23), would naturally be the two most obvious of his converts, and most prominent in his recollections. 'Crispus' was a common name of Jews. Lightfoot *ad loc.*

16 This addition of the baptism of Stephanas seems to be a subsequent correction. Stephanas and his household (for this is the most natural meaning of the words—like οἱ ἀμφὶ Στεφανάν) were his earliest converts, xvi. 15, 17.

οὐκ οἶδα, 'I do not remember.' Compare 2 Cor. xii. 2; Acts xxiii. 5.

17 'So little concern have I with baptizing, that it is not properly part of my mission.' In the injunction, Matt. xxviii. 19, the principal command is, as here, to 'make disciples' (μαθητεύσατε); 'baptizing' (βαπτίζοντες) is introduced subordinately, as the mode by which the nations are to be made disciples. So also in Mark xvi. 15, 16, the duty of 'proclaiming the Gospel' (κηρύ-

με [a][ὁ] χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ χριστοῦ.

[a] Om. ὁ before χριστός.

baptize, but to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect.

ξατε τὸ εὐαγγέλιον) with its subsequent effects of 'believing,' and of 'signs following,' corresponds to what the Apostle here calls 'preaching the Gospel' (εὐαγγελίζεσθαι); 'baptism;' (βαπτισθείς) is mentioned once subordinately, as an explanation of 'believing' (πιστεύσας). Such, too, was the practice: preaching was the mission of the Apostles as of our Lord before them; the administration of baptism was performed by inferiors (John iv. 2). Comp. Acts viii. 12, 16, and by implication Acts ii. 41; ix. 18; x. 48; xix. 3, 5, 6.

λόγου, 'mere words.' (Comp. Arist. Eth. vii. 9, § 1; x. 9.)

Paraphrase of Chap. I. 10—17.

First let me entreat and command you, in the name of our common Master, to lay aside these party watchwords by which you call yourselves, remembering that by them you divide Christ Himself. You especially who profess to follow me as your leader, attend to what I, your leader, tell you. Surely the very act of your admission into the Christian society showed you that there was One greater than Paul, who died for you, and to whom you died. There was nothing in that first beginning of your Christian life which brought you into any special connexion with me. With three exceptions, you were baptized not by me, but by others; and thus it was providentially ordered that you should have no pretext for attaching yourselves to me as the head of a party. And this reluctance of mine to baptize is also in accordance with the duty imposed upon me. My mission from Christ was not to form a party, —no, nor even a society, or a Church,—but to declare the glad tidings of the Gospel. To that great object all else was subordinate.

The Apostle's View of Party Spirit.

The Apostle here denounces party spirit as a sin in itself, irrespectively of the right or wrong opinions connected with it; and the true safeguard against it is in the recollection of the great bond of fellowship with Christ, which all have in common. 'Christianus mihi nomen est,' said an ancient bishop, in answer to some such distinction; 'Catholicus cognomen.'

Party spirit in itself an evil.

The first duty of the Apostle was to lose himself entirely in the cause which he preached. The most important details or forms—even though it were the organisation of the Christian society through the rite instituted by Christ Himself—were so insignificant in comparison, that St. Paul spoke of them as though he had no concern with them. How often in later times have the means, the institutions of the Christian Church, taken the place of the end! Antiquity, novelty, the formation of a church or party, the attack on a church or a party, a phrase, a ceremony, a vestment, each has in turn overbalanced the one main object for which, confessedly, all lesser objects are inculcated. To all these cases the Apostle's answer applies: 'Christ sent me not to baptize, but to preach the Gospel.'

The end greater than the means.

The sin of the Corinthians consisted not in the mere adoption of eminent names, but in the party spirit which attaches more importance to them than to the great cause which all good men have in common. Even the sacred name of Christ Himself may thus be desecrated; and as the Apostle here rebukes those who said 'I am of Christ,' no less than those who said 'I am of Paul, of Apollos, and of Kephas,' so in the Gospels we read that our Lord Himself refused[1] to take the title of 'good,' and that He Himself 'baptized not, but His disciples.'[2] If the holiest name of all can thus be made a party watchword, if Christianity itself can thus be turned to the purposes of a faction, much more may any of its subordinate manifestations. The character of our Lord is distinguished from almost all others by the fact both that it rises far above any local or temporary influences, and also that it has, for the most part, escaped, even in thought, from any association with them So the character of the

The sacredness of the cause no warrant for party spirit.

[1] Luke xviii. 19. [2] John iv. 2.

Apostle, although in a lower measure, vindicates itself in this passage from any identification with the party which called itself after his name; and is a true example of the possibility of performing a great work, and labouring earnestly for great truths, without losing sight of the common ground of Christianity, or becoming the centre of a factious and worldly spirit.

The extinction of the Factions of the Apostolic age.

It is by catching a glimpse, however partial, of the wild dissensions which raged around and beneath the Apostolical writings, that we can best appreciate the unity and repose of those writings themselves; it is by seeing how completely these dissensions have been obliterated, that we can best understand how marked was the difference between their results and those of analogous divisions in other history. We know how the names of Plato and Aristotle, of Francis and Dominic, of Luther and Calvin, have continued as the rallying point of rival schools and systems long after the decease, and contrary even to the intentions, of the respective founders. But with regard to the factions of the Apostolic age it was not so. The schools of Paul and Apollos, and Kephas, which once waged so bitter a warfare against each other, were extinguished almost before ecclesiastical history had begun; and the utmost diversity of human character and outward style has been unable to break the harmony in which their memories are united in the associations of the Christian world. Partly this arose from the nature of the case. The Apostles could not have been the founders of systems, even if they would. Their power was not their own, but another's: 'Who made them to differ from another? what had they which they had not received?' If once they claimed an independent authority, their authority was gone. Great philosophers, great conquerors, great heresiarchs, leave their names even in spite of themselves. But such the Apostles could not be without ceasing to be what they were; and the total extinction of the parties which were called after them is in fact a testimony to the divinity of their mission. And it is difficult not to believe that in the great work of reconciliation, of which the outward volume of the Sacred Canon is the chief monument, they were themselves not merely passive instruments, but active agents; that a lesson is still to be derived from the record they have left of their own resistance to the claims of the Factions which vainly endeavoured to divide what God had joined together.

THE FACTIONS (CONTINUED).

The Simplicity of the Apostle's Preaching.

Chap. I. 18—II. 5.

The course of the argument in the previous section would have led us to expect a continuation of the reasons why the Apostle was *not* sent to baptize. But having stated that he *was* sent to preach the Gospel, he is diverted from the preceding train of thought by the recollection that the preaching of the Gospel had itself been made a subject of contention and party feud. He may have been either taunted by his adversaries with a want of that human learning and eloquence on which the Greek rhetoricians prided themselves, and by which Apollos was distinguished; or he himself as 'the chief speaker' (comp. Acts xiv. 12), with Apollos, may have been set up by the Gentile party, in opposition to the simple unlettered instructions of Kephas or of James. The latter is most favoured by the context and the nature of the case, especially if we may suppose that the party of Apollos was practically identified with that of St. Paul. At any rate, the tendency of the whole passage is not to claim, but to disclaim, for himself and the Gospel, the 'wisdom of words' which the Corinthians seemed to expect; lest the subject of his teaching should, by his mode of teaching, be 'deprived of its inherent power' (*κενωθῇ*, comp. Rom. iv. 14); lest the form in which he taught should be inconsistent with the humiliation of the lesson.

And the glad tidings which he proclaimed was, by a mournful paradox, the Cross of Christ (*ὁ σταυρὸς τοῦ χριστοῦ*). The *humiliation* of Christ, as expressed in the shameful death of the Crucifixion, was in itself the centre of the Apostle's teaching, and at Corinth was in this respect especially needed as an antidote to the pride of the ambitious sects and vain Greeks.

THE SIMPLICITY OF THE APOSTLE'S PREACHING.

18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις
μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.
19 γέγραπται γὰρ Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν
σύνεσιν τῶν συνετῶν ἀθετήσω. 20 ποῦ σοφός; ποῦ γραμ-

18 For the word of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. 19 For it is written, 'I will destroy the wisdom of the wise, and will bring to nothing the prudence of the prudent. 20 Where is the wise? where is the scribe? where is the

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18 ὁ λόγος γάρ. 'The true power of the Gospel is in this very Cross which is so despised.'

ὁ λόγος. 'There is a word,' 'an eloquence,' which is most powerful, 'the eloquence of the Cross' (referring to σοφία λόγου).

τοῖς ἀπολλυμένοις. Unbelievers are regarded by St. Paul as already perishing; believers as already saved. 'A sweet savour . . . . in them that are saved, and in them that perish' (2 Cor. ii. 15).

19 γέγραπται γάρ. This gives the reason for δύναμις: 'God's power is greater than man's wisdom, for you will remember how this is set forth in the Prophets.' He then, as often, combines two distinct passages in one quotation. Both are from Isaiah, nearly as in the LXX. (1) Isa. xxix. 14, 'I will destroy,' &c. The original meaning is, that the wisdom of the pretended leaders of the Jewish people shall be confounded by the judgments of God. The LXX. has κρύψω where the Apostle has ἀθετήσω. The Hebrew is 'shall perish' and 'shall disappear.' (2) Isa. xxxiii. 18, 'Where is the scribe?' &c. The original meaning is a burst of triumph over the defeat of Sennacherib: 'Where is he who exacted and weighed the tribute, and who counted the towers of Zion as if they were his own?' These words the Apostle applies generally; adopting, apparently, the common phraseology of the Rabbis on the subject. See Lightfoot's quotation:

'God showed to Adam
Every generation, and the disputers of it;
Every generation, and the wise men of it;
Every generation, and the scribes of it;
Every generation, and the governors of it.'

20 The 'wise man,' σοφός, probably refers specially to the Greeks, as the word especially used by themselves, e.g. in the derivatives φιλόσοφος, σοφιστής. The 'scribe,' γραμματεύς, is the Jew. It is only in the sense of a Jewish 'expounder of the Law' that it can be classed with σοφός, and συζητητής. Whenever it is used generally, or in reference to Gentiles, it merely means 'clerk,' or 'secretary,' unless, perhaps, in Ecclus. xxxviii.

ματεύς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;[a] 21 ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι

[a] Add τούτου.

disputer of this age?' Did not God make foolish the wisdom of the world? 21 For since in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that

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24. The 'disputer,' συζητητής, seems to be a word descriptive of the popular disputations which took place in rival schools (comp. Acts vi. 9; ix. 29). τοῦ αἰῶνος τούτου refers to all the three, and is to be slightly distinguished from κόσμου, the first referring to the transitory, the second to the visible and material, character of the present world. The general identity of meaning in the two words is proved by their use in iii. 18, 19.

These expressions acquire additional force by a comparison with the Rabbinical belief that the cessation of Rabbinical wisdom was to be one of the signs of the Messiah's coming (see the quotations from the Mishna in Wetstein *ad loc.*), and that this was expressly foretold in Isa. xxxiii. 18. Analogous to this was the belief of Christians that the oracles of the heathen world ceased on the birth of Christ.

21 ἐν τῇ σοφίᾳ τοῦ θεοῦ may be, (1) 'God ordained in His wisdom that the wisdom of the world shall not be the means of arriving at a knowledge of God;' (in which case comp. Acts xiv. 16, 'God in times past suffered all men to walk in their own ways,' and xvii. 30, 'the times of this ignorance God winked at,' also Romans iii. 25, 'the "passing over," πάρεσιν, of sins that are "gone before," προγεγονότων, through the forbearance of God;') Or (2) 'When all the wisdom of God had been displayed, the world was still unable to arrive at the knowledge of God.' Compare the general context in Rom. i. 16–21, where the Apostle argues in like manner that the Gospel is shown to be the power of God to those who believe, because in spite of full light the Gentile world had rejected the knowledge of God. In either case the general sense of the end of the sentence will be, 'The world was not converted by His wisdom; and therefore He chose to confound it by saving, not the world, but the believers, (if one may so say) *through His folly.*'

διὰ τῆς σοφίας may thus be either 'its wisdom,' or the repetition and explanation of ἐν τῇ σοφίᾳ τοῦ θεοῦ, 'through the wisdom which I have just mentioned.'

ὁ κόσμος, 'the world of Gentiles,' is opposed to οἱ πιστεύοντες, 'the believing world;' and in the next verse 'the world' is expanded into 'Jew and Greek,' and 'those that believe' is explained by 'we.'

τοὺς πιστεύοντας· [22] ἐπειδὴ καὶ Ἰουδαῖοι [a] σημεῖα αἰτοῦσιν, καὶ Ἕλληνες σοφίαν ζητοῦσιν, [23] ἡμεῖς δὲ κηρύσσομεν χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, [b] ἔθνεσιν δὲ μωρίαν, [24] αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν· [25] ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων [c] ἐστίν. [26] βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς,

[a] σημεῖον. [b] Ἕλλησι for ἔθνεσιν. [c] Lachm. ed. 1 omits ἐστίν.

believe; [22] since both Jews require signs, and Greeks seek after wisdom, [23] but *we* preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; [24] but unto ourselves that are called, both Jews and Greeks, Christ the power of God and the wisdom of God: [25] because the foolishness of God is wiser than men, and the weakness of God is mightier than men. [26] For ye see your calling, brethren, how that there are not many wise men after the flesh, not many strong

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22 Unless a new sentence is begun here, ἐπειδή resumes the first ἐπειδή in 21, and introduces an amplification of the ground already stated there.

Ἰουδαῖοι . . . Ἕλληνες. 'Characters *like* the Jews—*like* the Greeks' (implied in the omission of the article). The repetition of καί expresses 'each in their own way.'

σημεῖα, 'signs,' has the same general meaning of 'outward visible wonders to gratify the craving of superstition;' as σοφία is 'an inward completeness of system to gratify the cravings of the intellect.' In its plural form it agrees with John iv. 48.

23, 24, 25, ἡμεῖς. 'We, Apostles and Christians.'

χριστὸν ἐσταυρ. κ. τ. λ. 'Christ, to whom, in His humiliation the Jews have a religious, the Greeks an intellectual, objection, but who, to *us*, who are called to believe in Him, though still the same Christ, is a greater manifestation of power than any sign in Heaven or outward miracle; a greater manifestation of wisdom than any system of human learning, inasmuch as He is the power and the wisdom, not of man, but of God.'

'The power of God, as delivering from the bondage of sin' (compare Rom. viii. 3); 'the wisdom of God as enlightening our understandings' (compare Ephesians i. 8, 9, 17, 18).

σημεῖα, σκάνδαλον, δύναμις, on the one hand, correspond to σοφία, μωρία, σοφία, on the other.

Observe the repetition of χριστόν. 'He, in whom the unbelievers saw only the crucified malefactor, was, to the believers, the power and wisdom of God.'

26 It was a general, though not a universal rule (οὐ πολλοί, not οὐδείς), that the first converts were from the humblest and most illiterate classes. The

27 ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεός, [ἵνα [a] καταισχύνῃ τοὺς σοφούς, καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός], ἵνα καταισχύνῃ τὰ ἰσχυρά, 28 καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός, [b] τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ, 29 ὅπως μὴ [c] καυχήσηται πᾶσα σὰρξ ἐνώπιον [d] τοῦ θεοῦ· 30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ἐν χριστῷ Ἰησοῦ, ὃς ἐγενήθη [e] σοφία ἡμῖν ἀπὸ θεοῦ, δικαιο-

[a] τοὺς σοφοὺς καταισχύνῃ. [b] καὶ before τὰ μή. [c] καυχήσεται.
[d] αὐτοῦ for τοῦ θεοῦ. [e] ἡμῖν σοφία.

men, not many noble, 27 but the foolish things of the world God chose to confound the wise, and the weak things of the world God chose to confound the things which are mighty, 28 and the base things of the world and the despised things God chose, —things which are not, to make to vanish away things which are; 29 that no flesh should boast in the presence of God. 30 But of Him are *ye* in Christ Jesus, who was made wisdom unto us of God, and righteousness, and holiness,

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few exceptions that occur in the New Testament itself are Nicodemus and Joseph, Sergius Paulus, Dionysius the Areopagite, Apollos, Barnabas, and the Apostle himself. Of the original Apostles it was probably true without exception. A doubtful tradition of Bartholomew's high birth is all that has ever been alleged to the contrary.

τὴν κλῆσιν, 'the manner of your conversion to Christianity' (see on vii. 20).

κατὰ σάρκα, 'outwardly,'=τοῦ κόσμου τούτου.

βλέπετε may be either imperative or indicative, 'see,' or 'you see.'

27, 28 τὰ μωρά, opposed to σοφοί,—τὰ ἀσθενῆ to δυνατοί,—τὰ ἀγενῆ καὶ τὰ ἐξουθενημένα (compare vi. 4) to εὐγενεῖς.

τὰ μὴ ὄντα, the climax of the whole. 'God has not only made the Gospel to prevail over wisdom and power and rank, but has created it out of nothing; that so, in our redemption as well as our creation, we might be wholly dependent upon Him' (compare Rom. iv. 17).

καὶ is inserted before τὰ μὴ ὄντα in B. C³. D³. J. and the Received Text, and is omitted in A. C¹. D¹. E. (?) F. G. and in Lachmann. If the omission is correct, the words τὰ μὴ ὄντα are not an addition to, but a summary of, the successive ideas of the previous verse.

30 What in 27–29 is exhibited on its negative, is here exhibited on its positive side. 'God is our creator; and therefore we are to confide in none and in nothing besides Him. He is our Creator; and therefore you are certainly His children, born again into the world through Christ, who, as the first-born of this new creation, was made (ἐγενήθη) to us the true source and exemplar of divine wisdom.' Comp. Rom. xi. 36, where the same truth is stated—that *from* the Father *through* the Son all things exist; that, in opposition to all the wisdom and power of the world,

σύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις, [31] ἵνα καθὼς γέγραπται Ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.

II. [1] Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύ-

and redemption ; [31] that according as it is written, 'he that boasteth, in the Lord let him boast.'

II. [1] And *I*, brethren, when I came to you, came not with excellency

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Christ alone contains the true divine wisdom. With this assertion the antithesis properly closes, as is shown by the position of the words, 'Christ was made wisdom unto us of God.' But here, as elsewhere, the Apostle's feeling overflows, and adds (what is not strictly needed) that Christ, besides being our wisdom, is also 'both our righteousness and our holiness' (*δικαιοσύνη τε καὶ ἁγιασμός*), 'the one as truly as the other—the source and exemplar of both.' That this is the force of the juxtaposition of the words is evident from *τε καί*. Compare vi. 11. This is the earliest passage in St. Paul's writings which contains the germ of Rom. iii. 21–25, and the structure of teaching built upon it.

καὶ ἀπολύτρωσις. 'And yet more, He is our ransom from all evil; in Him we all receive that ransom by which our mortal natures shall be set free from the bondage of corruption.' That this is the full meaning of the word is implied by its occupying the climax of the sentence. Comp. Rom. viii. 21–23. Each of the three words has the double meaning both of an inward act and of an outward result; embracing on the one hand 'righteousness, holiness, freedom;' on the other 'acquittal, consecration, deliverance.' It is for the expression of these complex ideas, — complex in thought, though simple in fact,—that the mixed Greek of the N. T. forms so adequate, the Latin languages of modern Europe so imperfect, a vehicle.

31 'Thus our very boasting is an expression of our dependence.' The quotation is a condensation of Jerem. ix. 23, 24: 'Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth.' The words 'in the Lord' probably contain a latent reference in the Apostle's mind, not merely to God generally (as in 29), but to Christ Jesus specially (as just described in 30).

II. 1 What he has said generally, he now exemplifies in himself.

κἀγώ. 'And in my own acts, too, this was true. As the Gospel is, so also am I its Apostle.' For a similar argument, in regard to truthfulness and sincerity, as here to simplicity, viz. that as his teaching was, so must be his own character and practice, see 2 Cor. i. 17–20; and iii. 7–12. *καί* has, in part,

ριον τοῦ θεοῦ. 2οὐ γὰρ ἔκρινά [a]τι εἰδέναι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν χριστόν, καὶ τοῦτον ἐσταυρωμένον. 3[b]κἀγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς, 4καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς [c]σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως,

[a] τοῦ εἰδέναι τι. [b] καὶ ἐγώ. [c] ἀνθρωπίνης for σοφίας.

of word or of wisdom, declaring unto you the testimony of God. 2For I [1] determined not to know anything among you, save Jesus Christ, and Him crucified. 3And in weakness and in fear and in much trembling was I with you; 4and my word and my preaching was not with enticing words of wisdom, but in demonstration of the Spirit and of power;

[1] *Or* judged.

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the sense common in Thucydides, 'in fact:' as, e.g. Thucyd. vi. 64: ὅπερ καὶ κατέλαβον.

ὑπεροχήν, 'excelling others.'

τὸ μαρτύριον τοῦ θεοῦ (in B. D. E. F. G. J.). 'My testimony of what God has done in Christ.' The reading of μυστήριον in A. C. is probably from verse 7.

2 οὐκ ἔκρινά τι εἰδέναι, 'I determined to know nothing' (οὐκ ἔκρινα, like οὔ φημι, not 'I did not determine,' but 'I determined not'). The reading of the Rec. Text, τοῦ εἰδέναι, is supported by only one ancient MS. (J.); but for a similar construction, compare Acts xxvii. 1, ἐκρίθη τοῦ ἀποπλεῖν.

'You will recollect that my preaching was no philosophical system; for it was confined to the exhibition of Jesus Christ, and that not in His glory, but in his humiliation, in which you were called upon to share.

3 κἀγώ, 'and *I*,' as in verse 1; here repeated as expressing still more emphatically the absence of human power, not only in his practice, but in his person.

'Weakness,' alluding to the infirmities mentioned in 2 Cor. x. 10; xi. 30; xii. 5, 9, 10. 'Fear and trembling,' i.e. anxiety occasioned by a consciousness of his weakness. Compare the same expressions used of the reception of Titus, 2 Cor. vii. 15; and of the behaviour of 'slaves,' Eph. vi. 5.

4 λόγος, 'the form,' κήρυγμά, the 'substance' of his preaching.

πειθοῖς, probably an adjective for πιθανοῖς, after the analogy of φειδός and μῖμος. Not found in classical writers. 'Corinthian words' was a popular expression for exquisite phrases. (Wetstein *ad loc.*)

ἀνθρωπίνης ('human'), inserted before σοφίας in A. C. and Rec. Text, was probably added from a fear lest 'wisdom' itself should seem to be disparaged.

ἐν ἀποδείξει, 'in the proofs given by the Spirit and the power which was in me.' The words (πνεύματος, δυνάμεως) refer to the preternatural gifts, whether of the Corinthians or of himself.

Compare the whole argument of 2 Cor. xi. 21—xii. 10.

[5] ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει θεοῦ.

[5] that your faith should not stand in the wisdom of men, but in the power of God.

Longinus (Fragment 1. ed. Weiske, p. 112) alludes to the abrupt and unsystematic style on which the Apostle here prides himself,—'Paul of Tarsus was the first who maintained positive assertion without elaborate proof' (*πρῶτον . . . προϊστάμενον δόγματος ἀναπυδείκτον*).

PARAPHRASE OF CHAP. I. 18—II. 5.

The Gospel which I preach is no system of mere words, fair without, but hollow within. I did nothing to conceal the simplicity and the offensiveness of the humiliation of Him whom I preached. That very humiliation, expressed in its strongest form in the Cross on which He died, has in itself a power to convince the hearts of men far beyond any system of human philosophy: and in Him whom the proud Jew and the intellectual Greek reject as a crucified malefactor, His followers recognise the true satisfaction of all their wants. Nor is it only in Christ, but in His followers, that the same law is visible; you have only to look at the quarters from which the ranks of Christians are filled, to see that you owe nothing to your own wisdom, or power, or station, but all to God; by whom you have, in the person of Christ, been called, as if to a new existence, in this His second creation. He is your true wisdom; and not only so,—your righteousness, and holiness, and freedom. What I have thus stated generally was realised to the letter in my own practice; in my determination to preach, not theories, but the fact of Christ's Crucifixion; in my own personal insignificance, as contrasted with the greatness of my cause.

The Crucifixion the main subject of his teaching at Corinth.

The foregoing passage is important as containing a statement of the main subject of the Apostle's preaching. A similar and somewhat expanded description occurs in 1 Cor. xv. 3–8, which makes it to consist in the setting forth of the Death and the Resurrection of Christ. Both agree in the selection of the close of our Lord's life as the chief topic of his addresses: 'I delivered unto you first of all . . . how that Christ died for our sins . . . was buried . . . and rose again.' The statement in this passage takes us a step further, and tells us that the Apostle chiefly dwelt on the manner of the Death—*The Cross of Christ*,[1] *Christ crucified*.[2] And when we compare this language with that of the nearly contemporary Epistle to the Galatians,[3] 'before whose eyes Jesus Christ had been evidently set forth, *crucified* among them,' it is clear that the subject, though here capable of a peculiar application to the intellectual pride of the Corinthians, was habitual to St. Paul during this period of his life. Two points are described as specially commending it to him at Corinth: (1) its simplicity, and (2) its humiliation. A third point appears more prominently in the other Epistles—its sufferings.

Absence of the miraculous.

1. It was, as he says, characteristic of 'Jews' to demand 'signs' or 'portents.' The especial 'sign' which they sought was that of some manifestation of the 'Shechinah,' or Divine glory, in the Heavens, to encompass the Messiah. But the tendency was more general: it was that craving for the marvellous and miraculous, which still characterises Oriental nations, which appears in the license of Arabian invention and credulity, and which in the Jewish nation reached its highest pitch in the extravagant fictions of Rabbinical writers. The proverb 'Credat Judæus' shows the character which they had obtained amongst the Romans for readiness to accept the wildest absurdities; and this disposition to seek for signs is expressly commended in the Mishna.[4] To a certain extent this tendency is met by the Gospel miracles. 'This[5] was the beginning of "signs" (σημείων) which Jesus did:' 'Jesus of Nazareth,[6] a man approved of God among you by miracles and wonders and signs.' Yet on the whole it is discouraged: 'A wicked and adulterous generation seeketh

[1] i. 17. [2] i. 23; ii. 2.
[3] Gal. iii. 1.
[4] See the quotations at length in Reiche's Commentary, on 1 Cor. ii. 22.
[5] John ii. 11. [6] Acts ii. 22.

after a sign,[1] and there shall no sign be given unto it, but the sign of the Prophet Jonas.' 'Except[2] ye see signs and wonders, ye will not believe.' And what is thus intimated in the Gospels, is here followed out by the Apostle. In answer to this demand for 'signs,' he produced the least dazzling, the least miraculous part of the whole of the career of our Lord—the simple fact of His Crucifixion. The more ample we suppose the evidence for the Gospel miracles, or the more portentous their nature, so much the more striking is the testimony of Christ and His Apostle to the truth that it is not on them that the main structure of Christian faith is to be built up. The tendency in human nature, especially in Oriental nature, is acknowledged, and, to a certain extent, satisfied. But it is discountenanced as unworthy of the highest and best form of Christian Revelation.

This simplicity of teaching, which was a rebuke to the superstitious cravings of the Oriental and the Jew, was also a rebuke to the intellectual demands of the European Greek. The charm which the former found in outward miracles the latter sought in theories of philosophy. The subtlety of discussion, which had appeared already in the numerous schools of Greek speculation, and which appeared afterwards in the theological divisions of the fourth and fifth centuries, needed not now, as in the time of Socrates, to be put down by a truer philosophy, but by something which should give them fact instead of speculation, flesh and blood instead of words and theories. Such a new starting point was provided by the Apostle's constant representation of the homely yet strange event which had taken place within their own generation in Judæa,—the Crucifixion of his Master. Its outward form was familiar to them, wherever the Roman law had been carried out against the slaves and insurgents of the East. It was for them now to discover its inward application to themselves.

Absence of philosophical theory.

2. And this brings us to the second point of view from which the Crucifixion is here regarded, namely, its humiliation.

In order to enter into the force of this, we must picture to ourselves a state of feeling which, in part from the effect produced on the world by this very passage and the spirit which it describes, is entirely removed from

Degradation of the Cross.

[1] Matt. xvi. 4. [2] John iv. 48.

our present experience. Not only is the outward symbol of the Cross glorified in our eyes by the truth of the religion which it represents, but the very fact of the connexion between Christianity and humiliation is to us one of the proofs of its divine excellence.[1] But at its first propagation, as is the case even to this day in parts of the world external to Christendom, it was far otherwise. The Crucifixion was and is a 'scandal' to the Jewish nation, as a dishonour to the Messiah. Christ has been called by them in derision 'Toldi,' 'the man who was hanged;' and Christians, 'the servants of him who was hanged.' And in the Mahometan religion, both as now professed and as set forth in the Koran, the supposed ignominy of the Crucifixion is evaded by the story that the Jews, in a judicial blindness, seized and crucified Judas instead of Christ, who ascended from their hands into heaven. 'You do not think that those brute Jews nailed the Lord Isa [Jesus] to a cross?' was the indignant question of an intelligent Mussulman to an English traveller. 'Oh no! they never nailed Him; He lives for ever in Heaven.' The objection thus felt by Jews and Mahometans to the Crucifixion as a degradation of the Messiah, was felt by the educated classes of Greek and Roman society as a degradation of the Religion itself; encumbered as it thus was, in their eyes, with associations so low, and addressed, as they would say, to classes so contemptible as the beggars and slaves of the Roman Empire.

Exaltation of the Cross.

Nothing shows the confidence of the Apostle more strongly than the prominence which he gives to an aspect of his teaching so unpopular. In the Epistle to the Philippians (ii. 5–8) he pursues the subject home with a like courage through the several stages of humiliation, 'of no reputation—the form of a "slave"'—even to 'the death of the Cross.' But this passage contains the earliest statement, we might almost call it prophecy, of the triumph of Christianity, not only in spite, but by means, of this great obstacle. What the Apostle assumed as certain in the first beginning of the struggle has now been confirmed by the experience of many centuries. The Cross which, with all its associations, conveyed no thoughts to the Greek, the Roman, or the Jew, but of the lowest and most infamous punishment, is now enshrined in our most famous works of art, in our greatest historical recollections, in

[1] See a celebrated passage in Milman's Bampton Lectures, p. 279.

our deepest feelings of devotion. The Apostle's personal defects, on which he dwells with such trembling anxiety, are now so entirely forgotten, that the world will not even endure to be reminded that they ever existed. The society which consisted almost exclusively in the first instance of the lower orders, chiefly of slaves and freedmen, and which for three centuries numbered amongst its converts none of the poets, historians, and philosophers, who still headed the literature of the Roman Empire, has now embraced within itself all the civilisation of the world. The inhabitants of the palaces from which were taken the splendid works of art that adorn the galleries of the Vatican have disappeared before the inhabitants of the catacombs, whose rude ill-spelt epitaphs and barbarous sculptures may be seen beside them. The Christian religion has triumphed in defiance, not only of persecution, but of the follies and weaknesses for which the writers of the first ages of the Christian Church have been often and justly censured.

What was most remarkably exhibited in the first rise of Christianity has been exhibited in a less remarkable degree in its different forms subsequently. The immense impression produced by some of the saints of the middle ages, as well as by some of the least cultivated intellects of later times, as amongst our own Nonconformists, is a testimony to the same truth on a maller scale. So Bonaventura pointed to the Crucifix as the source of all his learning ; so Bunyan has exercised a lasting influence through the 'Pilgrim's Progress.' But the first shock was the greatest. The apparent insignificance of the Apostle, the novelty and the offensiveness of the truth, and of the image under which the truth was conveyed,—can never be repeated or equalled.

3. Very briefly must be mentioned, as not prominently brought forward in this Epistle, but as appearing in the almost contemporary Epistle to Galatia, the image of suffering conveyed in the Crucifixion: 'God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world.'[1] This is the aspect of it most familiar in the Gospel history, where 'taking up the cross' is equivalent to following Christ through hardship and difficulty. 'The cross of Christ,' says Luther,[2] 'signifies all afflictions of all good men, whose sufferings are the sufferings of Christ.'

Suffering of the Cross.

[1] Gal. vi. 14.

[2] Luther on Gal. vi. 14.

THE FACTIONS (CONTINUED).

CONTRAST OF HUMAN AND DIVINE WISDOM.

[6] Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων, [7] ἀλλὰ λαλοῦμεν [a] θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν, [8] ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν (εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον

[a] σοφίαν Θεοῦ.

[6] Now we speak wisdom among them that are perfect; yet not the wisdom of this age, nor of the princes of this age, that vanish away; [7] but we speak *God's* wisdom in a secret, the hidden wisdom, which God ordained before the ages unto our glory; [8] which none of the princes of this age knew (for had they known, they would not have crucified the

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6 'But although we abjure human wisdom, there is a true wisdom which we speak to those who are fit to receive it.'

τελείοις, 'fullgrown,' as opposed to *νηπίοις*, iii. 1.

7 *μυστήριον* has its ordinary sense of 'a secret made known to the initiated.'

εἰς δόξαν ἡμῶν, 'in order that by its revelation we might receive glory; that glory which is the highest gift of God to His children.' Compare John xvii. 10, 23; Rom. viii. 21. This 'glory' now becomes the subject of the sentence.

8–12 *ἣν* refers to *δόξαν*. *τοῦ αἰῶνος τούτου* refers to *πρὸ τῶν αἰώνων*. 'That which belonged to eternity was not likely to be known to those who lived in time.' The earthly and spiritual powers of this world, in an evil sense, are here identified, as in Matt. iv. 8, 9; Eph. vi. 12; and (in reference to the Crucifixion especially, as in this passage) Luke xxii. 53, 'When I was daily with you in the temple, ye stretched forth no hands against me; but this is *your hour, and the power of darkness*.' For their ignorance comp. Luke xxiii. 34, 'Father, forgive them; for they know not what they do.' For the same thought of the ignorance of the evil spirits in regard to the Crucifixion, carried out to a fanciful excess, yet still from its early date illustrating this passage, see Ign. ad Eph. c. 19, *καὶ ἔλαθε τὸν ἄρχοντα τοῦ αἰῶνος τούτου ἡ παρθενία Μαρίας καὶ ὁ τοκετὸς αὐτῆς ὁμοίως καὶ ὁ θάνατος τοῦ κυρίου, τρία μυστήρια κραυγῆς, ἅτινα ἐν ἡσυχίᾳ θεοῦ ἐπράχθη*.

The words *κύριον τῆς δόξης* seem to be used with reference to *δόξαν*: 'Him who alone was sovereign Lord of that glory,' like *ἀρχηγὸς τῆς ζωῆς*, Acts iii. 15; *ἀρχηγὸς τῆς σωτηρίας*, Heb.

τῆς δόξης ἐσταύρωσαν), [9]ἀλλὰ καθὼς γέγραπται [a]Ἃ ὀφθαλμὸς οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, [a]ὅσα ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν· [10]ἡμῖν δὲ [b]ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύ-

[a] ἃ for ὅσα. [b] ὁ Θεὸς ἀπεκάλυψε.

Lord of glory); [9]but as it is written, 'what eye saw not, nor ear heard, neither entered into the heart of man, what great things God prepared for them that love Him.' [10]But *unto us* God revealed them

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ii. 10. δόξης here, as δόξαν in 7, is used perhaps with special reference to the shame of the Cross.

9 ἀλλά. 'Nay, rather;' the opposition to οὐδεὶς ἔγνωκεν being first brought forward in ἡμῖν δέ, verse 10.

καθὼς γέγραπται. These words imply that the quotation which follows is from the Old Testament. There is no instance of any apocryphal book (as in Jude 9, 14) being introduced by this formula. And, in fact, it seems to be taken from Isaiah lxiv. 4 (LXX.) ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν, οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν εἶδον θεὸν πλὴν σοῦ καὶ τὰ ἔργα σοῦ, ἃ ποιήσεις τοῖς ὑπομένουσιν ἔλεον, slightly coloured by the recollection of Isa. lii. 15 (LXX.) οἷς οὐκ ἀνηγγέλη . . . . ὄψονται, καὶ οἳ οὐκ ἀκηκόασι συνήσουσι, and lxv. 17 (LXX.) ἔσται γὰρ ὁ οὐρανὸς καινός, κ.τ.λ. καὶ οὐ μὴ μνησθῶσι τῶν προτέρων, οὐδὲ οὐ μὴ ἐπέλθῃ αὐτῶν ἐπὶ τὴν καρδίαν. The variation from the original text is not essentially greater than in other quotations, e.g. that in i. 19, 20, from Isa. xxix. 14; xxxiii. 18; and it is apparently quoted as such in Clem. Rom. i. c. 34 (where see the annotations in Dr. Jacobson's edition).

It is therefore singular that the Fathers generally held that it was taken, either (as Chrysostom, Theodoret, Theophylact) from some lost prophet, or (as Origen) from an apocryphal work called *The Revelation of Elijah* (Fabricius, Cod. Apoc. Vet. Test. i. 1077). This agrees with the vehemence with which Hegesippus (in a fragment preserved in Photius, Bib. Cod. 232) appears to repudiate these words altogether. He charges with 'lying and vain speaking those who use this language (τοὺς ταῦτα φαμένους), as contradictory both to the Scriptures generally and to our Lord's speech, "Blessed are your eyes, for they see; and your ears, for they hear."'

The words, both in the original context of Isa. lxiv. 4, and in their position here, refer not (as they are usually applied in quotations) to a future state, but (as is implied in the passage just quoted from Hegesippus) to the spiritual blessedness or glory which is to be attained in the present life by believers, and which the Apostle proceeds to explain in the next verses.

10 ἡμῖν δέ, '*to us*,' i. e. believers generally, but with a special reference to himself. The quotation is left unfinished, and he resumes the antithesis to ver. 8, 'The rulers knew not, but *to us* God revealed it.'

ἀπεκάλυψε, 'revealed by spi-

ματος·[a] τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. [11] τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς [b] ἔγνωκεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. [12] ἡμεῖς

[a] αὐτοῦ after πνεύματος. [b] οἶδεν for ἔγνωκεν.

by the Spirit: for the Spirit searcheth all things, yea, the deep things of God. [11] For who of men knoweth the things of a man, save the spirit of man which is in him? even so also the things of God knoweth no one but the Spirit of God. [12] But *we* received, not the spirit of the world,

ritual insight into things invisible;' as in 2 Cor. xii. 1.

10–16 'This is so: (1) Because the Spirit alone can give this insight (10, 11); (2) Because *we* have received this Spirit (12–16).'

10 The 'Spirit' is spoken of, in the Old Testament, as the source of all wisdom, Job xxxii. 8: in Psalm cxxxix. 7, it is the penetrating glance of the Divine knowledge.

ἐρευνᾷ, 'knows through deep inquiry,' Rom. viii. 27: Psalm cxxxix. 1.

τὰ βάθη, 'the profoundest secrets of God, whether of His acts or of His nature.' Comp. τὰ βαθέα τοῦ Σατανᾶ, Rev. ii. 24.

For the general sense, compare Matt. xi. 25–27, 'I thank Thee .... because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes .... no man knoweth the Son but the Father: neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him.'

11 'It is an inward, not an outward vision.' The very word πνεῦμα (spirit) implies, when used of God, the same consciousness of things divine which, when used of man, it implies with regard to things human. For a similar comparison of the human and divine Spirit, see Rom. viii. 16, 26.

τὸ πνεῦμα τοῦ θεοῦ is not the Spirit in the Divine nature as strictly opposed to the spirit in human nature (which would have been expressed by τὸ πν. τ. θ. τὸ ἐν αὐτῷ, as before, τὸ πν. τοῦ ἀνθ. τὸ ἐν αὐτῷ), but in the more general sense required by the context of the whole passage: 'The Spirit of God, whether in the Godhead or residing in man, is the true bond between God and man.'

οἶδεν and ἔγνωκεν may be slightly distinguished, as in their similar juxtaposition, John xxi. 17; οἶδεν being the more obvious apprehension, as by the senses, ἔγνωκεν the more subtle, as by the mind. (See 2 Cor. v. 16.)

12 This *communication* of the Spirit is now expressed more definitely in the words τὸ ἐκ τοῦ θεοῦ.

ἡμεῖς, as in verse 10, is 'believers generally, but specially the Apostle,' i. e. he conceives of the experience of other Christians through his own, as in Rom. vii. 7–25.

τὸ πνεῦμα τοῦ κόσμου. 'The spirit of mere human wisdom.' κόσμος, the world, not as in opposition to God, but only as alienated from Him.

δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν, [13] ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς πνεύματος, [a]πνευματικοῖς πνευματικὰ συγκρίνοντες. [14] ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ· μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται. [15] ὁ δὲ πνευματικὸς ἀνακρίνει [b][τὰ] πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. [16] Τίς γὰρ ἔγνω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ [c]νοῦν κυρίου ἔχομεν.

[a] ἁγίοὺ after πνεύματος. [b] ἀνακρίνει μὲν πάντα. [c] νοῦν χριστοῦ.

but the spirit which is of God, that we might know the things that are freely given to us of God ; [13] which things also we speak, not in the words which man's wisdom teacheth, but which the Spirit teacheth ; interpreting spiritual things to spiritual men. [14] Now the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him, neither can he know them, because they are spiritually judged of. [15] But he that is spiritual judgeth of all things, yet he himself is judged of by no man. [16] For 'who knoweth the mind of the Lord, that he may instruct Him?' But *we* have the mind of the Lord.

τὰ χαρισθέντα=ὅσα ἡτοίμασεν, in verse 9, 'the glory and blessedness of Christians ;' perhaps with a slight allusion to the χαρίσματα.

13 Here he returns more directly to the subject of wisdom, from which, in 8–12, he had slightly digressed, recalled by τὸ πνεῦμα τοῦ κόσμου : 'As our wisdom is not of this world, so neither is our manner of communicating it. Our very language is the immediate result of our spiritual insight.' Comp. ἄρρητα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι, 2 Cor. xii. 4.

συγκρίνοντες (not 'comparing,' but) '*interpreting* and *explaining*' (as in LXX. Gen. xl. 8, 16; xli. 15; Daniel v. 12, 15, 26). πνευματικοῖς may be either neuter, 'by spiritual things,' or masculine, to 'spiritual men.' Probably the latter, as in Gen. xli. 12, συνέκρινεν ἡμῖν, 'he interpreted to us.'

14 'But from its being spiritual, the natural man cannot receive it, as he has no spiritual insight.'

ψυχικός, 'man without communion with God.' See, for the threefold division of πνεῦμα, ψυχή, and σῶμα, 1 Thess. v. 23.

ἀνακρίνεται, 'judged of.' See iv. 3, 4.

15 'The spiritual man has a new faculty by which he judges all, but cannot be judged by any who have it not. He understands the language in which other men speak, but they understand not the language in which he speaks.'

16 'No one can judge him, for he has the Spirit of God, and no one can instruct the Spirit of God.' The quotation is from Isaiah xl. 13. The Apostle re-

III. [1a]Κἀγὼ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς [b]σαρκίνοις, ὡς νηπίοις ἐν χριστῷ. [2]γάλα ὑμᾶς ἐπότισα, [c]οὐ βρῶμα· οὔπω γὰρ ἐδύνασθε. ἀλλ' οὐδὲ [ἔτι] νῦν δύνασθε· [3]ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις,[d] οὐχὶ σαρκικοί ἐστε καὶ

[a] Καὶ ἐγώ.
[b] σαρκικοῖς.
[c] καὶ οὐ . . . ἠδύνασθε . . . οὔτε.
[d] καὶ διχοστασίαι after ἔρις.

III. [1]And *I*, brethren, could not speak unto you as unto spiritual, but as unto fleshly—as unto babes in Christ. [2]I gave you milk, not meat; for hitherto ye were not able to bear it. [3]Neither yet now are ye able; for ye are yet carnal. For whereas there is among you envying,

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gards νοῦς as identical with πνεῦμα, and uses it here, from its being the word used in the LXX. where it is, in fact, a translation of רוּחַ.

συμβιβάζειν is the common word in the LXX. for 'instruct.'

The readings of κυρίου (in B. D.[1] F. G.) and χριστοῦ (in A. C.) are almost equally balanced. If the latter, the variation of the word, where the sense is the same, is quite after the Apostle's manner, as in ii. 11, and 2 Cor. v. 16 (οἴδαμεν and ἐγνώκαμεν); 2 Cor. x. 1, 2 (παρακαλῶ and δέομαι).

III. 1 κἀγώ, as in ii. 1: 'What I have just been saying was exemplified in our practice,' the connexion being, that, as he had not been able to preach the Gospel in the words of human wisdom, because it was not in himself or in the Gospel, so he had not been able to preach it to them in its divine wisdom, because they, not having the spiritual faculty, were not fit to receive it.

σαρκίνοις, a stronger expression for ψυχικοῖς.

In verse 1, A. B. C.[1] D.[1] read σαρκίνοις. In verse 3, D.[1] F. G. read σάρκινοι, and A. B. C. D. E. J. σαρκικοί. If there be a distinction intended between the two, it must be that σάρκινος expresses the nature, and σαρκικός the character. But this is too refined for the Apostle's mode of argument; and it therefore seems most natural to suppose that here, as in Rom. vii. 14; Heb. vii. 16 (Lachmann), σάρκινος is merely the classical correction for the Hellenistic σαρκικός.

νηπίοις, opposed to τελείοις, in ii. 6. The word νήπιος, and, generally speaking, the figure of 'infancy,' is never used by St. Paul in a good sense. Comp. Gal. iv. 3; Eph. iv. 14.

2 γάλα. The figure of 'milk,' which is naturally suggested by νηπίοις, is common in Rabbinical phraseology for instruction to beginners, who are called 'sucklings,' תִּינוֹקוֹת. See Lightf. *ad loc.* and compare 1 Pet. ii. 2; Heb. v. 13.

βρῶμα, 'solid food' = στερεὰ τροφή in Heb. v. 12. The verb is easily supplied from ἐπότισα.

3 ὅπου, 'since,' as in old English 'where' for 'whereas.'

κατὰ ἄνθρωπον περιπατεῖτε; 4 ὅταν γὰρ λέγῃ τις Ἐγὼ μέν εἰμι Παύλου ἕτερος δὲ, Ἐγὼ Ἀπολλώ,[a] οὐκ ἀνθρωποί ἐστε;

[a] οὐχὶ σαρκικοί for οὐκ ἄνθρωποί.

and strife, are ye not carnal, and walk as men? 4 For while one saith, *I* am of Paul; and another, *I* am of Apollos; are ye not men?

4 ἄνθρωποι, 'mere men.' Compare the expression κατὰ ἄνθρωπον in verse 3; ix. 8; xv. 32; Rom. iii. 5; Gal. i. 11; iii. 15.

PARAPHRASE OF CHAP. II. 6—III. 4.

Whilst, however, I disclaim any support from mere human wisdom, there is a wisdom which I might have declared to you had you been fit to receive it; a wisdom *which has for ages been concealed, and which is even now concealed, from those who sway the destinies of this lower world, but which was for ages designed in the counsels of God for the glory of true believers,—a* glory *unknown to those who in the pride of human power devoted to a shameful death Him who was the Lord of Glory, unfathomable by any human sense or imagination, but now revealed to us by the* Spirit, *not of the world, but of God, whereby alone we have an insight into those divine mysteries of which none else is or can be conscious.*

And as the subject of this wisdom is spiritual, so also is the manner of communicating it; there is a divine language which is known to those who have received the new spiritual faculty of Christians, which is unknown to those who are guided only by their natural human intellects. This also was exemplified in my own conduct to you; for this is the reason why I was unable to speak to you on more exalted subjects: it was impossible to introduce them into a sphere of jarring passions and factions which stunt the growth of the spiritual faculty within you.

The Apostle's View of Spiritual Wisdom.

In considering what was the human wisdom which in this and the previous section is disparaged by the Apostle, it is necessary to bear in mind that it was not the highest, but the lowest, form of intellectual eminence with which he was immediately confronted: not the vigorous and lofty aspirations of Aristotle and Plato, but the hollow and worn-out sophistries of the last days of the Greek rhetoricians. Still, although a different turn would doubtless have been given to the whole argument, if St. Paul had written in the better days of Greece, if the living power of the Gospel had been met, not by a dead form, but by a power which, though of lower origin, and moving in a different sphere, was still living like itself, the general truth here urged remains the same. It is not by intellectual, but by moral and spiritual excellence, that the victories of the Gospel have been achieved; Religion is not Philosophy; Christianity is a religion, not of Exaltation, but of Humiliation.

Opposition of Intellect and Religion.

But, although the two spheres of intellect and of Christianity are thus distinct, the Apostle also wishes to show that there is in Christianity an element which, though not itself intellectual, is analogous to that by which intellectual wants are gratified; as though he had said, 'Although the Christian lives in a world of his own, yet in that world he is independent of all beside (what the Greek philosophers would have called *αὐτάρκης*), and the higher he rises in that world, the more fully his Christian stature is developed, he will find every craving of his nature the more completely satisfied.' This element of Christianity he here introduces under the names of 'wisdom' (*σοφία*), 'the Spirit' (*τὸ πνεῦμα*), and (in speaking of his relation to the Corinthian Church) 'solid food' (*βρῶμα*), as distinct from 'milk' (*γάλα*), by which they had been actually fed. Taking into comparison the other passages (John iii. 12; xvi. 12; Heb. vi. 1), where a similar contrast is drawn between the higher and lower stages of Christian progress, the following seem the natural results of his language:—

Spiritual Wisdom.

It is *not* any exhibition of new Christian truths or doctrines, such as his view of righteousness by faith, or of our Lord's nature. There was no practical occasion for the introduction of

these to the Corinthian Church, and without some such practical occasion it would be against his manner to insist upon them. So far as there was any occasion for them, he does not scruple to mention them in this very Epistle, i. 30; v. 7; vi. 11; xv. 24. There was nothing in the Factions (iii. 1–5) which would of necessity have incapacitated them from receiving truths of this kind. Nor does there appear any reason for applying the name of 'wisdom' to these truths more than to others which in this Epistle are unfolded at length, e.g. those which are discussed from the 12th to the 15th chapters.

Intuition of moral truth.

It would seem, therefore, that the most natural meaning of the words is to be found in the deep spiritual intuitions which have always been regarded as the highest privilege of advanced Christian goodness, which were possessed in an extraordinary degree by the first converts. 'A pure heart penetrates the secrets of heaven and hell,' is one of the many sayings of this kind which abound in the celebrated work on 'The Imitation of Christ;' the 'beatific vision' has always been regarded by theologians as the consummation both of our intellectual and moral perfection; and the analogy which is here drawn between the perceptions of the human intellect and the perceptions of the enlightened spirit might be illustrated abundantly from the biographies and the devotions of good men in all ages. What this was in its highest, or at least in its most extraordinary, form in the Apostolical age, may be seen in the account of St. Paul's own rapture in 2 Cor. xii. 1–4, or of St. John in the Apocalypse (Rev. i. 10; iv. 2), where the Apostles are described as being literally 'caught by the spirit' into another world, and hearing and seeing things beyond the power of man to conceive or to utter. What it was in its more ordinary form may be seen in the whole atmosphere of St. John's First Epistle, especially in the connexion between Love and Knowledge which pervades it throughout, and which is remarkably illustrated by St. Paul's description of Love in this Epistle (xiii. 8–12). See also Rom. xi. 33, 34; Eph. i. 8, 17, 18.

Connexion of 'wisdom,' 'glory,' and 'spirit.'

This use of the passage also accords with the special words employed. The phrase 'wisdom,' although suggested in the first instance by the contrast of the earthly philosophy which he had been disparaging, derives its religious sense chiefly from the constant use of the word in The Proverbs and in Ecclesiasticus, where

it is applied, not to the gaining of new truths, theological or natural, but to a deeper practical insight into moral truth. This general sense is further limited in this passage by the indication of its subject, namely, the 'glory' or blessedness of Christians, which in verses 8–10 assumes such a prominence as to be almost identified with the 'wisdom' itself that seeks it. And the faculty, the state, by which this wisdom is obtained, is described emphatically as 'spiritual,'—'the spirit.' The word is chosen partly from the frequent use of the phrase both in Greek and Hebrew, to express the intellect,[1]—chiefly as expressive of a direct connexion with God. It is the 'inspiration' which in Scripture is ascribed to every mental gift,[2] but which is specially applicable to the frame of mind which (to use the modern form of speech founded on the same metaphor) 'breathes the atmosphere' of Heaven.

The Apostle's example.

The same sense also agrees with the general context and occasion. When the Apostle says, 'But *to us* God revealed it by His Spirit,' the use of the first person, here as elsewhere, indicates that, though speaking of believers generally, he especially refers to his own experience. The consciousness of his spiritual gifts, especially of his spiritual insight into things invisible, was always present with him, and never more so than at the period of these two Epistles.[3] And this tendency to dwell on the inward, as distinct from the outward blessings of the Gospel,—on the things which 'eye hath not seen nor ear heard,' as distinguished from the things which the eyes of the first Apostles had seen, and their ears had heard,—was a peculiarity of St. Paul's teaching, noticed even by his adversaries, and apparently attacked by them on the ground of the expressions used in this very passage.[4]

As this sense best suits the circumstances of the Apostle himself, so also does it suit those of his hearers.

The needs of the Corinthians.

The Corinthian Christians, as was observed before, had no especial need, nor, if they had, was there any especial impediment to their reception, of new intellectual truths. But a higher consciousness of the Divine presence; a knowledge deep and comprehensive, as being rooted

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[1] See especially ii. 11, 16; and Gesenius *in voce* רוּחַ, 3, *c. d.*

[2] See Exod. xxxi. 3; Job xxxii. 8, &c.

[3] See xiv. 18; 2 Cor. xii. 1–4.

[4] See notes to the Introduction to Second Epistle, *sub finem.*

and grounded in love; an insight into the spiritual world, —were gifts which on the one hand the Apostle might well long to give them, and which were yet on the other most alien to their state of faction and bitterness. How could they, who were absorbed in their strifes and contentions, enter into the atmosphere of peace which surrounds the throne of God? How could they, who were for ever insisting on particular names and party watchwords, enjoy the vision where all else is lost in the sense of communion with Christ? Controversy and party-spirit may sharpen the natural faculties of shrewdness and disputation; but few sins more dim the spiritual faculty by which alone all things are rightly judged. These disputes and rivalries were 'of the flesh' (*σαρκικοί*), no less than the sensual passions which are commonly so classed; and if so, they have no place in heaven, they are directly opposed to 'the Spirit.'

THE FACTIONS (CONTINUED).

The Leaders of the Corinthian Parties.

5 [a] Τί οὖν ἐστὶν Ἀπολλώς; τί δέ ἐστιν Παῦλος; διάκονοι, δι' ὧν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ κύριος ἔδωκεν. 6 ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν, ἀλλὰ ὁ θεὸς ηὔξανεν, 7 ὥστε οὔτε ὁ φυτεύων ἐστίν τι οὔτε ὁ ποτίζων, ἀλλ' ὁ

[a] τίς οὖν ἐστὶ Παῦλος, τίς δὲ Ἀπολλώς, ἀλλ' ἤ;

5 What then is Apollos? and what is Paul? Ministers by whom ye believed, even as the Lord gave to each one. 6 *I* planted, Apollos watered, but God gave the increase; 7 so that neither is he that

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5 From the general tone of what follows it seems (6–15) that even in the preceding verses (iii. 1–4) there was something of an apology for himself; as if the Corinthians, or at least the party of Apollos, had said, 'Apollos has led us on from these simple beginnings; *you* have done nothing for us, except laying the foundation.' To which he answers, (1) In iii. 1–4, 'I could not do anything more, because of your own incapacity.' (2) In iii. 5–9, 'We are all insignificant in God's sight; both he who lays the foundation and he who builds upon it.' (3) In iii. 10–15, 'At the same time, the great work is done by him who lays the foundation: though the superstructure may be very imperfect.'

τί οὖν Ἀπολλώς; 'What is Apollos, or Paul (for once I recognise your party names)? Mere instruments (*διάκονοι*), through whom you were converted' (*ἐπιστεύσατε*, as in Rom. xiii. 11). The difference of the reading of the more ancient MSS. from the Rec. Text is here remarkable, (1) as more abrupt and startling—*τί* for *τίς*, and *ἀλλ' ἤ* omitted: (2) as giving the true order of the names —'Apollos and Paul' (Apollos being evidently the prominent name here appealed to by those whom the Apostle chiefly censures); whilst later MSS. have inverted the order, to give to the name of Paul its usual and natural pre-eminence.

καὶ ἑκάστῳ κ. τ. λ. 'And only with the powers which their Master (*ὁ κύριος*, compare Rom. xii. 5) distributed to each of the teachers.' Compare Rom. xii. 3: *ἑκάστῳ ὡς ὁ θεὸς ἐμέρισε*.

καὶ = καὶ ταῦτα. 'And this too.'

6 *ἐφύτευσα—ἐπότισε*. This contrast agrees with the history in Acts xviii. 27–xix. 1, where the influence of Apollos at Corinth is spoken of as distinct from, and subsequent to, that of Paul. This is strangely paraphrased by some of the Fathers, 'Ego catechumenum feci—Apollo baptizavit.' See Optatus De Chrism. Donatist. Book v. p. 90.

7 *τι*, 'anything great.' Compare Gal. ii. 6.

αὐξάνων θεός. [8] ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον. [9] θεοῦ γάρ ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε. [10] κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον [a] ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ. [11] θεμέλιον

[a] τέθεικα.

planteth any thing, neither he that watereth; but he that giveth the increase, even God. [8] Now he that planteth and he that watereth are one, and each one shall receive his own reward according to his own labour. [9] For we are *God's* fellow-labourers: *God's* husbandry, *God's* building are ye. [10] According to the grace of God which was given unto me, as a wise masterbuilder I laid the foundation, and another buildeth thereon. But let each one look how he buildeth thereon. [11] For other foundation can no one lay than that lies there, which

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8 λήμψεται, i.e. 'not from man, but from God, who can judge of the value of each man's labour;' the germ of iv. 1–5.

9 The position of θεοῦ shows that it is emphatic all through this verse.

γάρ gives the reason for ἕν. 'Their object is the same (though their modes of working are different), *for* it is *God* who is our fellow-labourer—it is *God* who is your husbandman and householder, and therefore they cannot be set against each other.'

ἐσμεν, 'the teachers,' ἐστε, 'the taught.'

γεώργιον, 'a field' = arvum. The word occurs only in this place in the N. T. Probably from this metaphor arose the frequency of 'Georgius,' 'George,' as a Christian name.

With οἰκοδομή the figure is changed from a field to a house—from agriculture to architecture, in order to bring out more clearly the difference between the various kinds of work.

10 κατὰ τὴν χάριν. Referring to ἑκάστῳ . . . ἔδωκεν in 5. Compare Rom. xii. 3.

ἀρχιτέκτων, 'master of the works.'

σοφὸς, 'as a "skilful" or "clever" architect.' Compare Ex. xxxv. 25, 35; xxxvi. 1 (LXX.); so Ecclus. xxxviii. 31: ἕκαστος ἐν τῷ ἔργῳ σοφίζεται. The words σοφὸς ἀρχιτέκτων occur in Isa. iii. 3 (LXX.).

ἕκαστος κ. τ. λ. The general character of the warning implies the same wide participation in the duties of teaching, as is implied in the state of the Corinthian Church indicated in chap. xii. For the Apostle's claim to have *founded* their Church, compare iv. 15: '*I* begot you.'

θεμέλιον γάρ. The connexion is: 'Let every one take heed how he builds a *superstructure*; for the *foundation* has been laid once only for all, by me; the superstructure is now the sole task that remains.'

πῶς, 'with what materials' (see verse 12).

ἐποικοδομεῖ. οἰκοδομεῖν in the N. T. has constantly the sense of 'advancement' or development of the moral character.

γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν [a]χριστὸς Ἰησοῦς. [12]εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον [b]χρυσὸν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην, [13]ἑκάστου τὸ ἔργον φανερὸν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ ἑκάστου

[a] Ἰησοῦς ὁ χριστός. [b] Add τοῦτον.

is Christ Jesus. [12]But if any one build upon the foundation gold, silver, precious stones, wood, hay, stubble, [13]each one's work will be made manifest: for the day will declare it, because it is revealed in

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In this place, as in viii. 10, it is used in a bad, or at least a neutral sense.

11 *θεμέλιον*, sc. *λίθον* (masculine in Hellenistic Greek).

παρά, 'beyond,' or 'besides' (as in Romaic for the comparative). Christ Jesus, i.e. 'not any theory concerning Christ, but Christ Himself' (as in ii. 2): hence the name at full length: 'the Historical Person of Christ, the one unchangeable element of Christianity' (De Wette). Comp. Heb. xiii. 8: 'Jesus Christ, the same yesterday, and to-day, and for ever.'

For the metaphor, compare Matthew xxi. 42; Ephes. ii. 20; 1 Pet. ii. 6 ('the chief cornerstone').

12 The metaphor here passes on to the building of different edifices on the same foundation. 'There may either be a palace or a hovel.'

χρυσόν κ. τ. λ. Compare the 'gold, silver, and stone' of the Athenian Parthenon in Acts xvii. 29.

λίθους τιμίους may be 'costly marbles;' but more probably 'jewels,' as in Rev. xxi. 19.

ξύλα, 'boards or posts' for the walls.

χόρτος, 'dried grass' for the interstices in the mud walls.

καλάμη, 'straw' for the thatched roof. See Suidas *in voce*.

As the 'wisdom of the full-grown' in ii. 6–iii. 4 was spiritual, not intellectual, insight, so here the succeeding verses (14–18) show that the superstructure is moral, not theoretical, advancement.' 'Some say that these words are spoken in reference to doctrines; to me, however, it appears that he speaks concerning practical virtue and vice, and that he is preparing for the accusation of the incestuous person. Of gold, silver, and precious stones, he speaks on the one hand as the emblems of virtue; of wood, hay, stubble, as the opposites of virtue, for which hath been prepared the fire of hell.' (Theodoret.)

13–15 'The nature of every one's work or superstructure shall sooner or later be known; for the Great Day of the Lord is at hand, which shall dawn in a flood of fire. The house of gold and silver shall be lit up by its dazzling brilliancy; but the house of wood and thatch shall be burnt up. And not only so, but whereas the builder whose work can endure this trial shall be rewarded, the builder whose house is consumed will lose his reward, having nothing to show;

τὸ ἔργον ὁποῖόν ἐστιν τὸ πῦρ [a] αὐτὸ δοκιμάσει. [14] εἴ τινος τὸ ἔργον [b] μενεῖ ὃ ἐπῳκοδόμησεν, μισθὸν λήμψεται· [15] εἴ

[a] Om. αὐτό. [b] μένει.

fire; and the fire will prove each one's work of what sort it is. [14] If any one's work abide which he built thereon, he shall receive a reward:

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and though he himself, as having built on the true foundation, will be saved, yet he will come out singed and scorched as by an escape out of a burning ruin.' Although the argument is passing into a more general application, yet the thought of the teachers is still predominant; and the point on which he insists is, that if bad moral consequences are, through the means of their instruction, developed from the fundamental truths of Christianity which he had taught; their instruction, so far from deserving to be highly prized, will by God's judgment be condemned as worthless, and they themselves will escape that judgment with difficulty. It is possible that this whole image, as addressed to the Corinthians, may have been suggested, or illustrated, by the conflagration of Corinth under Mummius; the stately temples standing amidst the universal destruction of the meaner buildings. (See Paus. Corinth. *passim*.)

'Saved as by fire.'

ἔργον in later Greek and in architectural language, is used for a building, like 'opera' in Latin. 1 Esdr. vi. 10: τὰ ἔργα ταῦτα θεμελιοῦτε. Herodian, Hist. i.: πλεῖστα καὶ κάλλιστα ἔργα τῆς πόλεως κατεκάη.

ἡ ἡμέρα, 'the Day of the Coming of the Lord.' See Heb. x. 25; Rom. xiii. 12, in which last passage, as here, there is implied the dawn of light after the long night of this mortal life. Possibly the idea of 'judgment,' as in iv. 3, is mixed up with it. Possibly also, the idea of the mere lapse of time, like 'longa dies' in Latin. (See Grotius *ad loc.*)

Compare Malachi iii. 1, 2, 3; iv. 1: 'The Lord shall suddenly come to His *Temple*. . . . But who may abide the *day* of His coming? . . . for He is like a refiner's *fire* . . . and He shall purify the sons of Levi. Behold the day cometh that shall burn as an oven, and all that do wickedly shall be stubble (καλάμη).' And although not expressly stated, it is implied that the day is near, as a trial which would sweep away the very fabric which was reared before their eyes.

Also it may be, 'the full daylight shall show it:' like the French expression '*en plein jour*.' (See notes to iv. 3.)

ἀποκαλύπτεται, 'the Day is to be revealed' (the 'præsens futurascens,' as in Matt. xxv. 13, 31, &c.; John xxi. 22, 23).

ἐν πυρί, i.e. according to the usual image under which the Last Day is represented; coming, not with the dawn of a common morning, but in a blaze of fire, in the midst of which Christ Himself shall appear. (2 Thess. i. 8; ii. 8.)

κατακαήσεται, Hellenistic for the Attic κατακανθήσεται.

τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. [16] οὐκ οἴδατε ὅτι ναὸς

[15] if any one's work be burned, he will suffer loss, but he himself shall be saved,—yet so as through fire. [16] Know ye not that ye are God's

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ζημιωθήσεται [*τὸν μισθόν*], 'he shall lose his reward,' not 'shall be punished.'

αὐτὸς δὲ σωθήσεται. The same fire which throws a halo of glory round the good (iv. 5; Matt. xiii. 43; Rev. xxi. 24; Judg. v. 31: Dan. xii. 3), and destroys the bad (2 Thess. ii. 8; Rev. xviii. 8; xx. 9), also purifies the imperfect. The personal faith of the teacher saves himself from destruction, but it is at the cost of pain and suffering—in this instance, of seeing his work destroyed and his labour lost—as a merchant who escapes from shipwreck, but at the cost of his property. Compare the fire in Dan. iii. 22, which, whilst it burnt the executioners, was to the three children 'as it had been a moist whistling wind' (Song of the Three Children, 27).

Compare the 'baptism of fire,' in Matt. iii. 11, 12, which supplies the same images of illumination, destruction, and purification; and the 'salting with fire,' in Mark ix. 49, both for preservation and destruction. At the same time, although the passage naturally suggests the idea of purification, or of suffering, the primary idea is simply that of a difficult escape.

ὡς expresses that the Apostle is speaking metaphorically.

διὰ πυρός, 'through the midst of the fire;' apparently a proverbial expression in Hebraistic Greek, like 'prope ambustus evaserat,' Liv. xx. 35. See Zech. iii. 2; Amos iv. 11 (both *ἐκ πυρός*); Ps. lvii. 4 (*διὰ πυρός*). *ἐκ πυρὸς σώσειν*, Artemid. Oneiroc. i. 50; Aristid. in Apoll. p. 26. For a similar confusion of the two meanings of *διά*, see 1 Pet. iii. 20: *διεσώθησαν δι' ὕδατος.*

The whole passage is famous, as having given occasion to two interpretations, each generally received in its time, and now rejected. First, that of Chrysostom, Œcumenius, and Theophylact; that 'the false teacher shall be preserved in the fire of hell for ever,'—which is equally condemned by the words and by the spirit of the Apostle. Secondly, the opinion of many Roman Catholic writers, that it alludes to the fire of purgatory. But this argument is contrary to the whole context, which represents the salvation as taking place at the same moment as the conflagration and the coming of the day of the Lord. It will probably be no longer used even in controversy, since its formal condemnation by the great Roman Catholic commentator Estius.

16 He here returns to the general argument against party-spirit, and thus passes from the image of a building in progress to the image of a building completed, and from the image of a building generally to that of the Temple in particular, as in Eph. ii. 20, 21.

ναὸς θεοῦ is not '*a* Temple,' as if one out of many, but '*God's Temple*,' presented in every portion of the Christian society. Under this more definite figure

θεοῦ ἐστὲ καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; [17] εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ [a] αὐτὸν ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς. [18] μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ

[a] τοῦτον for αὐτόν.

temple, and the Spirit of God dwelleth in you? [17] If any one destroys the temple of God, him will God destroy; for the temple of God is holy, which *ye* are.

[18] Let no one deceive himself: if any one seemeth to be wise among you in this age, let him become a fool, that he may become wise.

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he continues to insist on the danger incurred by those who corrupted the Christian society by their false teaching, and, having before said that such a one would escape with loss and difficulty, he here goes a step farther, and speaks only of the punishment, without speaking of the escape.

φθείρειν in the LXX. and in the New Testament seems to have lost the sense of 'defile,' and merely to retain that of 'mar' or 'destroy.' See the use of the word in Exod. x. 15; Isaiah xxiv. 3, 4. It is not the word usually employed for divine judgments, but is here adopted for the sake of describing the punishment by the same word as the offence: 'God requites like with like.' Comp. Acts xxiii. 2, 3: 'Ananias commanded to smite (*τύπτειν*) him on the mouth. Then Paul said unto him, God shall smite (*τύπτειν μέλλει*) thee, thou whited wall.'

The Authorised Version, following the Vulgate (*violaverit . . . disperdet*), has used two different words in the translation for the one word of the original.

17 The image of the Temple,—even the etymology of the Greek word (*ναὸς, ναίειν*)—leads him to the *indwelling presence* of the Spirit of God.

οἵτινές refers not to *ναός*, but to *ἅγιός*, 'and ye are holy.'

18 He now returns to the general subject begun in verse 5, dropping any particular reference to the difference between the foundation and the superstructure—between himself and Apollos (iv. 6),—and condemning generally the tendency to magnify one teacher above another for his intellectual gifts, on the ground,

(1) That rhetorical gifts are in themselves worthless (18–21);

(2) That the differences created by these gifts amongst the teachers, are much less than what they have in common (21–23);

(3) That God alone can judge who is worthy of true approbation (iv. 1–5).

μηδεὶς ἑαυτὸν ἐξαπατάτω, 'let not any one deceive himself by too high expectations of himself,' referring to *δοκεῖ*.

19 For *αἰών* and *κόσμος*, see on i. 20.

παρὰ τῷ θεῷ, 'in God's judgment.' Compare Rom. ii. 13.

The quotation seems to be from Job v. 13 (LXX.): *ὁ καταλαμ-*

αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός. [19] ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ[a] θεῷ ἐστίν. γέγραπται γάρ Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν. [20] καὶ πάλιν Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶν μάταιοι. [21] ὥστε μηδεὶς καυχάσθω

[a] Add τῷ, and so Lachm. Ed. 1.

[19] For the wisdom of this world is foolishness with God. For it is written, 'He that taketh the wise in their craftiness.' [20] And again, 'the Lord knoweth the thoughts of the wise, that they are vain.' [21] Therefore let

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βάνων σοφοὺς ἐν τῇ φρονήσει. It is remarkable, (1) as being the only reference to the Book of Job which the New Testament contains, with the exception of the historical allusion in James v. 11; (2) as being taken from the speeches, not of Job, but of Eliphaz; and (3) as being so altered as to be scarcely recognisable: *δρασσόμενος* (possibly a provincialism) is substituted for *καταλαμβάνων*, as a stronger and livelier expression ('grasping' or 'catching with the hand;' so LXX. Ps. ii. 12; Lev. ii. 2; v. 12; and so Herod. iii. 13; Jos. B. J. III. viii. 6; Dionys. Ant. ix. 21), and *πανουργίᾳ* for *φρονήσει*, which gives the passage a darker meaning (see Arist. Eth. vi. 12, § 9, where the two words are opposed as the worse and better forms of wisdom).

ἐν τῇ πανουργίᾳ, i.e. either, (1) 'by means of their own craftiness;' or (2) 'in the midst of it.'

20 From Ps. xciv. 11; literally from the LXX. (xciii.) except in the substitution of *σοφῶν* for the original *ἀνθρώπων*. But there seems to be a reminiscence of the original in the next words, *ἐν ἀνθρώποις*, 'in mere men.' Compare the note on verse 4.

21–23 *πάντα γὰρ ὑμῶν.* Both words are emphatic: 'All things '*All* things' — not are yours.' merely this or that teacher, but all of them alike—'exist not for their own power or glory, but for the sake of *you* their disciples.' 'The Church was not made for the teachers, but the teachers for the Church; Paul, Apollos, and Kephas, each with their different gifts, strongly contrasted as they are, are yet united by being your common property.' This was all that the argument required; but he is carried on, according to his manner when the privileges of Christians come before him (see Rom. viii. 38; xi. 33), to dilate on the whole range of God's gifts to them. And, as the idea of the teachers breaks itself up for the sake of greater vividness into the several parts of Paul, Apollos, and Kephas, so also the idea of the world is expanded to its utmost extent, not merely in the lower sense of worldly greatness (19, 20) which had suggested the word in this place, but in the sense of the whole created universe, and as growing out of this, or contained in it, the utmost contrasts which imagination can suggest, whether in life or death—in the pre-

ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν, [22] εἴτε Παῦλος εἴτε Ἀπολλὼς εἴτε Κηφᾶς, εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστῶτα εἴτε μέλλοντα, πάντα ὑμῶν,[a] [23] ὑμεῖς δὲ χριστοῦ, χριστὸς δὲ θεοῦ. IV. [1] οὕτως ἡμᾶς λογιζέσθω

[a] Add ἐστίν.

no one boast in men: for all things are yours, [22] whether Paul or Apollos or Kephas, or the world or life or death, or things present or things to come,—all are yours, [23] and ye are Christ's, and Christ is God's. IV. [1] So let a man account of us, as servants of Christ, and stewards

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sent or the future state of existence.

'All this is yours; but then'—(partly as a warning to the taught as well as the teachers, partly from the natural impetus, as it were, of the sentence, which bears him up to the highest sphere of human thought)—'remember that this vast concatenation of the universe does not end here. Even you, who are the lords of all creation, who form as it were the link between earth and heaven, yourselves are but part of that golden chain which must be followed up till it unites you to Christ, and even further yet, up to the presence of God Himself.' Thus he draws the twofold lesson,—'You who are thus united with the highest objects in the universe must not degrade yourselves to become the followers of any but Christ. You, although the lords of all, are still the servants of Christ, as He also pleased not Himself, ut did the will of His Father.' It is possible that the last words, 'but Christ of God,' may have been inserted to obviate any exclusive inference which might have been drawn by the party 'of Christ,' had he closed with the preceding words. But it may also be only the last result of the climax of his sentence (comp. xi. 3).

IV. 1 To this twofold lesson the following argument immediately attaches itself, which is, like the preceding, obscured by being addressed partly (iii. 21–23; iv. 1–6*a*) to the Church; partly (iii. 12–15; 18–20; iv. 6*b*, 7, 8) to the teachers. 'The particular wisdom of the several teachers is nothing in comparison with that Christianity which is possessed by all of you (iii. 22, 23); you are to regard us not as superhuman (iii. 18–21), but as subordinate to Christ; as mere stewards, whose only business is to preach faithfully the secrets of God which have been intrusted to them.

οὕτως refers to *ὡς*. In classical Greek it would be *τοιούτους, οἵοι ἂν εἶεν ὑπηρέται.*

ἄνθρωπος, 'anyone' (like אִישׁ; or 'man' in German).

ὑπηρέτας. More emphatic than *δούλοι* or even than *διάκονοι*, as in iii. 5, as expressing *subordination*; being the word used in classical Greek for the inferior officers, as contrasted with the superior magistrates (*ἄρχοντες*), and also for a *drudge, servant of all work, underling*. Compare for the general sense, Luke xxii. 26; 2 Cor. i. 24; and the ideal of a Christian governor or teacher preserved in the Papal title 'Servus Servorum.'

ἄνθρωπος, ὡς ὑπηρέτας χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ [2a] ὧδε. λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὑρεθῇ. [3] ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω [4] (οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ' οὐκ

[a] Ὁ δέ.

of the mysteries of God here. [2]Moreover it is required in stewards, that one be found faithful. [3]But to *me* it is a very small thing that I should be judged by you, or by man's day: yea, I judge not mine own self [4] (for I know nothing against myself, yet not by this am I

οἰκονόμους. Compare verse 2, and ix. 16, 17 (*οἰκονομίαν πεπίστευμαι*); and for the general sense xv. 10: 'Not I, but the grace of God;' Luke xvii. 10: 'We are unprofitable servants;' Acts iii. 12: 'Why look ye upon us, as though by our own power?'

μυστήρια, 'truths hidden once, but now revealed to Christ's servants.'

2 If ὧδε (in A. B. C. D[1]. F. G. and *most* of the Versions) is preferred to ὃ δέ, λοιπόν has probably something of its modern Romaic sense of '*therefore*' (as in Acts xxvii. 20): and ὧδε must be 'in this matter' (as in Rev. xiii. 10, 18; xiv. 12; xvii. 9). In his second edition Lachmann joins it to *θεοῦ*, in his first to λοιπόν.

ζητεῖται B. *ζητεῖτε* A. C. D. *ζήτητε* G. The confusion arises from the similarity of sound, as in Romaic, between ε and αι.

'All that remains to be said about us is this: Do not praise or blame us; only require us to be faithful.'

3–5 The main point is to warn them against being overhasty in their *praise* (see especially *ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι,* and *τότε ὁ ἔπαινος*); but the expressions *ἐμοὶ δὲ εἰς ἐλάχιστον,* and *τὰ κρυπτὰ τοῦ σκότους,* indicate that they were also to be warned (as before in iii. 1–9) against *disparaging* Paul in comparison with the others.

3 *ἐμοὶ δέ,* (1) 'to speak in my own person,' as ii. 1; iii. 1; or, (2) 'to speak for myself, whatever others may say.'

ἵνα ἀνακριθῶ for *ἀνακριθῆναι,* substitution of *ἵνα* with the subjunctive for the infinitive, as in Romaic.

ἀνακριθῶ, 'judged of,' or 'inquired into,' whether for blame or praise; see iii. 15, 16.

ἀνθρωπίνης ἡμέρας, probably used in contradistinction to *ἡ ἡμέρα τοῦ κυρίου,* but also perhaps suggested by the use of *ἡμέρα,* for 'judgment,' according to the analogy of '*diem* dicere' in Latin, 'days-man' for 'arbiter' in English, 'dagh vaerden' and 'daghen,' to 'summon,' in Dutch. As, however, there is no instance of this use in common Greek, Jerome (Qu. ad Algasiam, 10) supposes it to be a Cilician provincialism. (See also note to iii. 13.)

4 *οὐδὲν γὰρ ἐμαυτῷ σύνοιδα,* 'I know nothing within' or 'against myself.' He speaks of himself in reference to his relations with the Corinthian Church. (The translation of

ἐν τούτῳ δεδικαίωμαι), ὁ δὲ ἀνακρίνων με κύριός ἐστιν. [5] ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν. καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ θεοῦ.

[6] Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν καὶ [a] Ἀπολλὼ δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ [b] ἃ

[a] Lachm. ed. 1. Ἀπολλών. [b] ὑπὲρ ὃ γέγραπται.

justified), but He that judgeth me is the Lord. [5] Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall each one have his praise from God.

[6] Now these things, brethren, I transferred in a figure to myself and to Apollos for your sakes; that in us ye might learn not to be

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the Auth. Version, 'by myself,' is an obsolete, though still a provincial, form of speech for the same thought.)

Compare 1 John iii. 20: 'If our heart condemn us, God is greater than our heart, and knoweth all things.'

κύριός, i.e. 'Christ,' as appears from the next verse.

5 *τότε*, 'then, and not before, shall the due approbation be awarded.'

ὁ ἔπαινος, 'his own due praise.' Compare Rom. ii. 29.

ἀπὸ τοῦ θεοῦ, 'from God after the judgment of Christ.'

6 *μετεσχημάτισα*, 'I said all that I wished to say about the party leaders in the persons of myself and Apollos, in order to exemplify with less offence in the case of those parties what belongs equally to the party of Kephas; and in the case of Apollos and Paul themselves what may be said even with greater force of the subordinate leaders.' For similar instances of this 'transferring' see notes on ix. 20.

ἐν ἡμῖν, 'in our examples.'

τὸ μὴ ὑπὲρ ἃ γέγραπται. Great confusion prevails here in the MSS. (1) A. B. C. read *ἅ*. D. E. F. G. J. *ὅ*. (2) *φρονεῖν* occurs in C. D^3. E^2. J. and most of the Versions, and is omitted in A. B. D^1. E^1. F. G. and the Vulgate. (3) D. E. omit *μή*. (4) D^1. reads *ἐν ὑμῖν* for *ἐν ἡμῖν*. (5) F. G. omit *τό*. *ἃ* best suits the sense, which implies a reference, not to a single passage, but to the general spirit of many passages. *φρονεῖν* is required to complete the grammatical sentence, and probably was inserted to avoid the abruptness of the omission. The sense, therefore, will be: 'Learn *that well-known lesson*, not to go beyond what the Scriptures prescribe' (like the classical proverb, *ne quid nimis*).

The phrase *γέγραπται* naturally points to such passages in the Old Testament as those quoted in i. 19, 31; iii. 19.

εἷς ὑπὲρ τοῦ ἑνὸς . . . κατὰ τοῦ ἑτέρου, 'for the one of your two teachers against the other;' alluding to the reference just made to himself and Apollos.

γέγραπται,[a] ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου. [7] τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών; [8] ἤδη κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε. καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν

[a] Add φρονεῖν.

above the things which are written, that no one be puffed up for the one against the other. [7] For who maketh thee to differ from another? and what hast thou that thou didst not receive? and if now thou didst receive it, why dost thou boast, as if thou didst not? [8] Even now ye are full, even now ye are rich, without us ye reigned as kings, and I

ἵνα μὴ φυσιοῦσθε. This and Gal. iv. 17 (ἵνα ζηλοῦτε) are the only violations in the N. T. of the rule of Attic Greek, which requires a subjunctive with ἵνα.

8 He writes as if with the bitterness of feeling with which, from time to time, he contrasts his deserts and his fortune (cf. xv. 19); and as if reminding them that those who were opposed to him need not take so much pains to disparage him, he was low enough already.

κεκορεσμένοι . . . ἐπλουτήσατε. In his first edition, Lachmann gave additional liveliness to the sentence by an interrogative punctuation; and this at any rate is the sense of the clauses. 'Do you think you have already reached the end of your Christian career? Have you made every advance which is possible in Christian knowledge?' (referring to the boast of their οἰκοδομή, or development, in iii. 8–10); ἐβασιλεύσατε; 'Are you indeed at the head of the Christian world—first in the glory of the Messiah's kingdom?' (Compare i. 2; xiv. 36.) For the metaphor of wealth, comp. 2 Cor. viii. 9; Revelation ii. 9; iii. 17; Matthew v. 3. For that of reigning, comp. vi. 2; Matt. xix. 28; Luke xxii. 30: 2 Tim. ii. 12.

ἤδη, 'even now,' indicates the extravagance of supposing that they had at that time grasped all the gifts which belonged only to the kingdom of Christ, not yet come.

χωρὶς ἡμῶν points to the absurdity of their setting themselves up above, or independently of, the Apostles. Compare the same thought in verse 15.

ὄφελον κ. τ. λ. 'your reign, your prosperity, is indeed good in itself, if it were not for the proud and sectarian spirit which disfigures it.' Compare Gal. iv. 17, 18: 'They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present with you.'

γάρ, in 9, depends on this clause.

9 'Ye sit enthroned as kings: *we* are appointed as victims in the last act of the world's history; the whole world, whether angels or men, are the spectators, and our death is the end.' The imagery is drawn from the games (θέατρον) in the amphi-

συμβασιλεύσωμεν. [9] δοκῶ γάρ,[a] ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν, ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. [10] ἡμεῖς μωροὶ διὰ χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι. [11] ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν καὶ [b] γυμνιτεύομεν καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν [12] καὶ

[a] Add ὅτι after γάρ. [b] γυμνητεύομεν.

would ye had reigned, that *we* also might reign with you. [9] For I think God set forth us the apostles last, as it were appointed unto death, for we were made a spectacle unto the world and to angels and to men. [10] *We* are fools for Christ's sake, but *ye* are wise in Christ; *we* are weak, but *ye* are mighty; *ye* are honourable, but *we* are despised. [11] Even unto this present hour we both hunger and thirst and are naked and are buffeted and have no certain dwelling-place, [12] and labour work-

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theatre. The remains of a stadium and amphitheatre, which may have been so used, are still to be seen at Corinth (see Introduction, p. 5).

For the phrase 'angels and men,' comp. xiii. 1.

ἐσχάτους . . ἐπιθανατίους, 'the last appointed to death.' These words seem to refer to the band of gladiators brought out last for death, the vast range of an amphitheatre under the open sky well representing the magnificent vision of all created beings, from men up to angels, gazing on the dreadful death-struggle; and then the contrast of the selfish Corinthians sitting by unconcerned and unmoved at the awful spectacle. Compare Seneca's description (Provid. ii.) of the wise man struggling with fate: 'Ecce spectaculum dignum ad quod respiciat intentus operi suo Deus.'

τοὺς ἀποστόλους. What follows shows that he is thinking chiefly of himself; but the expression itself includes also the original Apostles.

10 As verses 8 and 9 contain an elaborate contrast, so in verse 10 the same idea is still continued in a series of shorter contrasts, rising, however, out of the plaintive strain of verse 9 into a swell of triumphant exultation, in the full consciousness that his sufferings were united with the sufferings of Christ, and invested (so to speak) with a similar glory. The three contrasts correspond to those in i. 27.

11 ἄχρι τῆς ἄρτι ὥρας, 'even at the moment of my writing my wants stare me in the face. It is now as when you knew me at Corinth.'

γυμνιτεύομεν, 'we shiver in the cold.' (Compare 2 Cor. xi. 27.) The form in the Rec. Text, γυμνητεύομεν, has arisen from the similar pronunciation of ι and η.

ἀστατοῦμεν (the word occurs only here) 'homeless,' a peculiar grief in the ancient world. Compare Matt. viii. 20; x. 23; Heb. xi. 37.

κοπιῶμεν ἐργ. ταῖς ἰδ. χερσίν.

κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν, λοιδορούμενοι εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα, [13] βλασφημούμενοι παρακαλοῦμεν, ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.

[14] Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ. [15] ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε

ing with our own hands; being reviled we bless, being persecuted we suffer it, [13] being defamed we exhort,—as the filth of the world were we made, the offscouring of all things unto this day.

[14] I write not these things to shame you, but as my beloved children I warn you. [15] For though ye have ten thousand instructors in Christ,

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That he had worked with his own hands at Corinth appears from Acts xviii. 3; 1 Cor. ix. 6; 2 Cor. xi. 7–12; and that he was doing so at the time of his writing this Epistle, appears from Acts xx. 34.

12 λοιδορούμενοι κ. τ. λ. 'And not only do we suffer, but with none but the Christian weapons of resistance.' Comp. Matt. v. 39, 44. This is the earliest instance of such language being used.

βλασφημούμενοι B(e sil.). D. E. F. G. J., δυσφημούμενοι, A. C. in either case 'calumniated.' παρακαλοῦμεν: (1) 'we offer consolation;' or (2) as in 16, 'we entreat men to follow our example.' Compare 2 Cor. i. 3.

περικαθάρματα and περίψημα, both have the original signification of 'offscourings,' as in Arrian, Diss. Epict. iii. 22, and Jer. xxii. 28 (Symm.), but also the additional sense of 'scapegoat,' or 'expiatory sacrifice,' specially applied to human victims such as those described in Arnold's Rome, iii. 46. In classical Greek κάθαρμα is the usual word for such human victims (Schol. ad Aristoph. Plut. 454, Eq. 1133). But περικάθαρμα is so used in the only place where it occurs in the LXX. περικάθ. δὲ δικαίου ἄνομος, Prov. xxi. 18. In like manner περίψημα is used in Tobit v. 19, ἀργύριον . . . . περίψ. τοῦ παιδίου ἡμῶν γένοιτο, and is so explained in the Lexicons of Cyril, Hesychius, and Suidas; the last gives as an instance that such a victim was generally addressed with the words περίψημα ἡμῶν γενοῦ (explained as σωτηρία or ἀπολύτρωσις), and then cast into the sea, as if a sacrifice to Poseidon. See the quotations in Grotius *ad loc.*

14 He drops the severe irony of the last three verses, and expresses the same feeling more directly, and in gentler language.

οὐκ ἐντρέπων κ. τ. λ. 'You must understand that when I thus write, it is not a disgrace to you.' For this sense of ἐντρέπω, see vi. 5; xv. 34; 2 Thess. iii. 14; Tit. ii. 8. The general meaning of the word is 'to turn the mind in upon itself.'

15 'I have a right thus to address you; for the obligations which you have subsequently contracted to your other teachers can never supersede your original obligations to me as your

ἐν χριστῷ, ἀλλ᾽ οὐ πολλοὺς πατέρας· ἐν γὰρ χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. 16 παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε. 17 διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστίν [a]μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου τὰς ἐν χριστῷ [b]Ἰησοῦ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. 18 ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες· 19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύ-

[a] τέκνον μου.. [b] Om. Ἰησοῦ.

yet have ye not many fathers: for in Christ Jesus *I* begot you through the gospel. 16 Wherefore I exhort you, be ye followers of me. 17 For this cause I sent unto you Timotheus, who is my beloved child and faithful in the Lord, who shall put you in mind of my ways which be in Christ Jesus, as I teach every where in every church. 18 But some were puffed up, as though I were not coming to you. 19 But I will come to you shortly, if it be the Lord's will, and will know, not the

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founder' (the same sense in other words as in iii. 6–9).

παιδαγωγούς, the slaves who took children to school, and acted as their tutors. Compared with the use of the word in Gal. iii. 24, 25, it expresses the harsh and despotic sway of those other teachers; thus agreeing with 2 Cor. xi. 20.

μυρίους, though hyperbolical, expresses the great number of teachers, in accordance with the general impression conveyed by 1 Cor. xii.

17 Timotheus was sent before his from Ephesus; Acts xix. 22.

τέκνον ἀγαπητόν. This refers to his conversion by St. Paul (Acts xvi. 1); and the phrase seems to be used here in reference to *τέκνα ἀγαπητά*, in verse 14; as though he said, 'I sent Timotheus, who stands to me in the same relation that you stand.' Possibly the reason of the injunction to Timotheus to remind them of St. Paul's teaching, rather than to teach them himself, was from Timotheus' youth. See note on xvi. 10.

διὰ τοῦτο refers to *μιμηταί μου γίνεσθε*, as appears from *ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου*.

19 *ἐὰν ὁ κύριος θελήσῃ*. The usual formula, as in James iv. 15; see also Acts xviii. 21; Rom. i. 10; 1 Cor. xvi. 7. The same suspicions had been excited of his vacillation or duplicity of purpose, which he afterwards contradicts in 2 Cor. i. 15–17, and which now might be revived by the coming of Timotheus instead of himself. This therefore suddenly breaks off the affectionate strain in which he had been addressing them, and precipitates the introduction of the severe censure on the incestuous Corinthian, to which the following words, *γνώσομαι . . . πραΰτητος* (21), are a prelude.

ναμιν· [20]οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ, ἀλλ' ἐν δυνάμει.

word of them which are puffed up, but the power : [20]for the kingdom of God is not in word, but in power.

20 οὐ γὰρ ἐν λόγῳ. Comp. i. 17.

PARAPHRASE OF CHAP. III. 5—IV. 20.

Think not because I have confined myself to this simple preaching that I am inferior to the other teachers, whose wisdom and whose progress in Christian knowledge you prize so highly. All such distinctions *are as nothing compared with the source from which alone they spring, namely,* God. *All such* progress *is as nothing compared with the permanent importance of the one unchangeable foundation, namely,* Jesus Christ; *nay, more, although it may be truly valuable, it may also be most pernicious, as well as most perishable; its author escaping because of his own right intention, but in itself leading to fatal sins,—fatal both to the purity of the Christian society and to the safety of him who perpetrates them. All such* wisdom *is as nothing compared with that* Christianity *which you all possess in common. However great your several teachers may appear in your eyes, or in their own, even though it be myself and Apollos, remember that you were not made for them, but they for you; and not they only, but the whole universe, past, present, and to come; if only you bear in mind that, as these things depend on you, so you depend on Christ, and Christ on God. Remember, also, that your teachers only preach what they have been told, not what they invent; that, whether you blame or praise them, it is not by your judgment but by God's that they must stand or fall. And they too—they and all of you—must remember that their gifts are not their own, but God's. Great indeed are those gifts—I do not deny it; and deep indeed in comparison is the degradation into which we the Apostles are sunk. Yet even from that degraded state there is a lesson which you might well learn,—the lesson of self-denial and humility. And* this *at least, the lesson of* example, *is one which my relation to you as your founder well entitles me to urge upon you, however much in points you may*

be tempted to follow others. This is the lesson which I have told Timotheus to impress upon you, though I shall also come in person to impress it upon you by my own presence.

The Apostle's View of the Relation of Teachers and Taught.

The mere structure of the argument, which makes it difficult to distinguish when the taught are addressed, and when the teachers, is instructive; as indicating, first, the historical fact that there was at this early period of the Apostolic age no marked distinction between these two classes; and, secondly, the moral warning that the sins of party-spirit are shared, although not in equal degree, by the leaders and the led. But the dangers on which the Apostle chiefly dwells are those which arise from an undue estimation of the teachers.

Identification of Teachers and Disciples.

The great stress laid throughout, but especially in iv. 1–5, on not overrating their spiritual instructors, even though they be Paul and Apollos themselves, shows that there are times and circumstances when the Christian's duty lies not in submission to authority, but in questioning it; that there is a religious danger in excessive veneration, as well as in excessive independence (see notes on 2 Cor. i. 24).

Duty of independence.

The object of the passage is not to exalt, but to depreciate the teachers. They are only the humblest servants, not the representatives, of Christ. They are not in possession of what is denied to others. They are not masters of the secrets of God, but only stewards, whose main duty is to be accurate in arranging and dispensing what is not their own, but another's property,—only intrusted for a time with what really belongs to God alone, and is revealed at His pleasure to His Church.

Lastly, the whole of this first division of the Epistle is important as bearing on the general question of divisions in the Christian Church. In it we have a proof that it was not merely the errors or the hostilities of sect or party, but the spirit itself of sect and party, even when it conferred glory on himself, that the Apostle denounced as the sign of an unchristian or half-christian society. He warned them that not only their sins and their Judaism, but their 'strifes' and 'divisions' of whatever

Vindication of the Apostle from the charge of party-spirit.

kind, were proofs that they were 'carnal and walked as men;' he 'transferred in a figure to himself and Apollos' all that he would teach them of the evil of the Factions generally, in order that they might fully understand how his language was free from all personal feeling. What was deserving of condemnation he condemned 'for their sakes,' in whatever form it might be found, whether it made for him or against him. Here too we meet with the most express contradiction to the suspicions always natural to low minds, that a character which exercised so vast an influence must have been intent on self-exaltation. He tells them that he 'rejoices that he had baptized none of them, but Crispus and Gaius, lest any should say that he had baptized in his own name;' he conjures them 'so to account of him,' not as an independent teacher and master, but merely as 'a subordinate minister (ὑπηρέτην) to Christ,' as a humble 'steward' whose only object it was faithfully to expound 'the secrets of God;' not to think that their favourable judgment would justify him before God, but to wait patiently to the end of all things, for 'then,' and not before, 'shall every man have praise of God.' And here also we see the true secret of freedom from party-spirit, true always, but in the highest degree true of the Apostles; when he represents the nothingness of himself and all other teachers, how wise soever, in comparison with the grandeur of their common cause, with the recollection that they were 'in Christ Jesus, who of God was made unto them wisdom, and righteousness, and sanctification, and redemption.' 'All things are yours,' however strong their outward contrast, 'whether Paul, or Apollos, or Kephas, or the world, or life or death; all are yours; for ye are Christ's, and Christ is God's.' These last words, setting forth as they do the distinctness of character and mind on the one hand, and the unity of object and spirit on the other, sum up the point of view from which all human differences, whether within or without the Scriptures, ought to be regarded. These differences are not concealed or overlooked; but they are made to enhance the greatness of Christ and of God. The consciousness of great gifts and actions (iii. 5–10; iv. 7–14) may be united with a complete dependence on a higher power and wisdom than our own. The consciousness of great imperfection in detail, and of great difference of views and characters (iii. 12–15, 22, 23), need not interfere with a strong sense of practical unity and sympathy.

THE

CHARGES AGAINST THE CORINTHIANS (CONTINUED).

THE CASE OF INCEST.

Chap. IV. 21—V. 13.

FROM the subject of THE FACTIONS the Apostle passes to the *second* piece of intelligence brought to him at Ephesus (apparently not by the household of Chloe, but by popular rumour), namely, that there was in the Corinthian Church a free indulgence of heathen sensuality, and in particular one flagrant case of INCEST, in which the whole society had acquiesced without remonstrance. This, practically speaking, forms the crisis of the whole Epistle. It is, as it were, the burst of the storm, the mutterings of which, as Chrysostom observes, had already been heard in the earlier chapters (iii. 16; iv. 5, 20, 21), and of which the echoes are still discernible, not only in this Epistle (vii. 2; x. 8, 22; xv. 33), but also in the Second Epistle, the first half of which (chapters i. to vii.) is nothing less than an endeavour to allay the excitement and confusion created by this severe remonstrance.

But the Apostle, in rebuking this one crime, is led to consider the whole question of THE INTERCOURSE OF CHRISTIANS WITH THE HEATHEN WORLD; and hence arise the complications of the latter portion of this section.

21 Τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε [a]πραΰτητος; V. 1 ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν,[b] ὥστε γυναῖκα τινα τοῦ πατρὸς ἔχειν. 2 καὶ ὑμεῖς πεφυσιωμένοι ἐστὲ καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα [c]ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας; 3 ἐγὼ μὲν γὰρ [d]ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν

[a] πραότητος. [b] Add ὀνομάζεται. [c] ἐξαρθῇ. [d] ὡς ἀπών.

21 What will ye? Am I to come unto you with a rod, or in love, and the spirit of meekness? V. 1 It is reported certainly that there is fornication among you, and such fornication as is not even among the Gentiles, that one should have his father's wife. 2 And are *ye* puffed up? and did not rather mourn, that he that did this deed might be taken away from among you? 3 For *I* verily absent in body, but present in spirit, have judged already as though I were present him that

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21 ἐν ῥάβδῳ. The word is used in reference to verse 6, 'Shall I come to you as a stern master, or as a gentle father?' It may perhaps allude to the flagellation in the synagogue which succeeded to the first admonition by words. 'They chastise him first with words, then with the rod,' according to Deut. xxi. 18. (See Schöttgen *ad loc.*)

V. 1 ὅλως merely adds force to the assertion (compare Arist. Pol. ii. 4, 5, ὅλως συμβαίνειν ἀνάγκη). 'There is absolutely reported to be,' &c. Compare vi. 7; xv. 29; Matt. v. 34.

ἀκούεται ἐν ὑμῖν, 'is reported as existing amongst you.'

τοιαύτη . . . . ὥστε, 'of such a kind as that a father's wife should be the person.' Such cases, though not absolutely unknown in Roman society, were regarded with horror. Comp. Cicero, Pro Cluentio, 5, 6: 'Nubit genero socrus, nullis auspiciis, nullis auctoribus, funestis ominibus omnium omnibus. O mulieris scelus incredibile, et præter hanc unam in omni vita *inauditum*.' In this case the father was still alive; compare 2 Cor. vii. 12.

γυναῖκα τοῦ πατρός. The usual Hebrew expression for 'stepmother,' see Levit. xviii. 8, and the Rabbinical quotations in Lightfoot *ad loc.* From the omission of all notice of the woman, it would seem that she was not a Christian. That it was a marriage, and not merely a concubinage, is evident from the language used to describe it, ἔχειν—ποιήσας—κατεργασάμενον.

2 Possibly a question, as in the Syriac version and Greek Fathers. The sense is the same.

3 γάρ, 'and he must be removed; for *I* at least, whatever you may do, have determined,' &c.

τὸν οὕτως τοῦτο κατεργασάμενον, [4] ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ[a] συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου [ἡμῶν] Ἰησοῦ[b] [5] παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρ-

[a] Add χριστοῦ. [b] Add χριστοῦ.

so wrought this, [4] in the name of our Lord Jesus, when ye and my spirit are gathered together with the power of our Lord Jesus, [5] to deliver such an one unto Satan for the destruction of the flesh, that the

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οὕτως, 'under the circumstances,' as in John iv. 6.

4, 5 ἐν τῷ ὀν. τ. κ. ἡ. Ἰησοῦ, 'in the name of our Lord Jesus;' apparently the formula which was used.

συναχθέντων ὑμῶν. As here, so in Clem. Rom. I. c. 44, the rulers of the early Corinthian Church are described as having been appointed 'with the approbation of the whole Church' (συνευδοκησάσης τῆς ἐκκλησίας πάσης).

καὶ τοῦ ἐμοῦ πνεύματος, 'by a perpetual inter-communion of spirit' (comp. xvi. 18; Col. ii. 5; and 2 Kings v. 26).

σὺν τῇ δυνάμει, 'with the help of His power present with the Christian assembly,' as promised Matt. xviii. 20; xxviii. 20.

παραδοῦναι κ. τ. λ. 'to deliver him over to the powers of evil,' whether moral or physical, is derived; as in the case of the demoniacs, and of the woman 'whom Satan had bound these eighteen years' (Luke xiii. 16), and the 'thorn in the flesh' sent by the 'angel of Satan' (2 Cor. xii. 7). Cf. παρέδωκα τῷ σατανᾷ, 1 Tim. i. 20; παραδίδωμί σοι αὐτόν, Job ii. 6. (So in the Rabbinical writings quoted on this passage by Wetstein and Lightfoot, the 'deliverance' of Job to Satan is frequently spoken of, and Solomon 'delivers' two Cushites to Satan, who carries them to Luz, where they die.) The fact, that in the ordinary forms of excommunication in the first four centuries this phrase does not occur, indicates that it was regarded as descriptive of a power which had become extinct. (See Bingham's Ant. xvi. c. ii. § 15.)

Deliverance to Satan.

εἰς ὄλεθρον τῆς σαρκός, 'to the destruction of the flesh.' (1) Some physical evil is implied—probably sickness or death of the offender. This evil may be viewed either as the indirect result of his removal from the Christian society, and so becoming the prey of Satan, the lord of the heathen world (compare 1 Thess. ii. 18); or, more probably, as the direct result of the Apostle's sentence. Compare the case of Ananias (Acts v. 5–10) and Elymas (Acts xiii. 8–11), and the general intention of Matt. xvi. 19; xviii. 19; John xx. 23. A similar connexion of sickness and death with moral evil, or with a moral purpose, is implied in xi. 30; 2 Cor. xii. 7, 9. (2) The object of the infliction was not penal, so much as remedial (ἵνα τὸ πνεῦμα σωθῇ). Compare the parallel passage, 1 Tim. i. 20, 'that they may learn not to blaspheme.' Thus the sense is

κός ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου [[a]ἡμῶν Ἰησοῦ χριστοῦ]. [6]οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; [7]ἐκκαθάρατε τὴν

[a] Omit ἡμῶν and χριστοῦ.

spirit may be saved in the day of our Lord Jesus Christ. [6]Your boasting is not good. Know ye not that a little leaven leaveneth the whole lump? [7]Purge out therefore the old leaven, that ye may be a new lump,

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the same as in iii. 15, namely, that the offender shall through present suffering be saved at the last. Compare for the whole passage Job i. 6–ii. 10. The interpretation of Tertullian and Ambrose, 'that the individual may be destroyed in order that the Church may be saved,' is characteristic of the age of the writers, but has no foundation either in the actual words, or in the general spirit of the Apostle.

6, 7 *οὐ καλὸν τὸ καύχημα*, 'you have no right to boast of your gifts, and of your spiritual perfection, whilst this sin remains amongst you unreproved;' alluding, perhaps, to expressions in their letter to him.

οὐκ οἴδατε, 'is it that you do not know that a little leaven leavens the whole lump?' The expression seems to be proverbial, inasmuch as it occurs again in Gal. v. 9; and the same image of the rapid spread of leaven, to indicate the growth of great results from small beginnings, is the groundwork of Matt. xiii. 33. The sense is the same as in xv. 33, where the precept is, as here, confirmed through a proverbial saying. There may have been a classical proverb to this effect, as Plutarch speaks of the flamen of Jupiter abstaining from leaven on account of its deleterious effect on the whole lump (Qu. Rom. 114–118, 162–170). The Rabbis compare concupiscence to leaven, because a little corrupts the whole man. Such is also the force of Matt. xvi. 6, 12: 'Beware of the leaven of the Pharisees.' But the mention of leaven suggests to him the further image of the Jewish passover. It is as though he said, 'You know the scene; you know how, when the lamb is killed, every particle of leaven is removed from every household; every morsel of food eaten, every drop drunk in that feast, is taken in its natural state. This is the true figure of your condition. You are the chosen people, delivered from bondage, you are called to begin a new life, you have had the lamb slain for you in the person of Christ. Whatever, therefore, in you corresponds to the literal leaven, must be utterly cast out; the perpetual Passover to which we are called must be celebrated, like theirs, uncontaminated by any corrupting influence.'

The allusion may have been suggested by the time of the year when the Epistle was written, apparently (xvi. 8), a short time before Pentecost, and therefore with the scenes of the Passover, either present or recent, in his thoughts.

MS. D. reads δολοῖ for *ζυμοῖ*.

ἐκκαθάρατε, 'cleanse out.' A

παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθώς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα [a]ἡμῶν ἐτύθη χριστός. [8]ὥστε ἑορτάζω-

[a] ὑπὲρ ἡμῶν ἐθύθη.

as ye are unleavened: for our passover also was sacrificed, even Christ. [8] Therefore let us keep the feast, not with old leaven, neither

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strong expression to denote the complete removal of leaven enjoined in Exod. xii. 15; and carried out in later times with such extreme punctiliousness, that on the fourteenth day, they searched with candles even into the darkest holes and corners, to see whether any remained. (See Chrysostom *ad loc.*, and the quotations from the Rabbinical rubrics in Lightfoot, i. 953.) This practice at the time of the Passover, among the Jews of modern Poland, extends to the removal of all fermented liquor of every kind. For the early use of the Apostle's metaphor, see Ign. ad Magn. 10 (whether genuine or not): 'Υπέρθεσθε οὖν τὴν κακὴν ζύμην τὴν παλαιωθεῖσαν, τὴν ἐνοξίσασαν, καὶ μεταβάλλεσθε εἰς νέαν ζύμην χάριτος. Also Justin. Dia. c. Tryph: Διὸ καὶ μετὰ τὰς ἕπτα ἡμέρας τῶν ἀζυμοφαγιῶν νέαν ζύμην φυρᾶσαι ἑαυτοῖς ὁ θεὸς παρήγγειλε, τουτέστιν, ἄλλων ἔργων πρᾶξιν καὶ μὴ τῶν παλαιῶν καὶ φαύλων τὴν μίμησιν.

The Passover.

ἵνα ἦτε νέον φύραμα, 'that you may be *practically* what you are *theoretically*; that, as you are ideally without leaven, so you may be actually a new regenerate society.' Comp. Gal. v. 25; Rom. vi. 3, 4.

παλαιὰν—νέον. The words are used emphatically to indicate the new state of existence to which Christians were called, as the Israelites of old at the Exodus. 'All things are become new,' 2 Cor. v. 17; Rev. xxi. 5.

καὶ γάρ, 'and you are bound to be free from corruption; *for in another respect*, in addition to the new life to which you are called, there is a parallel between you and the Israelites,—in the Passover.'

τὸ πάσχα is used both for the Feast, and also, as here, for the Paschal Lamb. (See Exod. xii. 21; Matt. xxvi. 17, 19; Mark xiv. 12; Luke xxii. 7; θύειν, φαγεῖν, ἑτοιμάζειν, τὸ πάσχα.)

ὑπὲρ ἡμῶν, 'for us' is omitted in A. B. C[1]. D. E. F. G. The whole stress, therefore, is on the act of dying: 'In the ancient slaying of the Paschal Lamb, *our* Paschal Lamb was slain; for that Lamb was Christ.' Compare x. 4, '"The" rock was Christ;' 2 Cor. iii. 17, 'The Lord is "the" Spirit.'

The word θυσία is applied to the death of Christ, in Heb. ix. 26; x. 12. In the verb θύω—which only occurs here with that application—it is difficult to say how far the distinct idea of 'sacrifice in honour of God' (as in Acts xiv. 13, 18) is brought out, or how far it is used merely in the general sense of 'slay' (as in Acts x. 13; xi. 7; Matt. xxii. 4; Luke xv. 23; John x. 10). In the parallel places, Rev. v. 6, 12, the expression used is the general word 'slain,' or 'wounded' (ἐσφαγμένον).

The context points the allu-

μεν μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.

9 Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι

with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote unto you in the epistle, not to keep company with forni-

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sion to the 'lamb *without blemish*' (Exod. xii. 5): Be ye *pure*, even as He is *pure*. Another resemblance, which could hardly have been overlooked, was that the Paschal Lamb (as still in the Samaritan sacrifice) was roasted on a cruciform spit.

8 ἑορτάζωμεν, 'let us keep the feast,' i.e. the perennial feast (without any especial reference to the annual celebration of the Jewish Passover or the Christian Easter). Well expressed by Chrysostom, *ad loc.*

ἀζύμοις agrees with ἄρτοις. εἰλικρινείας, 'transparent sincerity.' ἀληθείας, 'truthfulness.' One would rather have expected some antithesis (not to falsehood, but) to impurity. It would seem as if the particular case of the incestuous person had passed out of the Apostle's thoughts, and he were referring here rather to the insincerity of their claims to spiritual perfection, as in verse 6.

9 It has been often contended that the words 'I wrote to you in "the" Epistle' (ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ), must refer to a previous epistle, containing the command here referred to; as a like phrase in 2 Cor. vii. 8 evidently refers back to the First Epistle. Against this must be urged: (1) That there is no other trace of the existence of such an epistle, unless it be in the manifestly spurious one preserved in the Armenian Church. (2) That the whole manner of introducing the subject of the Incest (especially in verses 1, 6, 7) is unlike what might have been expected, had he already mentioned this or a kindred subject. (3) That νῦν δέ in verse 11 is in reference (not to a correction of a former Epistle, in which case it would have been νῦν δὲ γράφω, but) to the meaning which he now puts on what he has just written. (4) The reference of the phrases ἐν τῇ ἐπιστολῇ and ἔγραψα to the present Epistle (as in the similar application of the words in Rom. xvi. 22; 1 Thess. v. 27; Col. iv. 16; 1 Cor. ix. 15), may be partially explained by the fact of the amanuensis, who might regard the whole letter which he was transcribing as '*the* Epistle,' distinct from himself. At the same time it must be observed that all these passages, except 1 Cor. ix. 15, occurring at the end of the Epistles to which they refer, are in some measure distinct from the Epistles themselves; a circumstance which accounts for what would otherwise be a very unusual mode of expression. Hence when the same expression occurs in the middle of the Epistle, we are doubly compelled to suppose that some break has occurred in the course of the argument. Such a pause may have taken place at this point, from the in-

'I wrote unto you in the Epistle.'

πόρνοις· [10a]οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις [b]καὶ ἅρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ [c]ὠφεί-

[a] Add καί. [b] ἤ for καί. [c] ὀφείλετε.

cators.: [10]not altogether with the fornicators of this world or with the covetous and extortioners or idolaters, for then must ye needs go out

troduction of some such addition or after-thought, as was not unnatural from the extreme importance which (as we see from the Second Epistle) the Apostle attached to a right understanding of his directions on this especial point.

He may be conceived as returning to the argument in this passage, perceiving that it was necessary to correct the too general inference which might be drawn from his previous words. In this case, the sense would be: 'In what I just wrote to you in my Epistle, I laid down a general command (v. 6–8); as it is, what I really meant by writing to you was a command not to associate with sinners who are Christians.' It might be asked further whether there are not indications that the whole passage (v. 9–vi. 8) is, in some sense, a distinct note or insertion,* a postscript not merely to v. 6–8, but to v. 6–8 and vi. 9–20. For:

(1) Whereas vi. 1–8 is evidently attached, at least by verbal associations, to v. 9–13; yet vi. 9–20 joins on naturally to v. 8, without any allusion to the Lawsuits (with one exception, which shall be noticed hereafter, at the beginning of vi. 9).

(2) Although the general command alluded to in v. 9–11 may be found in the substance of v. 6–8, it would certainly be more appropriate if it could be referred to vi. 9, 10.

(3) Similar corrections or digressions may be noticed in a smaller degree in other passages, particularly xv. 21–28; 2 Cor. vi. 14–vii. 1; Rom. xvi. 17–20. (Compare the remarkable passage in Liv. iv. 20, called by Niebuhr—Hist. of Rome, ii. p. 456—the only instance of a *note* in any ancient author.)

This question, however, need not interfere with the general consideration of the passage, from which, on any hypothesis, v. 9–13 must be regarded as a digression, growing out of v. 6–8, whilst vi. 1–8 grows in like manner out of v. 12, 13, and vi. 9–20 is a return to the general subject of v. 1–8.

10 οὐ πάντως, 'not in every case.'

τοῦ κόσμου τούτου, 'the heathen world.'

πλεονέκταις, properly 'avaricious,' or 'grasping.' πλεονέκτης. This is its general sense both in classical authors and in the LXX.; and so it is used in 2 Cor. ii. 11; vii. 2; ix. 5; xii. 17, 18; Luke xii. 15; 2 Pet. ii. 14; probably Mark vii. 22; Rom. i. 29. But in all the other places where it occurs in the N. T.—Eph. iv. 19; v. 3,

* This has been already conjectured by two Englishmen,—J. Edwards (quoted in Heydenreich), and Dr. Arnold (MS. notes).

λετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. [11a]νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρ-

[a] νυνὶ δέ.

of the world. [11] But now I wrote unto you not to keep company, if any one that is called a brother be a fornicator or covetous or an idolater or

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5; Col. iii. 5; 1 Thess. ii. 5; iv. 6; 2 Pet. ii. 3—(πλεονεξία, πλεονεκτέω)—it is most naturally, in some passages almost necessarily, interpreted as 'sensuality.' In this particular instance, and in vi. 10, either sense will suit the context, the ordinary sense best agreeing with the juxtaposition of ἅρπαξι and of κλέπται, the extraordinary sense best agreeing with the general context. The extraordinary sense of 'sensuality' (if that be here intended) may be either: (1) From the general sense of 'self-indulgence,' as in English the word 'greed,' anciently used for 'covetousness,' has, in its later form of 'greediness,' passed off into the sense of 'gluttony.' Comp. the use of the word 'covet' in the two clauses of the Tenth Commandment, as applied both to the 'wife' and the 'house' of our neighbour; especially if Augustine's division of that Commandment be adopted. Or (2) it may be from some accidental connexion of the word πλεονεξία with 'idolatry;' whence its use for the sensuality which so often accompanied idolatry. This last view is slightly confirmed by the use of the word בֶּצַע (which usually means, and is translated, 'covetousness' or 'rapine') in Ps. cxix. 36, 'Incline my heart unto thy testimonies, and not to *covetousness*;' where the context would rather require the sense of 'idolatry,' as in verse 37. This connexion of thought also appears in Col. iii. 5: τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία.

ἅρπαξ, 'plunderer.' It is difficult to see why this crime should have been introduced into an enumeration which concerns sins of sensuality. Probably it is suggested by the general meaning of πλεονέκταις, to which word in A. B. C. D[1]. F. G. it is joined not by ἤ (Rec. T.), but by καί, which would make the connexion between the words closer. ἅρπαξ.

εἰδωλολάτρης. This, as Grotius observes, is the earliest known instance of the use of this word. εἴδωλον is used as the expression for 'false gods' by the LXX., but this compound never. In its etymological sense, which has been followed in all the European languages into which it has passed, it signifies a 'worshipper of images,' or of 'false divinities.' But in the New Testament, this, although part, is never the whole of its meaning. In all the passages where εἰδωλολατρεία occurs, it is either implied or expressly stated that it relates to the sin, not of worshipping a false god, but of sensuality, by which the act of false worship was so frequently accompanied, especially at Corinth: thus, in x. 7 this explanation of it is given from the words in Exodus, which refer, not to the worship, but to εἰδωλολάτρης.

νος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοίδορος ἢ μέθυσος ἢ ἅρπαξ, τῷ τοιούτῳ μηδὲ συνεσθίειν. [12]τί γάρ μοι [a]τοὺς

[a] καὶ τοὺς ἔξω.

a railer or a drunkard or an extortioner, with such an one no not to eat. [12] For what have I to do to judge them that are without? do not *ye* judge

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the licentious rites; in Eph. v. 5; Col. iii. 5, it is explained as synonymous with πλεονέκτης, which in those places, as here also, is probably used, not for 'covetous,' but for 'sensual.' That such is the meaning of it in this passage is also almost required by the fact that, though it is conceivable that a professed Christian (ἀδελφὸς ὀνομαζόμενος) should be guilty of sensuality, it is not conceivable that he should be a professed heathen; and the word εἰδωλολάτρης, if taken literally, could hardly signify less than this.

ἐπεὶ ὀφείλετε ἄρα, 'else you must come out from the society of heathens, which you cannot do.' This implies that 'the world' here signifies not so much 'the world' in its darker sense, as the whole fabric of the society of the Roman empire. It was not till the great dissolution, moral and physical, brought into that society by the calamities of the fourth and fifth centuries, that the idea here impressed upon the Christian mind began to give way. Down to that time the world of the Empire, although contaminated by much evil, was regarded as the imperishable framework under shelter of which the Christian found his appointed home. See Tertullian *passim*.

11 νῦν δέ, 'but as it is.' Comp. Rom. iii. 21.

ἔγραψα. 'The meaning of what I wrote was,' &c.

ὀνομαζόμενος, to be taken, not with πόρνος, but with ἀδελφός.

λοίδορος. See note to vi. 10.

συνεσθίειν, 'to eat together,' i.e. in common meals.

12 γάρ, 'I make this limitation of my command, for,' &c.

τοὺς ἔξω. Col. iv. 5; 1 Thess. iv. 12. It was the usual Jewish phrase for heathens; see Lightfoot on Mark iv. 11.

The punctuation may be very differently arranged: (1) οὐχί. τοὺς ἔσω ὑμεῖς κρίνετε, τοὺς δὲ ἔξω ὁ θεὸς κρίνει. 'What have I to do with judging those that are without? *No*: it is these who are within that ye must judge; and those who are without God judges.' In Romaic, 'no' is the universal meaning of οὐχί.

Or (2) a question at κρίνετε. 'Is it not those within that you are to judge? the rest God will judge.' Or (3) a question at κρινεῖ. 'Is it not that you must judge those within, but that God will judge those without?' The 3rd is the most natural; the sense is the same in all.

The difference between κρίνει ('judges') and κρινεῖ ('will judge') does not affect the sense. The Versions (by which alone, in the absence of accents, we can be guided) incline to κρινεῖ.

ἐξάρατε τὸν πονηρόν is the usual formula for punishment on great crimes, see Deut. xiii. 5; xvii. 7; xxiv. 7, &c. Also 2 Kings xxiii. 24. Theodoret and Augus-

ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε, [13]τοὺς δὲ ἔξω ὁ θεὸς [a]κρινεῖ; ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

[a] κρίνει. καὶ ἐξαρεῖτε.

them that are within, [13]but them that are without God will judge? put away from among yourselves the wicked person.

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tine read τὸ πονηρόν, and interpret it, 'Put away evil from amongst you.' The reading of καὶ ἐξαρεῖτε is probably from Deut. xvii. 7, xxi. 21, &c. (LXX.): καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

DIGRESSION ON THE LAWSUITS.

Chap. VI. 1—8.

THE connexion of this paragraph with the preceding seems to be, 'As we have nothing to do with judging the heathen, so we ought not to go to law before them, or suffer them to judge us.' This question was not new. It was held unlawful amongst the Jews for any Jew to bring a lawsuit against his countryman before a Gentile judge, on the ground that in Ex. xxi. 1 it is commanded: 'These are the judgments which thou shalt set before'—not the Gentiles, but 'them'—the Jews. 'If any one brings the judgments of Israel before the Gentiles, he profanes the name of God, and honours the name of an idol. They who so do give occasion to the strangers to say, "See how harmonious are they who worship one God."'[1] This right of settling their own disputes was conceded to them by the Romans;[2] and hence the speech of Gallio to the Jews who attacked St. Paul.[3] In the first beginning of Christianity, when the Christians were regarded by the Romans as a Jewish sect, and when they regarded themselves as having succeeded to the sacredness of the Jewish Church, the same rule would naturally be held to apply. The existence of separate courts for the disputes of Christians amongst themselves, is implied in this passage. The Apostolic Constitutions[4] and the Clementines,[5] in language evidently founded upon this text, imply the existence of such courts at the time when those works were compiled, *i.e.* apparently about A. D. 150. In one passage,[6] the nature of the proceedings is described as follows: 'Let your courts (*δικαστήρια*) take place on the second day of the week (*δευτέρα σαββάτων*)i n order that if a reply be put in to your decision, by having leisure (*ἄδειαν*) till the Saturday (*σαββάτου*) you may be able to investigate the reply, and reconcile the opponents on the Sunday

Judgment of Jews and Christians in Heathen courts.

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[1] See Wetstein and Schöttgen *ad h. loc.*
[2] Joseph. Ant. XIV. x. 17; XVI. vi. 1.
[3] Acts xviii. 14, 15.
[4] II. 4, 5, 46, 47.
[5] Ep. Clem. ad Jacob. 10 Epist. s. 146.
[6] Apost. Const. II. 47.

(*εἰς τὴν κυριακήν*). Now let there be present at the court both the deacons and the presbyters, judging without respect of persons, as men of God, with justice. When then both the persons (*προσώπων*) have appeared, as the law also directs, they who have the quarrel shall both stand in the midst of the court (*κριτηρίῳ*); and when you have heard them, give your votes with a scrupulous conscience, endeavouring to make them both friends before the decision of the bishops, lest a judgment against the offender should go out over the earth.'[1] The difficulty only arose when both the parties were Christians; when one of them was a heathen, then it was thought lawful to prosecute before a heathen tribunal: hence the story of St. Julitta, who prosecuted a pagan for theft, but refused to go on with the trial, when the magistrates insisted on her renunciation of Christianity.[2]

Under these circumstances, it was natural that the same controversy which in a mixed society of Jewish and Gentile Christians ran through so many other departments of human life, should be felt here also: and that the Gentile Christians should still wish to carry on their litigations in the same courts to which they had been previously accustomed, and to indulge the same litigious spirit which had characterised the Greek nation from the time of Aristophanes downwards. But in whatever way this tendency may have originated, the Apostle, in his attack upon it, treats it altogether irrespectively of any previous Jewish or Gentile custom, and condemns it solely on the ground of the low view which it implied of the greatness of a Christian's privileges, and the closeness of the bond of Christian brotherhood.

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[1] See Heydenreich on 1 Cor. vi. 1 for all these passages at length.
[2] Basil, Hom. 5, in Estius *ad h. l.*

THE LAWSUITS.

VI. [1]τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ τῶν ἁγίων; [2]ἢ * οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσι; καὶ εἰ ἐν

* Om. ἤ.

[1] Dares one of you, having a matter against another, to be judged before the unrighteous, and not before the saints? [2] Know ye not that the saints shall judge the world? and if the world shall be judged by

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VI. 1 τολμᾷ, 'Can any one endure?' Bengel: 'Grandi verbo notatur *læsa majestas* Christianorum.'

κρίνεσθαι = 'go to law.' So Matt. v. 40.

2 ἢ οὐκ οἴδατε; 'Can you be ignorant?' referring, as in v. 6; vi. 9, 16, 19, to a well-known or axiomatic truth.'

'A time will come when the Christians, now so humble and degraded in the sight of the heathen world, shall sit in judgment upon that very world;' applying to the whole Church what was said of the Apostles, Matt. xix. 28; Luke xxii. 30; and with a reference to Dan. vii. 22 (LXX.). It is an expression of the complete triumph of good over evil, which will be one day manifest to all the world, when those who have shared the humiliation of Christ here on earth shall also share His exaltation. Compare iv. 8; 2 Tim. ii. 12; and especially Rev. ii. 26; xx. 4–6. The other aspect of the final judgment, which represents not the victory of the good and the restitution of all things, but the universal account to which will be called the whole human race, good and bad alike, is not here brought forward; but is no more incompatible with it than the judgment which in this life is exercised by the example and teaching of the good, is inconsistent with God's present government of the world, which extends to all alike. See John xii. 31, 47, 48, where the same ambiguity exists. Bengel: 'Occulta sanctis majestas est suo tempore revelanda.' And in verse 3, as in iii. 22, when once the view of the Christian's exaltation is opened before the Apostle's mind, it has no bounds, but extends to the Majesty on High, where Christ sits on the right hand of God, '*angels*, and authorities, and powers, being made subject to Him.' Whether good or bad angels are intended is left undefined in all these passages.

For this general identification of Christ with His people, see vi. 15; xii. 27; John xv. 5. For an elaborate examination of all the opinions on this passage, see Heydenreich *ad loc.*

ἐν ὑμῖν: (1) 'in your presence;' or, (2) 'by your example;' in either case, 'by means of.' See Acts xvii. 31.

ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; [3] οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιωτικά. [4] βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε. [5] πρὸς ἐντροπὴν ὑμῖν λαλῶ· οὕτως οὐκ [a] ἔνι ἐν ὑμῖν σοφὸς [b] οὐδεὶς, ὃς δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; [6] ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων. [7] ἤδη μὲν

[a] ἔστιν. [b] οὐδὲ εἷς.

you, are ye unworthy to judge the smallest matters? [3] do ye not know that we shall judge angels? how much more things that pertain to this life. [4] If then ye have judgments of things pertaining to this life, those who are least esteemed in the church, set them to judge. [5] I speak to your shame: is it so that there is not a wise man among you, that shall be able to judge between his brethren? [6] but brother is judged with

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κρίνεται, 'is to be judged,' as *ἀποκαλύπτεται* in iii. 13.

ἀνάξιοί ἐστε; 'are ye unfit to be entrusted with the most trifling cases?' *ἐλαχίστων* corresponding to *βιωτικά*, as *εἰ . . κρίνεται* to *οὐκ . . . κρινοῦμεν*. *κριτήριον*, properly 'judgment-seat.' In Apost. Const. I. 47, *κριτήριον* (for the *place* of judgment) is specially distinguished from *δικαστήριον* (the persons composing the court).

μήτι γε βιωτικά; 'Much more judgments relating to ordinary life,' as in Luke xxi. 34.

μήτιγε, 'not to say—*nedum*.'

βιωτικός in classical Greek simply means 'belonging to the support of life;' but is here used for 'what relates to this life' as distinguished from 'what relates to a future life.' The Latin translation of *βιωτικά* in this passage by '*sæcularia*,' is probably one of the first instances of the use of that word in its modern sense of 'worldly,' as opposed to 'spiritual,' instead of its ancient sense 'belonging to a cycle of a hundred years;' and from this has sprung the signification of the word 'secular' in modern European languages.

βιωτικός.

4 'At any rate, if you must have courts on matters of this life, set those as judges who are least esteemed. The least esteemed amongst those who shall judge angels, are surely fit to judge those trifling matters.' Then, suddenly moving from what was ideal to the actual matter of fact, 'I say this, not to exalt, but to reprove you. Is it really come to this, that there is no one amongst yourselves whom you can trust for common justice?'

καθίζετε, 'place on the judgment-seat,' from the fact that the judge then, as now, *sat*.

5 *ἀνὰ μέσον κ. τ. λ.* The full expression here would be *ἀνὰ μ. τοῦ ἀδ. αὐτοῦ* [*τοῦ κρινομένου κ. τοῦ ἑτέρου ἀδ.*] as in the LXX. *passim* wherever *ἀνὰ μέσον* occurs. In this passage the latter clause is, for brevity's sake, omitted.

7 *ἤδη μὲν οὖν*. 'This at least is at once clear.'

ὅλως, 'certainly,' as v. 1.

οὖν ὅλως ἥττημα ἐν ὑμῖν ἐστίν, ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε; [8] ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ [a] τοῦτο ἀδελφούς.

[a] ταῦτα.

brother, and that before unbelievers. [7]Now therefore there is certainly a fault among you, because ye have judgments one with another. Why do ye not rather endure injustice? [8]Why are ye not rather defrauded? Nay, ye do unjustly and defraud, and that your brethren.

ἥττημα, 'a falling short of Christian proportion—a gap in the full complement of Christian virtues.'

8 ὑμεῖς, 'you Christians.' The passage is remarkable as being founded on the spirit of Matt. v. 40.

THE CASE OF INCEST (RESUMED).

Chap. VI. 9—20.

[9]*Ἢ οὐκ οἴδατε ὅτι ἄδικοι [a] θεοῦ βασιλείαν οὐ κληρονομήσουσι; Μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται [10] οὔτε κλέπται οὔτε πλεονέκται οὔτε μέθυσοι, οὐ λοίδοροι, οὐχ

[a] βασιλείαν Θεοῦ.

[9]Know ye not that the unjust shall not inherit God's kingdom? Be not deceived: neither fornicators nor idolaters nor adulterers nor effeminate nor abusers of themselves with mankind [10]nor thieves nor covetous nor drunkards, not revilers, not extortioners, shall inherit God's

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9 If the digression ends here, then ἢ οὐκ οἴδατε . . . . κληρονομήσουσι; is the link between the subject of the Lawsuits (ἄδικοι referring to ἀδικεῖτε) and the general argument. See on v. 9.

Μὴ πλανᾶσθε. See on iii. 8.

μαλακοί, 'effeminate.' For the darker sense which the word probably bears here, see the quotations in Wetstein *ad loc.*

For εἰδωλολάτραι, πλεονέκται, μέθυσοι, ἅρπαγες, see on v. 10.

10 κλέπται, 'thieves.' This is probably introduced in reference to the Lawsuits.

λοίδοροι. This connexion of 'reviling' with the sins of sen-

ἅρπαγες, βασιλείαν θεοῦ οὐ κληρονομήσουσιν. [11] καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ [a]χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

[12] Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος.

[a] Om. χριστοῦ.

kingdom. [11] And such were some of you: but ye were washed, but ye were hallowed, but ye were justified in the name of our Lord Jesus Christ, and in the Spirit of our God.

[12] All things are in my power, but all things are not expedient: all things are in my power, but *I* will not be brought under the power of

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suality, may be either: (1) That in the idolatrous feasts animosities were wont to arise, as seems implied in the similar juxtaposition, Rom. xiii. 12; Gal. v. 20; or, (2) That it is used, like βωμολοχία in Aristotle, and μωρολογία and εὐτραπελία in Eph. v. 4, for 'gross conversation.'

11 τινες, 'in part;' to modify the positiveness of the assertion.

'Ye were washed, and so cannot be again unclean; consecrated, and so cannot be again polluted; acquitted, and so cannot be again condemned.' The variation of the usual order of these words shows that no especial stress is laid by the Apostle on their precise mode of succession (compare i. 2). Here they all refer to the first conversion.

'Ye were washed' has an allusion to baptism, but is not formally identified with it any more than are the two other words. (Comp. Titus iii. 3, 5; Heb. x. 22.)

So also, 'in the name of the Lord Jesus,' has an especial allusion to the words used at baptism, yet refers to all the three words. Cp. for the formula Acts xix. 5; 1 Cor. v. 4. The middle voice (ἀπελούσασθε) makes it properly, 'Ye washed or bathed *yourselves*' in the waters of baptism. Comp. the same expression Acts xxii. 16, where, as usually, the act of baptism is represented as a voluntary effort on the part of the convert. Probably when any large number was baptized, they did actually immerse each other or themselves; as now in the bathing of the pilgrims in the Jordan; or as in the baptism of the thousands of Saxons in the Swale, whilst Augustine stood on the bank. The force of ἀπό is, 'ye washed yourselves *clean*.'

12 'All things are in my power.' These are the Apostle's own words, quoted as an argument against him. 'True, I have said, "all things are in my power;" but it is no less true that all things are not accordant with the interests of our nature.' 'True, all things are in my power; but *I*, as a Christian, will not be brought under their power.' (Observe the play of words on ἔξεστι and ἐξουσιασθήσομαι.) Bengel: 'Stolidus esset viator, qui in medio campo viam habens, semper in ripâ et

[13]τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ καὶ ὁ κύριος τῷ σώματι· [14]ὁ δὲ θεὸς καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς [a]ἐξεγείρει διὰ τῆς δυνάμεως αὐτοῦ. [15]οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη χριστοῦ ἐστίν; ἄρας οὖν τὰ μέλη τοῦ χριστοῦ ποιήσω

[a] ὑμᾶς (R. Steph. ἡμᾶς) ἐξεγερεῖ.

any. [13]Meats for the belly, and the belly for meats: but God shall make to vanish away both it and them. But the body is not for fornication, but for the Lord and the Lord for the body: [14]and God both raised the Lord, and raises up us by His strength. [15]Do ye not know that

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margine undis proximâ ambularet. At sic multi vivunt etiam in piis habiti. *Potestas* penes fideles, non penes res, quibus utitur, esse debet.' St. Paul speaks of himself here as representing the Christians in general; so in Rom. vii. 7–25. In these aphorisms especially, he uses the singular number: compare viii. 13; v. 23, 29, 30; xiii. 1–3; xiv. 11.

The context of this passage and of x. 23, where the same saying is repeated as the watchword of Christian liberty, shows that it had reference to the great casuistical question respecting sacrificial meats, which occupied the attention of all gentile Christians. And the transition from an assertion of the indifference of this, to an assertion of the indifference of the sins of sensuality, strange as it may now seem, was more natural then, from the frequent connexion of licentious rites with idolatrous worship; and nowhere more so than at Corinth. (See the quotations in Wetstein on i. 1.) Accordingly, in the decree of the Apostles at Jerusalem (Acts xv. 29), this was made the ground of the joint prohibition of 'things offered to idols, and of fornication.' Such also was the confusion implied in the error of the Nicolaitans (Rev. ii. 14), who held the teaching of Balaam—'to eat things sacrificed to idols, and to commit fornication.'

It is on the special distinction between these two things that St. Paul insists.

13, 14 Food is formed for the stomach, and the stomach is formed to digest the food; but no such connexion exists between the person of man and the objects of his sensual gratification: food, and all that relates to it, are in their own nature perishable; but the person of man, by its connexion with Him who is imperishable, is also itself imperishable. 'Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.' Matt. xv. 11 and 17–20.

σῶμα, 'the person;' i. e. not merely the body, but the framework, as it were, of the whole human being. Hence, in verse 14, 'us' (ἡμᾶς) is used instead.

15 The Church is the 'body' of Christ; its individual mem-

πόρνης μέλη; μὴ γένοιτο. [16] ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἓν σῶμά ἐστιν; Ἔσονται γάρ [φησιν] οἱ δύο εἰς σάρκα μίαν. [17] ὁ δὲ κολλώμενος τῷ κυρίῳ ἓν πνεῦμά ἐστιν. [18] φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα, ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. [19] ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν; οὗ

your bodies are members of Christ? shall I then take the members of Christ and make them members of an harlot? God forbid. [16] Know ye not that he which is joined to the harlot is one body? for 'the two,' saith He, 'shall be one flesh.' [17] But he that is joined unto the Lord is one spirit. [18] Flee fornication. Every sin that a man doeth, is without the body; but he that committeth fornication sinneth against his own body. [19] Know ye not that your body is the temple of the Holy Ghost

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bers are His 'limbs.' It is a more vivid specification of the previous expression, 'the body is the Lord's.'

16 Gen. ii. 24, εἰς=Heb. ל 'so as to become.'

The words 'they two' (οἱ δύο) are not in the Hebrew text, but occur in the Samaritan Pentateuch and in the LXX.

For this use of κολλᾶσθαι, or of the corresponding Hebrew word, compare Genesis xxxiv. 3; Deuteronomy x. 20; xi. 22;—'cleave.'

τῇ πόρνῃ, the article implies her relation to him.

17 ἓν πνεῦμα. This is an expression analogous to ἡ ψυχὴ μία in Acts iv. 32; but the word πνεῦμα is here used instead, in consequence of the purely *spiritual* character of the relation between Christ and His followers.

18 'All other sins are in themselves partial, they do not degrade your whole nature, physical as well as moral; not so sensuality.'

19 The *body*, not the *soul* or spirit, of man is represented as the *temple* of the Spirit. The Spirit does not *inhabit*, but pervades and is identified with, the soul or spirit. The body is the *abode* of the spirit of *man*; it is therefore the *temple* of the Spirit of *God*.

τὸ σῶμα (falsely corrected in A^2. J. into τὰ σώματα) means 'your several bodies,' but is in the singular for the sake of agreement with ναός, the plural of which to Jewish usage must have been almost unknown; although in this case he must have meant that each Christian was a temple in himself. Whether the question ends at ἐστιν, or at ἑαυτῶν, makes no difference in the sense—'you have the Spirit, not from yourselves, but from God; and thus your whole being is not your own, but His.'

20 ἠγοράσθητε γὰρ τιμῆς, 'you are not your own masters; for you are the slaves of God, you were bought by Him, at the time of your conversion.' The expression 'bought with a price,' is in itself general, and intended only to express their complete dependence on God; as in Rom. vi. 18, 22, 'Being made free

ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν· [20]ἠγοράσθητε γὰρ τιμῆς. δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.[a]

[a] Add, καὶ ἐν τῷ πνεύματι ὑμῶν ἅτινά ἐστι τοῦ θεοῦ.

which is in you? which ye have of God, and ye are not your own; [20]for ye were bought with a price. Therefore glorify God in your body.

from sin, ye became the "slaves" (δοῦλοι) of righteousness . . the "slaves" of God.' Compare vii. 23, 'Ye "were bought with a price;" be not ye the "slaves" of men.' In both passages the predominant notion is, not of a ransom from slavery (as in the passages where special allusion is made to 'the blood of Christ,' Matt. xxvi. 28; Col. i. 14; 1 Pet. i. 18, 19; and perhaps Acts xx. 28), but of a price paid for a slave.

δοξάσατε δή. δή is here used as a cheering or hortatory expression, like τέτλαθι δὴ, κραδίη (Od. xx. 18).

PARAPHRASE OF CHAP. IV. 21—VI. 20.

I shall be compelled when I come to deal severely; for you have not only adopted the low worldly tone of the heathen world in its factious spirit and its intellectual pride, but also in its immoral practices. Of these the most flagrant is the case of incest, viewed with abhorrence even by heathens, but by you with indulgence and self-complacency. This must not be; in the strength of that Divine power, by which things absent become present, and by which judgments follow on the sentence of Christ's Apostles and Christ's people, I transport myself in spirit to your assembly, and there deliver over the offender to the adversary, in the hope that present suffering may lead to future safety. Common sense tells you of the bad influence exercised by one corrupting element. The perpetual passover which we keep as the redeemed people of God, reminds you that you ought to put away every particle of this evil leaven from amongst you. It is possible that this prohibition of intercourse may be applied too universally to the whole heathen world; you must remember, therefore, that I was alluding only to gross sinners of your own society. Of sinners who still remain in the outer world of heathenism, neither you nor I are

judges, but God alone. In speaking of the judgment of heathens you ought to reflect that, as you are not to judge them, neither ought you to allow them to judge you. You have not the excuse of being unfit to judge your own causes of disputes; the time will come when even the proud heathens themselves, nay, even the angels, will have to abide your judgment, when you come to share Christ's final triumph. Much more, therefore, are you worthy to judge the petty trials of this life; much less are you justified in calling one another to judgment, and making heathen judges witnesses of your own wrong deeds.

But whether you separate yourselves now, or not, from the vices of the surrounding heathen, a separation will come at last. The kingdom of God will wholly exclude them, as your own profession of Christ's religion ought wholly to exclude them now. They are indeed utterly inconsistent with the very idea of Christianity; and whatever I have said, or may say, of Christian liberty with regard to various kinds of food, gives no excuse for these vices. The outward framework of your immortal souls was not created, like its lower organs, for mere animal gratification, but for union with its immortal Lord. It is not like food, perishable; but like Him, imperishable. Every sensual sin separates from Christ the bodies which ought to form one living Christ on earth—every such sin profanes the bodies which, as the abodes of God's Spirit, ought to be as holy as God's Temple.

Apostolic Liberty and Apostolic Discipline.

The peculiar interest of this Section is the picture which it presents of the early Church in its intercourse with the heathen world. Its relations to the heathen worship are exhibited in 1 Cor. viii. x. and its relations to the heathen government in Rom. xiii. 1–10; 1 Pet. ii. 11–17. But its relations to heathen society, as such, in the matters of every-day life, are, for the most part, exhibited only here.

At Corinth, as elsewhere, the separation from heathenism had in the first instance been sudden, abrupt, and complete; a passage from darkness to light (vi. 11: comp. Acts xxvi. 11); a rupture, tearing asunder, even with an exaggerated violence,

the ordinary ties of domestic life (vii. 12–24) and of established custom (xi. 13–16). But in a short time a reaction began to take place; not only had the factions and rhetorical subtleties of the Greek mind insensibly coloured the progress of the new society, but the barriers between heathen and Christian morals seemed to be levelled to the ground; and the gross vices which bore the peculiar mark of the former, and from which the latter had seemed to promise an entire exemption, rushed in like a flood, in one instance (v. 1) exceeding the usual license even of the low code of heathenism itself; whilst the peace and harmony, that alone could preserve the rising society from dissolution, were scattered to the winds by litigious quarrels, which, however natural in the populace of Corinth and Athens, ought never to have arisen in a Church almost contemporary with those who 'were of one heart, and one soul, and had all things in common.'

The Apostle of the Gentiles was regarded both by his opponents and his supporters at Corinth as the champion of liberty. His sanction would be pleaded in defence of practices which brought the Christian and Gentile world into closer union with each other. Hence the peculiar significance of this part of the Epistle. We have here the checks placed by the Apostle himself on his own principles, the limits beyond which Christian liberty becomes heathen license, the example for all ages of what is and what is not really latitudinarian. Perhaps the most remarkable part of his conduct is that he is not staggered by this sudden revulsion or excess of freedom. He still sees in the Corinthian Church, corrupted as it is, the germ of a new creation.[1] He still repeats the same great truth, 'All things are lawful for me,' which had been so grievously perverted. Unlike the vacillating reformers or speculators of other times, who are unable to control the spirit which they have evoked, and 'back recoil they know not why, e'en at the sound themselves have made,' he remained steadfast to the cause which he had undertaken, and, as we see from his later Epistles, hesitated none the less to preach 'his Gospel' where it was needed, because in the instance of Corinth it had been so greatly exaggerated. But whilst thus firm in his original convictions, he instantly laid down practical remedies, such as im-

The Apostle the champion of freedom; and of morality.

[1] See v. 7; vi. 2, 11, 20.

mediate expulsion of the worst offender from the Christian society, and the entire prohibition of the settlement of Christian quarrels in heathen courts of law. It is obvious that these measures, being designed to meet an immediate and temporary emergency, cannot, even if we had greater means of understanding the circumstances, be made precedents of universal application. They could only be obeyed literally in a Christian society as strongly marked off from the surrounding world, as, in spite of all its corruptions, was the Church of Corinth; so animated by one spirit that its decisions could, like those of Corinth, be pronounced by the whole assembly of its members; and so evidently bearing on the front of those decisions the marks of Divine wisdom, that we could expect them to be confirmed by the immediate workings of God's providence. But the general principles of the Apostle's advice are of universal application, especially in the cautions by which the measures he recommends are accompanied.

Limitations of Apostolic discipline.

First, even in that age of Divine intuitions and preternatural visitations, he limits the subjects of expulsion from the society to gross and definite vices. No encouragement is given to pry into the secret state of the heart and conscience, or to denounce mere errors of opinion or of judgment. Secondly, even when insisting most strongly on entire separation from heathen vices, he still allows unrestricted social intercourse with the heathens themselves. He forbears to push his principle to a Utopian extravagance; he acknowledges the impracticability of entire separation as a decisive reason against it, and regards the ultimate solution of the problem as belonging not to man, but to God. Thirdly, whilst strongly condemning the Corinthian quarrels, as in themselves unchristian, he yet does not leave them without a remedy, and so drive them to the still more objectionable course of going before heathen judges. He recognises the fact, and appeals to their own self-respect to induce them to appoint judges of their own; thus giving the first Apostolical sanction to Christian Courts of Law; in other words, departing from the highest ideal of a Christian Church, in order to secure the purity of its actual condition. Lastly, he lays down the general truth, that between all other outward acts and the sins of sensuality there is an essential difference; that the liberty which Christianity concedes to the former, it altogether withholds from the latter; that those sins are utterly inconsistent

not merely with any particular relation existing between Christianity and heathenism, but with the very idea of Christianity itself. Great as are the freedom and the variety of language in the New Testament respecting all other outward acts, these alone are condemned as always and under all circumstances, at variance with the true Christian character.

It is a striking proof of the change effected by Christianity, that whereas in Eastern nations the word for 'holy' was used for the worst kinds of sensuality, from the notion that those who practised them were consecrated to Astarte,[1] the corresponding word in the New Testament (*ἅγιος*) is used almost always by St. Paul with a special reference to *moral purity*.

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[1] See Gesenius, Thesaurus, in voce קָדֵשׁ. Compare especially 1 Thess. iv. 3–7.

THE ANSWERS OF ST. PAUL TO THE LETTER OF THE CORINTHIAN CHURCH.

Chap. VII. 1——XIV. 40.

Besides the news of the factions and of the sensualities of the Corinthian Church, which had reached him through the household of Chloe or through popular rumour, the Apostle had received a letter from the Corinthians themselves, containing certain questions, which he proceeds to answer in the remaining part of the Epistle.

MARRIAGE.

Chap. VII. 1—40.

The first question of the Corinthian Christians related to the scruples which were entertained by some of them on the subject of Marriage. From one or two expressions (as in vii. 18), and from the great probability that the Jews were more likely to be scrupulous than the Gentiles, it might be argued that these scruples originated in the Jewish party. But, on the other hand, it would seem that (except by the Essenes), marriage was always regarded by the Jews as a duty ;[1] so much so, that he who at the age of twenty had not married, was considered to have sinned : whilst, in the Gentile world generally, the tendency to celibacy was at this period so strong, that laws were enacted by Augustus, on his succession, to counteract it ;[2] and in this feeling against marriage many of the Greek philosophers shared, chiefly from prudential motives. 'An sapienti ducenda sit uxor ?' was an established question to be discussed ; and the answer was usually in the negative.[3] The context also leads us to conclude that, if the question proceeded from any particular portion of the Corinthian Church, it must have been from the party that called themselves after the Apostle. It was evidently put to him,

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[1] See Iken, Ant. Judaism. Pt. III. c. 1, § 2.

[2] See Hor. Carm. Sæc. 17.

[3] See the quotations in Grotius, *ad loc.*

not by those who disparaged, but by those who deferred to his authority; and he was well known himself, both by temperament and feeling, to incline to single life,[1] and was for that reason disparaged by the Jewish party, in comparison with the married state of Peter and of the Lord's brethren.[2] If there be any part especially addressed to the Jewish Christians, it would be that relating to the mixed marriages. How strong the feeling against these was amongst the stricter Jews after the return from the captivity, is evident from the Books of Ezra and Nehemiah, which may be instructively compared with this Chapter.

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[1] 1 Cor. vii. 7, 8.

[2] 1 Cor. ix. 5.

VII. [1]Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι· [2]διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυ-

[1]Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. [2]But on account of fornications, let

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VII. The difficulty of the Corinthians seems to be contained in the words, 'It is good not to touch a woman;' which divided itself into two questions: (1) Whether the unmarried were to marry? (2) Whether the married were to remain in their married state?

Of these, the first question divided itself into two:—

(*a*) What was the duty of unmarried persons themselves? which is answered in 2, 8, 9.

(*b*) What was the duty of parents to their unmarried children? which is answered in 25–39.

The second question also divides itself into two:—

(*a*) What was the duty of married persons generally? which is answered in 3–7.

(*b*) What was the duty especially of those who were married to heathens? which is answered in 10–24.

1 *καλόν.* Much ingenuity has been employed by the advocates of celibacy in making this word mean 'lofty' or 'noble,' and by the advocates of marriage in depreciating it to mean 'convenient for existing circumstances.' The obvious meaning is the true one. It is used (as in Aristotle and the Greek moral writers generally) for 'good,' like 'pulchrum' in Latin, opposed to 'turpe' = *αἰσχρόν* — 'bad;' and the only limitation to be put upon it is that which is supplied by the context. If the sentence had been constructed with the full complement of classical particles, it would have been *καλὸν μέν*: the omission of these particles is so frequent in St. Paul as to be given by Jerome as a proof of the Apostle's imperfect acquaintance with the Greek language. (See Erasmus *ad loc.*)

ἅπτεσθαι, i.e. in marriage, like נָגַע. Jerome (adv. Jovinian) interprets it of simply touching.

2 The Apostle adopts the Corinthian statement as his own, and asserts it as a general principle to be true, but with modifications which he now proceeds to specify. He states that, though there are reasons which make the single state more eligible, yet these are overborne practically by greater evils on the other side, arising from the temptation to sin, which would thereby be opened. And *first*, for this reason, he recommends (or permits) marriage to those who are unmarried.

διὰ τὰς πορνείας. 'In consequence of the sensual sins of the time' (as in verse 5), i.e. 'lest their general prevalence might tempt you to join them.' The plural alludes to the various kinds of immorality, as specified in vi. 9, 10.

ἐχέτω. The contrast between *τὴν ἑαυτοῦ γυναῖκα* and *τὸν ἴδιον*

τοῦ γυναῖκα ἐχέτω καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω. [3] τῇ γυναικὶ ὁ ἀνὴρ τὴν [a] ὀφειλὴν ἀποδιδότω, ὁμοίως [δὲ] καὶ ἡ γυνὴ τῷ ἀνδρί. [4] ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλὰ ὁ ἀνήρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλὰ ἡ γυνή. [5] μὴ ἀποστερεῖτε ἀλλήλους, εἰ μή τι ἂν ἐκ συμφώνου πρὸς καιρόν, ἵνα [b] σχολάσητε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ [c] ἦτε, ἵνα μὴ

[a] ὀφειλομένην εὔνοιαν. [b] σχολάζητε τῇ νηστείᾳ καί. [c] συνέρχεσθε for ἦτε.

every one have his own wife, and let every woman have her own husband. [3] Let the husband render unto the wife her due, and likewise also the wife unto the husband. [4] The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. [5] Defraud ye not one another, except with consent for a time, that ye may give yourselves to prayer and be together

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ἄνδρα is a difference of idiom, which runs all through the New Testament. ἴδιος is never used for γυνή, nor ἑαυτοῦ for ἀνήρ, in speaking of 'husband and wife;' perhaps from the seeming inappropriateness of using ἑαυτοῦ, except in the relation when the one party is, as it were, the property of the other; perhaps from the importance of pointing out that the husband is the natural adviser of the wife.

3 The *second* modification is, that, for the same reason, when married, they are still to continue in the married state. For the true reading, ὀφειλήν (='debitum tori'), τὴν ὀφειλομένην εὔνοιαν of the Received Text must have arisen as a periphrasis in public readings of the Epistle. Compare εὔνοιαν in Jos. Ant. xvi. 7, 3; xvii. 3, 1; Dio Chrys. p. 52; and φιλοφροσύνη and φιλότης in classical writers (Wetstein *ad loc.*).

5 On these words of the Apostle was afterwards founded the practice of married persons living apart from each other through the season of Lent. Later copyists have here made three corrections in accordance with the exaggerated notions of their own time.

(1) σχολάσητε has been corrected to σχολάζητε, from a desire to give the Apostle's precept a general, instead of a merely special and temporary application. The word itself, with the dative case, implies 'devotion to anything' — especially used of devotion to studies or to a master. (Compare 'vacare rei.')

(2) The allusion to 'fasting' (τῇ νηστείᾳ καί) has been added, partly perhaps suggested by Acts xiii. 2; xix. 23, which contain a similar conjunction of fasting with solemn prayer. In Mark ix. 29, there is, as here, a variety of reading, though in favour of νηστείᾳ.

(3) συνέρχεσθε (R. Steph. συνέρχησθε) has been substituted for ἦτε, as giving to the married state a less permanent character than the Apostle ascribes to it. For the phrase εἶναι ἐπὶ τὸ αὐτό, compare Acts ii. 1. The true

πειράζῃ ὑμᾶς ὁ σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν. 6τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν. 7θέλω [a]δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλ' ἕκαστος ἴδιον [b]ἔχει χάρισμα ἐκ θεοῦ, [c]ὁ μὲν οὕτως, ὁ δὲ οὕτως.

8Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς [d]ἐὰν [e][οὕτως] μείνωσιν ὡς κἀγώ· 9εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν· [f]κρεῖττον γάρ ἐστιν γαμῆσαι ἢ πυροῦσθαι· 10τοῖς δὲ γεγαμηκόσιν παραγγέλλω οὐκ ἐγώ, ἀλλὰ

[a] γὰρ for δέ. [b] χάρισμα ἔχει. [c] ὃς μὲν . . . ὃς δέ.
[d] Add ἐστιν. [e] Omit οὕτως, and so also Lachm. Ed. 1. [f] κρεῖσσον.

again, that Satan tempt you not for your incontinency. 6Now I say this by permission, and not of commandment. 7And I would that all men were even as I myself: howbeit every one hath his own gift of God, one after this manner, and another after that.

8Now I say to the unmarried and to the widows, It is good for them if they so abide even as *I*; 9but if they cannot contain, let them marry: for it is better to marry than to burn. 10And unto the married I command,—not *I*, but the Lord, Let not the wife depart from her

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reading in the three cases rests on the best MSS., A. B. C. D. E. F. G.

ὁ σατανᾶς. 'The adversary, who is always on the watch.' Comp. Job i. 12.

διὰ τὴν ἀκρασίαν. See on verse 2.

6 κατὰ συγγνώμην. This fixes the sense of ἐχέτω in verse 2, which the Apostle saw was liable to misunderstanding.

7 χάρισμα. This word, which is usually employed for preternatural gifts, is here used for moral and natural gifts.

8 Λέγω δέ. 'Now, what I mean is this.' Comp. i. 12. He here sums up his previous advice, as if wishing to express it more clearly for the different classes: first, for the unmarried, verse 8, of which the substance is the same as verse 2; secondly, for the married, in verse 10, with an additional advice respecting separation; which leads him, thirdly, to the new subject of mixed marriages, which he discusses in 11–24; *first*, on its own merits, 11–17; *secondly*, on the general ground of Christianity not changing the social condition in which it finds us (18–27).

9 οὐκ ἐγκρατεύονται must be taken as one word, as a substitute for ἀκρατεύονται, which is not admissible. (See Wetstein.)

10 The contrast here is, not between the Apostle inspired and the Apostle uninspired, but between the Apostle's words and an actual saying of our Lord, as in Matt. v. 32; xix. 3–10; Mark x. 11; Luke xvi. 18. The Apostle follows the account in the two latter Evangelists, in omitting the exception to the rule (παρεκτὸς λόγου πορνείας), mentioned in Matt. v. 32. But no stress can be laid upon the omission in this place, because he is speaking only of those cases where there was a wish to separate, without reference to adultery.

ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ [a]χωρίζεσθαι [11](ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω) καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι. [12]τοῖς δὲ λοιποῖς [b]λέγω ἐγώ, οὐχ ὁ κύριος, εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον καὶ [c]αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν, [13]καὶ γυνὴ ἥτις ἔχει ἄνδρα ἄπιστον καὶ [d]οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω τὸν [e]ἄνδρα· [14]ἡγίασται γὰρ

[a] χωρισθῆναι. [b] ἐγὼ λέγω.
[c] αὐτή. [d] αὐτός. [e] αὐτόν for τὸν ἄνδρα.

husband [11](but and if she depart, let her remain unmarried or be reconciled to her husband) and let not the husband put away his wife. [12] But to the rest say *I*, not the Lord: if any brother hath a wife that believeth not and she be pleased to dwell with him, let him not put her away, [13] and the wife which hath an husband that believeth not and he be pleased to dwell with her, let her not put away her husband. [14] For the un-

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11 The Apostle speaks of the women first, probably because, according to the natural tendency of the female character, the religious scruples of the wives on this subject had been greater than those of the husbands. Compare the vehemence of the Jewish women against St. Paul, Acts xiii. 50; and see also 1 Pet. iii. 1.

χωρισθῇ, the natural expression for the wife, as not having power to dismiss her husband; *ἀφιέναι*, the milder form for the husband, although it is in verse 13 used also for the wife. The words are taken from the phraseology of legal divorce; but the cases here spoken of are not so much regular divorces as accidental separations. *ἐὰν δὲ καὶ χωρισθῇ*, 'If she should *in fact* be separated.'

12 *τοῖς δὲ λοιποῖς*. He now returns to the case of mixed marriages. This implies that previously he had been speaking only of marriages where both parties were Christians. On this subject he here declares that he had not, as in the other case, any actual precept of our Lord to refer to, and therefore took it upon himself to advise; whence we may observe: (1) The confidence with which, in the absence of any such direct declaration of Christ, he puts forward his own judgment. (2) The natural distinction between the sayings of Christ, and the sayings of the Apostles, as here exemplified; Christ laying down the general rule, the Apostles applying it to the particular emergencies which arose out of the relations of the particular Churches with which they had to deal.

13 *ἀφιέτω τὸν ἄνδρα*. Here is a deviation from the phraseology of verse 10, perhaps occasioned by the Christian being regarded as the superior party. But the Greek and Roman law permitted the wife as well as the husband to seek divorce. (Plut. Alc. 8; Gaius, i. 127.)

14 *ἐν τῷ ἀδελφῷ*, 'in the brother,' i.e. 'in her Christian

ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ [a]ἀδελφῷ, ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἅγιά ἐστιν. [15]εἰ δὲ ὁ ἄπιστος χωρίζεται,

[a] ἀνδρὶ for ἀδελφῷ.

believing husband is hallowed by the wife, and the unbelieving wife is hallowed by the brother; else were your children unclean, but now are they holy. [15] But if the unbelieving depart, let him depart. The brother

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husband.' 'By virtue of the Christianity of her husband.'

'Then are the children holy.'

He here appeals to the common feeling of the Christian society, which regarded the children of Christian or mixed marriages as belonging to God's people, in order to show that in like manner the unbelieving partner must, from marriage to a Christian, also be classed amongst God's people.

The passage, on the one hand, is against the *practice* of infant baptism in the Apostle's time. For (1) he would hardly have founded an argument on the derivation of the children's holiness from their Christian parent or parents, if there had been a distinct act by which the children had themselves been admitted formally into the Christian society; and (2) he would not have spoken of the heathen partner as being 'holy' in the same sense as the children were regarded as 'holy,' viz. by connexion with a Christian household, if there had been so obvious a difference between the conditions of the two, as that one was, and the other was not baptized; (3) his argument thus understood exactly agrees with the Rabbinical rule about the baptism of proselytes: 'If the female proselyte is with child, there is no need to baptise the child on its birth; for the mother's baptism becomes a baptism for it.' (Jebamoth, f. 78, 1).

On the other hand, the passage asserts the principle on which infant baptism is founded, (1) That family ties with a Christian do in themselves consecrate those who are bound by them; and (2) That the children of Christian parents may therefore be considered as amongst the people of God, and that from this would follow the natural consequence that the whole family would participate in the same rites as belonged properly, and in the highest sense only, to those members or that member of it who was strictly a believer: Bengel: 'Est matrimonium Christianum, est soboles Christiana.' Such is the view taken of the passage by Hooker. (Ecc. Pol. V. lx. 6.) Thus the influence of the mother naturally prepared the son to receive Christianity, even when the father was adverse; as in the case of Timotheus, Augustine, and Chrysostom.

ἡγίασται. i.e. 'is consecrated to God by the marriage.'

ἐπεὶ ἄρα, 'since in that case.' Compare verse 10.

ἀκάθαρτα, 'profane' — 'excluded from God's people;' as in the case of 'unclean' meats. Compare Acts x. 14.

νῦν δέ, 'but as it is.'

χωριζέσθω. οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ θεός. [16] τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ,

or the sister is not enslaved in such cases: but God hath called us in peace. [16] For what knowest thou, O wife, whether thou shalt save thy husband? or what knowest thou, O husband, whether thou shalt save

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15 'It is true that the unbelieving partner is consecrated by the believing partner; but do not carry this so far as to oppose separation if it is desired, and conduces to peace. For the chance of converting the heathen partner is too remote to justify the breach of harmony which such conduct would occasion.'

This is not so much a permission of separation, as an assertion that, if on other grounds a separation has taken place, there is no obligation on the Christian partner to insist on a union, with a view to the ultimate conversion of the other. It is as though he said: 'The general rule for Christians is, as our Lord declared, that marriage is indissoluble: but there is the special case (not spoken of by Him), of those marriages where only one partner is Christian; and in those no one is bound to force the law of Christianity on the reluctant heathen.'

ἐν δὲ εἰρήνῃ κέκληκεν, in opposition to δεδούλωται. 'This is no binding law for Christians; on the contrary, the first duty to which we have been converted is to live in peace with one another.'

16 γάρ is a reason for the whole previous sentence. 'Do not insist on a reluctant union; for thou knowest not whether there is such a prospect of converting thy heathen partner as to make such a union desirable.' This interpretation is the only one compatible with the obvious sense of verse 15, and of the expression τί οἶδας (not εἰ μή, but) εἰ σώσεις; and is also in harmony with the general tenor of the Apostle's argument, which is not to urge a union, but to tolerate a separation. It is thus a solemn warning against the gambling spirit which intrudes itself even into the most sacred matters, and is a remarkable proof of the Apostle's freedom from proselytism. Taken by itself, εἰ might possibly be taken as identical with εἰ μή—as in the analogous Latin phrase, 'Haud scio an?' and the Hebrew phrase, 'Who knows if?' equivalent to 'It probably will happen' (see 2 Sam. xii. 22; Joel ii. 14; Jon. iii. 9); and accordingly the sense put on the words was, 'Remain together, for perhaps thou mayest save thy partner,' till De Lyra (in the 14th century) pointed out the objection to it. The verse so understood has probably conduced to the frequent instances of the conversion of unbelieving husbands by believing wives. Even the stern severity of Chrysostom relaxes in its presence into the declaration that 'no teacher has such an effect in conversion as a wife;' and this passage, thus interpreted, probably had a direct influence on the marriage of Clotilda with

Unbelieving husband and believing wife.

εἰ τὴν γυναῖκα σώσεις; [17] εἰ μὴ ἑκάστῳ ὡς ἐμέρισεν ὁ [a] κύριος, ἕκαστον ὡς κέκληκεν ὁ [b] θεός, οὕτως περιπατείτω. καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι. [18] περιτετμημένος τις ἐκλήθη; μὴ ἐπισπάσθω· [c] ἐν ἀκροβυστίᾳ [d] κέκληταί τις; μὴ περιτεμνέσθω. [19] ἡ περιτομὴ οὐδέν ἐστιν,

[a] ὁ θεός. [b] κύριος. [c] Note. MS. C. is deficient between ἐπισπάσθω] and [γάζεσθαι, ix. 6. [d] τις ἐκλήθη for κέκληταί τις.

thy wife? [17] But as the Lord distributed to every one, as God hath called every one, so let him walk. And so ordain I in all the churches. [18] Was any one called, being circumcised? let him not become uncircumcised. Has any one been called in uncircumcision? let him not

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Clovis, and Bertha with Ethelbert, and consequently on the subsequent conversion of the two great kingdoms of France and England to the Christian faith. However, although this particular interpretation be erroneous, yet the principle on which it is founded is sufficiently expressed in the 14th verse, which distinctly lays down the rule that domestic union can reconcile the greatest differences of religious belief.

17–24 He proceeds to ground his advice on the general rule that Christianity leaves our social relations where it finds them.

17 εἰ μή, 'only.' This verse is rather the conclusion of the previous sentence than the beginning of the next. 'I have nothing more to say, *unless it be this.*' For a similar irregularity in the use of εἰ μή see 2 Cor. iii. 1, and the notes thereon.

The reading of the ancient MSS.—ὁ κύριος with ἐμέρισε, and ὁ θεὸς with κέκληκεν—is remarkable, as assigning the distribution of the natural gifts and stations of life, probably from the analogy of the gifts of the Spirit, to Christ as 'the Lord;' whilst the calling of men to the Gospel by their conversion is ascribed (as also in verses 15, 24) to God.

From this general conclusion springs a series of parallel instances in confirmation of it:—

First Example. 'The Gentile is not to become a Jew, nor the Jew a Gentile.' The religious distinction between the Jew and Gentile is so completely lost sight of by St. Paul, that he here classes the division between them, not among the spiritual, but the purely social differences of the human race.

18 ἐκλήθη . . . κέκληται, 'converted to Christianity.'

ἐπισπάσθω, sc. τὴν ἀκροβυστίαν. Whilst in the ancient Eastern world circumcision was regarded as a special sign of civilisation, and the Israelites by adopting it again were supposed to roll off 'the reproach of Egypt' (see Rosenmüller on Joshua, v. 9; Ewald on Ezek. xxxii. 19, 24–32), in later times it was regarded by the Greek and Roman world as an opprobrious mark of barbarism; and, accordingly, some Jews, in their desire to accommodate themselves to Grecian usages, endeavoured to efface it. For this practice see 1 Maccabees, i. 15; Jos. Ant. XII. v. 1; Buxtorf, Lex. Talm.

καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν θεοῦ. [20] ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω. [21] δοῦ-

be circumcised. [19] Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. [20] Let every one abide in the same calling wherein he was called. [21] Wast thou called being a

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1274; Celsus De Re Med. vii. 35; and the other passages in Wetstein; and an Essay of Groddeck, 'De Judæis præputium attrahentibus,' appended to Schöttgen's Horæ Hebraicæ, vol. ii. p. 1159.

19 In this, as in the two exactly parallel passages, Gal. v. 6, vi. 15, the first clause is the same, 'Circumcision availeth nothing, nor uncircumcision;' thus asserting the two sides of the Apostle's principle of indifference to the greatest of the Jewish ceremonies, exemplified in his own conduct by the circumcision of Timotheus on the one hand, and by the refusal to circumcise Titus on the other hand. The peculiar excellence of the maxim is its declaration that those who maintain the absolute necessity of rejecting forms are as much opposed to the freedom of the Gospel as those who maintain the absolute necessity of retaining them. In contradistinction to this positive or negative ceremonialism, he gives, in the several clauses of each of the three texts, his description of what he maintains to be really essential. The variation of the three passages thus becomes valuable, as exhibiting in three several forms the Apostle's view of the essentials of Christianity—'Keeping the commandments of God,' 'Faith working by love,' 'A new creature.' These describe the same threefold aspect of Christianity with regard to man, which in speaking of God is described under the names of the Father, the Son, and the Spirit. In this passage, where man is viewed chiefly in his relation to the natural order of the world, the point which the Apostle wished to impress upon his hearers was, that in whatever station of life they were, it was still possible to observe 'the commandments of God' (perhaps with an implied reference to the two great commandments, Matt. xxii. 36–39). In the two passages in the Epistle to the Galatians (v. 6; vi. 15), the more distinct reference to faith in Christ, and to the new creation wrought by His Spirit, is brought out by the more earnest and impassioned character of the argument.

20 ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω. 'Calling.' The usual explanation of this passage has been: 'Let every one remain in the state of life to which God has called him;' and from the Latin rendering—'vocatio'—of the Greek κλῆσις has flowed the peculiar sense which the words 'vocation,' 'calling,' &c. have acquired in most European languages, as applied to professions and conditions of life. That such an interpretation suits the general context of the passage is obvious; and the hold which it has thus acquired on the language of Christendom, is a good instance of the instinct with which the

λος ἐκλήθης; μή σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος

slave? care not for it; but if thou mayest be made free, use it rather.

spirit of the Apostle has sometimes been caught, in spite and almost in consequence of a mistake of the letter, as in other instances the spirit has been lost through an adherence to the letter. That this explanation of the words is mistaken, can hardly be doubted; for (1) he is not speaking in this particular instance of a profession or 'calling' in our sense of the word, but of the state of circumcision or uncircumcision of Jew and of Gentile. (2) The word κλῆσις, καλεῖν, &c. (though in Dion. Hal. Ant. iv. 20, used in a somewhat analogous sense, as a Grecized form of the Roman word 'classis') is in the N. T. never applied to anything else than the call of God to His kingdom through conversion; and is so applied here throughout the rest of the context, as in verses 17, 18, 21, 24. As used, therefore, in this particular instance, the sense, although harsh, must be, 'Seek not to change from circumcision to uncircumcision, or from uncircumcision to circumcision. Either of these two states has been sanctified by its being the one in which God chose to call you to a knowledge of Christ. Let every one rest contented with *that mode of calling by which* he was called at his conversion. Do not seek a new mode of conversion; the mode which you have experienced is sufficient.' Bengel:—'Status, in quo vocatio quæque offendit, instar vocationis est.' Compare i. 26.

Second Example. 21 'The slave is not to become free.'

The question here is, whether to understand ἐλευθερίᾳ or δουλείᾳ, after χρῆσαι: whether the sense is, 'Take advantage of the offer of freedom;' or, 'Remain in slavery, though the offer is made.' It is one of the most evenly balanced questions in the interpretation of the New Testament. (1) χρῆσαι may either be 'choose,' or 'make use of,' although it leans rather to the former, and thus favours the first interpretation. (2) εἰ καί may either be, 'If, besides, thou hast the offer,' or, 'Even if thou hast the offer,' although it leans rather to the latter, and thus favours the second interpretation. The sense of this particular verse favours the first; for, unless the Apostle meant to make an exception to the rule which he was laying down, why should he introduce this clause at all? The sense of the general context is in favour of the second: for why should the Apostle needlessly point out an exception to the principle of acquiescence in existing conditions of life, which he is so strongly recommending? The language and practice of the Apostle himself, as described in the Acts, favour the first interpretation—e. g. his answer at Philippi, 'they have beaten us without a trial, and imprisoned us, being Roman citizens; . . . . nay, let them come themselves and take us out' (Acts xvi. 37); and to the tribute at Jerusalem, 'but I was free born' (Acts xxii. 28). The general feeling of the church, as implied in the Epistles

'Use it rather.'

γενέσθαι, μᾶλλον χρῆσαι. [22] ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν· ὁμοίως[a] ὁ ἐλεύθερος κλη-

[a] ὁμοίως καί.

[22] For he that was called in the Lord being a slave, is the Lord's freedman: likewise he that was called, being free, is Christ's slave. [23] Ye

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and in this passage, favours the second interpretation; it would hardly have seemed worth while to grasp at freedom in the presence of the approaching dissolution of all things; and the apparent preference thus given to slavery may be explained on the same grounds (see verses 29, 30) as the apparent preference given to celibacy. The commentators before the Reformation have chiefly been in favour of the second; since, in favour of the first; but Chrysostom observes that, in his time there were some who adopted the view favourable to liberty; as also, there have been some Protestant divines (e. g. Luther) who have adopted the view favourable to slavery. The argument, though very doubtfully, seems to incline to the second; and the whole passage is then expressive of comfort to the slave under his hard lot, with which the Apostle sympathises, and which he tenderly alleviates (as in Philem. 16, 17), though not wishing him to leave it. And if, as is probable, the prospect of liberty, to which the Apostle alludes, arose from the fact of the master being a Christian, this sense of the passage would be still further illustrated and confirmed by 1 Tim. vi. 2: 'Let not [the slaves] that have believing masters despise them, because they are brethren, but rather serve them (ἀλλὰ μᾶλλον δουλευέτωσαν).

22 ὁ ἐν κυρίῳ κληθείς. The words, 'in the Lord,' which in themselves are superfluous, are here added for the sake of the play on the word κύριος, 'the master of the slave;' ἐν κυρίῳ κληθεὶς is thus equivalent to the phrase κλητοῖς ἁγίοις in i. 1, 'converted, or called by the name of the Lord's servants.' 'He who has been converted so as to be in communion with the Lord, though a slave, is the Lord's freedman;' i.e. (not in the common sense in which a man is said to be the freedman of his former master, but) in the general sense in which a man may be said to be the freedman of him who has made him free. (ἐλεύθερος=liber; ἀπελεύθερος=libertus.)

23 This may be taken either: (1) parenthetically, like the first interpretation of verse 21, and in connexion with it, 'You are Christ's freedmen, do not become slaves if you can avoid it;' alluding, possibly to the practice of 'auctoratio,' or selling of one's self, frequent in great slave-markets such as must have been at Corinth (see Petron. Sat. 117, quoted in Heydenreich, *ad loc.*); or, (2) as part of the general argument, 'You are Christ's freedmen, do not allow your outward condition of slavery to degrade you into becoming really slaves of men; therefore rest contented in your condition;' or, (3) As a general moral growing

θεὶς δοῦλός ἐστιν χριστοῦ. [23] τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. [24] ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ [a] θεῷ.

[25] Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι. [26] νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν

[a] τῷ Θεῷ.

were bought with a price; become not the slaves of men. [24] Let every one wherein he was called, brethren, therein abide with God. [25] Now concerning virgins I have no commandment of the Lord, but I give my udgment as one that hath obtained mercy of the Lord to be faithfu [26] I suppose therefore that this is good on account of the present

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out of the whole passage, and suggested by some association or circumstance with which we are not acquainted. 'You are Christ's freedmen, do not become the slaves of human power or opinion, by wishing to alter your station either from fear of others, or at their instigation.'

If there were more ground for the third, it would make the best sense; but on the whole, the second is most suitable to the context. Any way it is an assertion of the spiritual freedom imparted by Christianity, and intended to counteract any servile spirit, which might have been encouraged by the doctrine of acquiescence in slavery.

τιμῆς ἠγοράσθητε. See vi. 20.

24 *ἐν ᾧ ἐκλήθη*, 'in the condition in which he was converted.'

παρὰ θεῷ, 'in the presence of God,' i.e. 'he is nearer to God by remaining in his station, than by retiring from it.' If the third interpretation of verse 23 be correct, then there will be a natural contrast intended between *ἀνθρώπων* and *παρὰ θεῷ*: 'Do not, by changing your position become the slaves of *men*, when, by remaining in your position you are in the presence and neighbourhood of *God*.'

25 Another question seems to have been put, concerning the duty of parents in giving their daughters in marriage. *παρθένων*, though it might include men, here is 'young women.'

Here, as in 12, he replies that in this case, which, like the former, was a particular emergency not falling under any general rule, he had no command of Christ to give, but spoke with the authority of an Apostle.

This passage has furnished the two words *γνώμη* and *ἐπιταγή*, which the vulgate translates 'consilium' and 'præceptum,' 'advice' and 'command,' the origin of the famous distinction of later times between '*counsels* of perfection,' and '*precepts*.' (Cp. 2 Cor. viii. 8–10.) In this passage the distinction lies only in the fact (as in verse 6) that one was a command of Christ, the other his own opinion, although pronounced with Apostolical authority.

πιστός, 'trustworthy, as a steward of the Gospel' (iv. 2; 1 Tim. i. 12).

26–36 He first repeats his

ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. [27] δέδεσαι γυναικί; μὴ ζήτει λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζήτει γυναῖκα. [28] ἐὰν δὲ καὶ [a] γαμήσῃς, οὐχ ἥμαρτες, καὶ ἐὰν γήμῃ [ἡ] παρθένος, οὐχ ἥμαρτεν· θλῖψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ

[a] γήμῃς.

distress, that it is good for a man so to be. [27] Art thou bound unto a wife? seek not to be loosed: are thou loosed from a wife? seek not a wife. [28] But and if thou art married, thou didst not sin, and if the virgin married, she did not sin: but such will have trouble in the

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general opinion, as before in verse 1, but now with the addition that his reason for preferring the single state is the approaching distress; and, throughout, his opinion is given with a special reference (see verses 28, 34) to the particular case of the unmarried daughters, now before his mind.

'The present distress.'

26 διὰ τὴν ἐνεστῶσαν ἀνάγκην. This was taken by early commentators to mean 'on account of the inconvenience entailed upon you by the pressing cares of marriage;' so as to make it a general rule applying alike to all times. But such an interpretation is incompatible both with the words and context. For (1) ἀνάγκη is used in 2 Cor. vi. 4; xii. 10; 1 Thess. iii. 7; and especially Luke xxi. 23 (ἔσται ἀνάγκη μεγάλη), for 'distress;' and in the LXX. is used to translate מְצוּקָה = θλῖψις. (Ps. cxix. 143; Zeph. i. 16.) (2) ἐνεστῶσαν is not 'pressing' in any passage in the N. T., but is always used either for 'present' (as in iii. 22; Rom. viii. 38, in both which it is opposed to μέλλοντα; Gal. i. 4; Heb. ix. 9), or for 'impending' (as in 2 Thess. ii. 2; 2 Tim. iii. 1). And this suits perfectly the general context in 28–31. The allusion is to the impending calamities which form the groundwork of Matt. xxiv. 8, &c., which were known to the Jews as the 'pangs of the Messiah,' the natural accompaniments of His coming, and which were fulfilled in the disturbances which burst over the Roman world on the death of Nero.

The form of the sentence seems to be an anacoluthon. ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως (*sc.* παρθένον) εἶναι is a repetition of τοῦτο καλὸν ὑπάρχειν.

καλόν here is used as in verse 1, but is in this place qualified (1) by the annexed reason, διὰ τὴν ἀνάγκην, (2) by the positive assertion in verse 28 (οὐχ ἥμαρτεν) of the lawfulness of marriage.

ἀνθρώπῳ is general, for women as well as men.

28 ἐὰν δὲ καὶ γαμήσῃς. 'If, further, thou art married, there was no sin in the act.'

ἡ παρθένος. The article seems to mean '*the* unmarried daughter, of whose case I speak.'

ἐγὼ δὲ ὑμῶν φείδομαι. Either: (1) 'I refrain from dilating on these evils, *to save you from the pain of hearing them*;' see 2 Cor. xii. 6; or, (2) 'I give you this advice *to save you from these afflictions*.' The emphatic ἐγὼ (in contrast to οἱ τοιοῦτοι) favours the second. The old explanation, 'I allow marriage to be lawful,

τοιοῦτοι, ἐγὼ δὲ ὑμῶν φείδομαι. 29 τοῦτο δέ φημι, ἀδελφοί, [a] ὁ καιρὸς συνεσταλμένος [b] ἐστὶν, τὸ λοιπὸν ἵνα καὶ [c] οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν, 30 καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες, καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες, 31 καὶ οἱ χρώμενοι [d] τὸν κόσμον ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου

[a] ὅτι ὁ καιρός. [b] τὸ λοιπόν ἐστιν. [c] Omit οἱ. [d] τῷ κόσμῳ τούτῳ.

flesh, but *I* spare you. 29 But this I say, brethren, the time is short, that henceforth both they that have wives be as though they had none, 30 and they that weep as though they wept not, and they that rejoice as though they rejoiced not, and they that buy as though they possessed not, 31 and they that use this world as not abusing it: for the fashion

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as a condescension to your infirmities,' is contrary to the spirit of the Apostle.

29 τοῦτο δέ φημι. Not explanatory like λέγω δὲ τοῦτο in i. 12, but for emphasis.

συνεσταλμένος, 'short,' 'contracted into a small compass,'—as we say, 'living many years in one.' Compare Matt. xxvi. 45: 'The hour is at hand.'

ἵνα, i. e. 'This is the object of the calamities in God's providence.'

τὸ λοιπόν may be taken: (1) with ἵνα, 'that for the future;' (2) as the nominative to ἐστι, 'it remains that they should be;' (3) with ὁ καιρὸς συνεσταλμένος, 'The time is short for the future' (i.e. till the Advent). The first, as in Lachmann's punctuation, is the best.

30 κατέχοντες, 'possessing to the full,' as in 2 Cor. vi. 10; and as ἀπέχουσι in Matt. vi. 2.

31 καταχρώμενοι, 'using to excess.' Compare ix. 18, and see also xi. 32. 'This,' says Bengel, 'is a true description of Christian self-denial. It is not possessed by those, qui habent ut qui habeant et diu habituri sint.'

χρῆσθαι never occurs with an accusative in the New Test. except in this place; also in classical Greek only twice (Xen. Ages. xi. 11; and a Cretan inscription, Böckh, Corp. Inscr. ii. 400). Hence the true reading τὸν κόσμον of A. B. D[1]. F. G. is altered to τῷ κόσμῳ in D[3].E.J.K.

παράγει γὰρ τὸ σχῆμα, 'for the outward scene or figure of this world is passing [or is to pass] away, before the great change which shall bring about the restitution of all things.' For the sense see Rev. xxi. 1: 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.' The whole passage well illustrates the feeling of the early Church, in expectation of the near approach of the Second Advent. For the words comp. 2 Esd. xvi. 40–44: perhaps imitated from this: 'In those evils be even as pilgrims upon the earth. He that selleth let him be as he that fleeth away; and he that buyeth as one that will lose; he that occupieth merchandise as he that hath no profit by it; and he that buildeth as he that shall not dwell therein; he that soweth as if he should not reap; so, also, he that planted

'The fashion of this world passeth away.'

τούτου, [32] θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς [a] ἀρέσῃ τῷ κυρίῳ. [33] ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς [a] ἀρέσῃ τῇ γυναικί, [34 b] καὶ μεμέρισται. καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος

[a] ἀρέσει. [b] Μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος.

of this world passeth away, [32] but I would have you without carefulness. He that is unmarried careth for the things that are of the Lord, how he may please the Lord: [33] but he that is married careth for the things that are of the world, how he may please his wife, [34] and is divided. Both the wife who is unmarried and the virgin who is unmarried careth for the

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the vineyard as he that shall not gather the grapes. They that marry as they that shall get no children; and they that marry not as the widowers.' For the actual realisation of this by the Christians, comp. Arrian (Epict. iv. 7): 'The Galileans are to their wives and children as though they made nothing of them, or had them not.' Also Ep. ad Diogn. 5, 6. For the general sense comp. 2 Kings v. 26; Isa. xxiv. 1, 2; Ezek. vii. 12; 13; Matt. x. 37.

32 *θέλω δέ.* This begins a new thought, though immediately connected with the preceding, like *ἐγὼ δὲ ὑμῶν φείδομαι* in verse 28.

32, 33, 34 The variation of reading and punctuation in this passage has more influence on the meaning of the text, than in any other in the Epistle. The best sense is produced by retaining (with A. B.) *καί* after *μεμέρισται*, and by omitting *ἡ ἄγαμος* after *γυνή* (with D. E. F. G. J. K.). In that case the sense of the whole passage (32–34) will be: 'I wish that you should have no worldly anxiety. The unmarried man has indeed anxiety, but it is for the cause of Christ; but the married man has the additional anxiety about worldly matters, and the gratification of his wife and is *thus divided between* the interests of Christ and of the world. In like manner both the married and the unmarried woman have an anxiety to please Christ, and be ready for His coming; but the married woman has *besides* the additional anxiety to please her husband.' The sense of *μεμέρισται* thus corresponds to its meaning in i. 13, i. e. 'is distracted' (like *μερμήριξεν* in Homer, which Eustath. (on Il. i. 189) explains by *μερίζεσθαι*), and to *ἀπερισπάστως* in verse 35, whereas in the Received Text and Authorised Version, it must bear the harsh meaning, 'the wife and the unmarried woman *are different from each other*.' The change of tense from *μεριμνᾷ* to the perfect in *μεμέρισται* may be accounted for by the absence of any *present* form *μερίζεται*. The severity of the condemnation of the married state, as if it allowed only of care for the things of this world, is considerably mitigated by this reading, which ascribes the evil not to its exclusively worldly character, but to its division of interests.

καὶ μεμέρισται

If *ἡ ἄγαμος* is (with A. B.) retained after *γυνή*, the sense will then be 'the widow.'

Tischendorf has the *καί* after

ἡ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ᾖ ἁγία [καὶ] [a]τῷ σώματι καὶ τῷ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς [b]ἀρέσῃ τῷ ἀνδρί. [35]τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν [c]σύμφορον λέγω, οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὔσχημον καὶ [d]εὐπάρεδρον τῷ κυρίῳ ἀπερισπάστως. [36]εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ

[a] καὶ σώματι καὶ πνεύματι. [b] ἀρέσει. [c] συμφέρον. [d] εὐπρόσεδρον.

things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. [35]And this I speak for your own profit; not that I may cast a snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction. [36]But if any one suppose that he

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μεμέρισται, but loses the advantage of it by a punctuation similar to that of the Rec. Text.

35 This is a qualification (like verse 6) to prevent misunderstanding.

τὸ ὑμῶν αὐτῶν σύμφ., 'this is for *your own* advantage.'

βρόχον ἐπιβάλω is a metaphor taken from hunting (Xen. Ven. ii. 5), apparently not from laying a trap, but from throwing a lasso; so that the sense here would be (not 'a snare for your consciences,' but) 'a violent necessity on your wills.'

εὐπάρεδρον, μερίμνα, ἀπερισπάστως. The image conveyed by these three words is exactly expressed by the story in Luke x. 39–42, of Mary '*sitting by the side* of Jesus' feet' (*παρακαθίσασα.* comp. *εὐπάρεδρον*), and Martha 'who was *cumbered* (*περιεσπᾶτο*) with much serving,' and '*careful* (*μεριμνᾷς*) about many things.'

For the use of *μερίμνα* for 'anxiety,' see Matt. vi. 25, 27, 28, 34.

36 He returns to the more especial subject of the unmarried daughters, apparently suggested by the word *εὔσχημον* (= *τὸ πρέπον*).

'I give this advice with a view to what is becoming; *but* if any father thinks,' &c. What follows may be either, (1) 'That he is behaving *unbecomingly* to his unmarried daughter, by exposing her to the temptations to which she is liable from not being married;' or, (2) 'That he incurs what is *unbecoming*, by having an unmarried daughter in his house.'

In behalf of the first may be urged: (1) The probable sense of *ἀσχημονεῖ* in xiii. 5; (2) The temptation of the daughter, seemingly implied in the words *ὑπέρακμος . . . γαμείτωσαν*; (3) The greater suitableness of this sense with the words *ἐπὶ τὴν παρθένον*.

In behalf of the 2nd may be urged: (1) The numerous examples of *ἀσχημονεῖν*, in the sense of 'incurring shame,' quoted in Wetstein; (2) The undoubted disgrace which attached to a Jewish (and perhaps generally to an Eastern) father from his daughter remaining unmarried. See Ecclus. xlii. 9: 'The father waketh for the

νομίζει, ἐὰν ᾖ ὑπέρακμος, καὶ οὕτως ὀφειλει γίνεσθαι, ὃ θέλει ποιείτω· οὐχ ἁμαρτάνει, γαμείτωσαν. [37] ὃς δὲ ἕστηκεν [a] ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ (*) καρδίᾳ, [b] τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς [c] ποιήσει. [38] ὥστε καὶ ὁ [d] γαμίζων [e] τὴν παρθένον ἑαυτοῦ καλῶς ποιεῖ, [f] καὶ ὁ μὴ [d] γαμίζων κρεῖσσον [g] ποιήσει. [39] γυνὴ δέδεται [h] ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ

[a] ἑδραῖος ἐν τῇ καρδίᾳ. om. αὐτοῦ.
[b] καρδίᾳ αὐτοῦ, τοῦ τηρεῖν.
[c] ποιεῖ.
[d] ἐκγαμίζων.
[e] Om. τὴν παρθένον ἑαυτοῦ.
[f] ὁ δέ.
[g] ποιεῖ.
[h] δέδεται νόμῳ.

(*) Lachm. omits ἰδίᾳ here on a mistaken belief that it is omitted in B. It is, however, both in A. and B., and should be restored.

behaveth himself unseemly toward his virgin, if she pass the flower of her age, and need so require, let him do what he will: he sinneth not, let them marry. [37] But he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so judged in his heart, that he will keep his own virgin, will do well. [38] So then he that giveth his own virgin in marriage doeth well, and he that giveth her not in marriage will do better. [39] The wife is bound as long as her husband liveth; but if her husband be fallen asleep, she is free to be married to

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daughter when no man knoweth, and the care for her taketh away sleep: when she is young, lest she pass the flower of her age' (*παρακμάσῃ*). And it was a Rabbinical saying. 'If your daughter be past the marriageable age, release your slave to give him to her for a husband.'

οὕτως ὀφείλει, i. e. 'by reason of the temptation or sin into which she has fallen.'

γαμείτωσαν, i. e. 'the daughter and her lover.'

37 *ἑδραῖος*, of firm character, and therefore not swayed by apprehensions of this kind.'

μὴ ἔχων ἀνάγκην, 'under no compulsion from his daughter's character or temptations;' opposed to *οὕτως ὀφείλει*.

ἐξουσίαν δὲ ἔχει, 'but having the power of doing what he likes, without regard to external circumstances.'

τηρεῖν, 'to keep her at home.' The construction of *τοῦ τηρεῖν κέκρικεν* (as in D. G. and Rec. Text) is justified by Acts xxvii. 1.

The whole tone of this passage is determined by the assumption (natural in Greek and Jewish society) that the daughter, whilst yet in her father's house, had no will of her own in the matter; he was entirely responsible for her, and hence the application to him of some expressions (as in 37), which seem properly only applicable to her. See Grotius, *ad h. loc.*

39 One more question remains: 'Whether widows are to marry again?' Here we have the germ of the metaphor in Rom. vii. 1–6; from which later copyists have inserted *νόμῳ*, omitted in A. B. D[1]. F.

ἐν κυρίῳ, 'as in communion

κοιμηθῇ ὁ ἀνὴρ,[a] ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ. [40]μακαριωτέρα δέ ἐστιν ἐὰν οὕτω μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κἀγὼ πνεῦμα θεοῦ ἔχειν.

[a] Add αὐτῆς.

whom she will, only in the Lord. [40]But she is happier if she so abide, after my judgment: and *I* also think that I have the Spirit of God.

with Christ:' referring especially to marrying a Christian husband.

40 δοκῶ, 'I trust.'

κἀγώ. 'I, as well as other brethren.' This he adds to give weight to his advice, as having the authority of the Spirit, though not supported by any direct saying of our Lord. Cp. ver. 25.

Paraphrase of Chap. VII. 1—40.

In answer to the questions of your letter I reply:

I. *That the single state is best. But with the following qualifications:*

(1) *That, because of the numerous temptations to sin, marriage is good for all who cannot control their passions.*

(2) *That for the same reason married persons should not separate from each other, except on great and solemn occasions, for a time; and against complete separation there is an express prohibition recorded from Christ Himself, implying, that, if a separation should have taken place, the parties are not at liberty to marry again.*

(3) *That in the case of marriages between heathens and Christians, for which no express command has been left by Christ, but for which I speak with Apostolical authority, the heathenism of one of the parties is no reason for separation (except where the continuance of the union would lead to discord), on the ground:* (a) *That family ties with a Christian consecrate to God's service, and so unite together those who in themselves are of different religions.* (b) *That there is a general presumption (on which I act not only at Corinth but everywhere) in favour of remaining in the same outward circumstances as those in which we were when converted to Christianity. This rule applies not only to marriage, but to*

every condition of life; for example, to the two greatest differences of station which can be conceived, the great national distinction of Jew and Gentile, and the great social distinction of slave and free. In the first, remember that, whether Jew or Gentile, in both states you can keep the true commandments of God. In the second, remember that, whether slave or free, you must never lose the true spiritual freedom of the Gospel.

II. *In answer to your second question, about the duty of giving your unmarried daughters in marriage, it is again a case on which no express command has been left by Christ. But I venture again myself to reply with Apostolical authority:—*

(1) *That the single state is best:* (a) *On account of the impending distress, which ought not, indeed, to dissolve existing ties, but is a reason against your forming new ties amidst the approaching dissolution of all human relations;* (b) *On account of the new cares which the married state imposes, and which are especially unsuitable when we ought all to be looking with undivided attention to the service of the Lord.*

(2) *But that, if there is any fear of a breach of Christian decency by the delay of marriage, then the daughter is to be allowed to marry.*

III. *Widows had better not marry again, but they may.*

The Apostle's View of Celibacy.

In considering the Apostle's recommendation of celibacy, it is necessary to remember that we have here only half, as it were, of the Apostolical mind. If, indeed, this passage stood alone in the New Testament, we might then be justified in taking it as an absolute preference of the single to the married state. But, inasmuch as there are other passages[1] which speak of marriage not only without condemnation, but with high commendation, it

[1] Col. iii. 18, 19; Eph. v. 22–33; Heb. xiii. 4; 1 Pet. iii. 1–7; 1 Thess. iv. 4.

is obvious that the passage before us must be understood as expressing only one side of the truth.[1] And it is also clear that of the two, it is this passage which must be qualified and corrected by the others, not *vice versâ*, inasmuch as he is here addressing himself to the answer of a particular question put to him under particular circumstances; in the others he is speaking without reserve on the general duties of a Christian life, and in Eph. v. 22–23 the marriage state, so far from being spoken of as a state of defilement or inferiority, represents the highest communion of which human society is capable, that between Christ and the Church. This conclusion, to which we should arrive, even before a consideration of the passage in detail, is greatly strengthened by such a consideration. The preference of celibacy, although stated absolutely at first (vii. 1, 7, 8), is afterwards expressly founded on the impending calamities of the time (vii. 26–31), and, apparently in connexion with this, on the greater freedom thereby afforded from worldly cares (vii. 32–35). In one instance, that of the recommendation to widows not to marry (vii. 8, 40), we have in a later Epistle a precept,[2] by which this very recommendation is expressly reversed; and, whilst there is no trace in this passage of any belief in the superior sanctity or purity of celibacy in itself, the prohibition of marriage on that ground is elsewhere[3] classed among the signs of a false and dangerous system.

The Apostle's view as here given not his whole view.

And further, that the Apostle's view was not identical with the ascetic views which prevailed a few centuries later is remarkably illustrated by the fact, that there is no portion of the Epistles where the hand of later copyists and interpreters, endeavouring to conform the text to their own notions, is more clearly visible. It is sufficient to refer to the notes, showing the alteration of *σχολάσητε* to *σχολάζητε*, and *ἦτε* to *συνέρχησθε*, and the addition of *νηστείᾳ*, in vii. 5; the alteration of *μεμέρισται* in vii. 34, and perhaps of *τὴν ὀφειλήν* in vii. 3; also the obviously strained interpre-

Different from later asceticism.

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[1] Bengel:—'Sæpe Apostoli in Epistolis de conjugio agunt. Unus Paulus semel, nec sponte sua, sed interrogatus cælibatum suadet, *idque lenissime*.' With the exception of the last clause, which is an overstatement of the case, this is a fair summary of the whole argument.

[2] Such is the probable sense of *νεωτέρας* in 1 Tim. v. 14.

[3] 1 Tim. iv. 1–3.

tations of καλόν in vii. 1, of γνώμην in 25, of ἐνεστῶσαν in 26, and of φείδομαι in 28.

Qualified—I. As being the expression of his natural temperament.

Again, his preference must be taken with three strong qualifications: First, it is evident that the Apostle's peculiar temperament, which he himself describes (vii. 7) as favourable to celibacy, has here found its natural expression. If according to the Jewish story [1] of his early affection for the High Priest's daughter, he had ever entertained the intention of marriage, it had been long abandoned; and he was now distinguished from his brethren (ix. 5, 6) as the only unmarried Apostle. But he never confounds his individual peculiarity with Christianity itself. His whole language indicates the struggle between the two. He warns us that it is he who speaks, and not Christ. He claims for his recommendation no higher authority than what the reason of the particular time demanded.

II. As given in expectation of the end of the world.

Secondly, he states what that reason was: namely, the impending calamities which, though not here expressly stated to be the precursors of the end of the world, were then generally understood so to be; and this brings us to a point on which we are forewarned by Christ Himself, that even Apostles might be in error, for 'of that day and that hour knoweth no man, no not the angels in heaven, neither the Son, but the Father.'

III. As given without regard to the moral purposes of marriage.

Thirdly, his expressions must be taken with the qualifications arising from the fact, that the *moral* and *spiritual* advantages of Christian marriage had not yet developed themselves. To a certain extent the highest form of Roman marriage exhibited an image of the union of man and wife for high moral purposes; and the same may be said of some of the Jewish marriages recorded in the Old Testament and the Apocrypha. But even in these the sterner rather than the gentler affections were called forth; and, in the Greek and Eastern provinces generally, marriage was little more than what the Apostle describes it, good only as preventing worse evils. The rule laid down

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[1] Epiph. adv. Hær. xxx. 16. It has been argued (though without sufficient ground to bring conviction), that St. Paul must have been once the father of a family, else he could not, by the Jewish law, have been a member of the Sanhedrin. (See Conybeare and Howson, Life of St. Paul, vol. i. p. 95, 2nd ed.)

by the Koran,[1] probably for the same reason, resembles that of the Apostle. We have seen that his denunciations of Greek wisdom must not be extended, without qualification, to that higher philosophy of Socrates and Plato, which to him was only known through the representations of the later sophists and rhetoricians. In like manner, his denunciations of marriage must not be extended, without qualification, to that intimate union of pure domestic affections, which rose out of the combination of the Teutonic and Christian elements, and produced a state of life as far beyond the Apostle's view, as the free commonwealths of modern Europe, or the growth of Christian art, philosophy, and literature.

Conclusions.

But, while thus distinguishing between a general rule and a particular recommendation, there is, doubtless, a preference accorded to celibacy; and taking this preference as it stands, two practical inferences may be deduced from the broad principle which, as thus stated, it contains:— First, there are extraordinary circumstances in Christian, as well as in political life, under which the ordinary rules of right or of expediency may be suspended or superseded by a higher claim. The Apostolical preference of a single life in consequence of the then impending calamities still holds good in analogous circumstances; and what is here confined to the question of marriage may, under such circumstances, be considered to apply to all other domestic and social ties. Philosophical historians have truly felt that the monastic system was to a great extent excused, if not justified, by the fact that it originated in an age when it seemed the only refuge from the dissolution of the existing fabric of society. An absolute dictatorship, whether of pope, or bishop, or emperor, has often been defended on the ground that it met the emergencies of a crisis of danger and transition. The enforcement of the celibacy of the clergy in the middle ages, doubtless, in part arose from the just instinct that they would else have sunk into an hereditary feudal caste. No one can deny that domestic ties must occasionally be severed by extraordinary calls, political, military, or religious. All these are instances of the adoption of a rule in peculiar circumstances, which the Apostolical advice teaches us not to condemn at once, even though it may seem at variance with the broader

1. Sanction of extraordinary exceptions under extraordinary circumstances.

[1] Koran, iv. 20; lx. 10–12.

principles of Christian life laid down in other parts of the New Testament. What may be the circumstances which call for such measures is a matter to be determined in each particular case. It is enough that this passage exhibits one example, and sanctions the natural feeling which, in times of great excitement or calamity, forbids the entanglement of such earthly ties and cares as in ordinary times are not only allowed but commanded.

And it may not be out of place to recall a celebrated instance of a similarly emphatic preference of celibacy, on precisely similar grounds, not of abstract right, but of special expediency, in the well-known speech of our great Protestant Queen, when she declared that 'England was her husband,' and 'all Englishmen her children,' and that she 'desired no higher character or fairer remembrance of her to be transmitted to posterity, than this inscription engraved on her tombstone, "Here lies Elizabeth, who lived and died a maiden Queen."'[1]

II. Observance of the spirit, not of the letter, of the recommendation.

Secondly, over and above this direct and immediate lesson, there is also the more general truth, implied indeed in most parts of the New Testament, but seldom stated so expressly as in this passage, that the practice of the highest duties of Christianity is compatible with every station and condition of life that is not in itself unlawful. If even the degraded state of slavery be consistent with the cultivation of the true spirit of Christian liberty, if even the great religious divisions of Jew and Gentile may be regarded as alike compatible with the true service of God, then in all other states of life equally the spirit of Apostolic injunctions may be observed where, in the letter, they seem most disregarded. Freedom from earthly cares may be maintained in the married as well as in the single state; indifference to worldly gain may exist in riches, no less than in poverty; our nearness to God depends not on our desertion of one religious community for another, but on our keeping His commandments in whatever religious community His providence has placed us, whether circumcision or uncircumcision.

> . . . there are souls that seem to dwell
> Above this earth—so rich a spell
> Floats round their steps, where'er they move,
> From hopes fulfill'd and mutual love.

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[1] Hume's Hist. of England, vol. v. p. 13.

Such, if on high their thoughts are set,
Nor in the stream the source forget,
If prompt to quit the bliss they know,
Following the Lamb where'er He go,
By purest pleasure unbeguiled
To idolise or wife or child ;
Such wedded souls our God shall own
For faultless virgins round His throne.

There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of th' everlasting chime ;
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.[1]

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[1] The Christian Year: Wednesday before Easter, and St. Matthew's day.

ANSWERS OF ST. PAUL (CONTINUED).

THE SACRIFICIAL FEASTS OF THE HEATHENS.

Chap. VIII. 1——XI. 1.

THE subject of the three following Chapters, which is continuous though interrupted by digressions, appears to be, like that of the previous Chapter, an answer to one of the questions sent to him by the Corinthian Church, namely, whether it was lawful for Christians to join in the sacrificial feasts of their heathen fellow-citizens.

Statement of the Controversy.

The question is one of those which, though of hardly any interest to ourselves, occasioned the greatest practical difficulty in the Apostolical age. It was to the heathen converts nearly what the observance of circumcision and of the Mosaic ritual was to the Jewish converts, or what in later times the maintenance of castes has been to the converts of India. The act of sacrifice amongst all ancient nations, was an act not merely of religious worship, but of social life. In most cases, only a part of the victim was consumed as an offering to the god; the rest fell to the portion of the priests, or was given as a banquet to the poor, or was sold again in the market for common food, either by the priests, or by such sacrificers as could not afford or did not wish to undergo the expense of the whole victim.[1] Hence most public entertainments, and many private meals, were more or less remotely the accompaniments of sacrifice; most animals killed for butchers' meat had fallen by the hand of the sacrificer: the very word for 'feast' in the Hebrew language (זֶבַח) was identical with 'sacrifice,' and from thence in Hellenistic Greek, the word originally used for 'killing in sacrifice' (*θύειν*) was diverted to the general signification of 'killing,' as in the well-known passage 'Rise, Peter, kill (*θῦσον*) and eat' (Acts x. 13). This identification of sacrifice and feast was carried to the highest pitch amongst the Greeks. 'Sacrifices' are enumerated by Aristotle (Eth. viii. 9, § 5) and Thucydides (ii. 38) amongst the chief means of

[1] See Heydenreich, *ad loc.*

social enjoyment; and, in this later age of Greece, it may well be conceived that the religious element was even still more entirely thrown into the shade by the festive character of the meal which followed. The feasts which take place amongst the lower orders in Spain, on the carcasses of the bulls killed in the great national bull-fights ('Fiesta dos Toros'), afford a good illustration of the practice. At Corinth the conquerors in the Isthmian games used to give a banquet to the people, immediately after the sacrifices, in the temple itself of Poseidon.[1] That these banquets often took place in temples appears from the stories which relate how Claudius and Vitellius, in their ungovernable greediness, rushed in from the streets to partake of the feasts round the altar.[2]

Under these circumstances it is easy to imagine the diversity of views which must have sprung up in the Gentile Churches. On the one hand, the mass of the Christian converts would attach no importance to the act of feasting on sacrificial food: it was, they would urge, merely a common meal with which the heathen ceremony that had furnished its occasion or materials was not essentially connected; and, even if it were, there could still have been no religious significance in joining a rite which, from the very nature of the case, was to them absolutely without meaning. On the other hand, the more scrupulous Jewish converts would shrink from any contact with the pollution of heathen worship. It was one of the main points of dispute between the rigid Karaites and laxer interpreters, and extended not only to sacrificial victims, but to sacrificial wine, garments worn by heathen priests, wood from idolatrous gardens or groves. To offer 'polluted bread' upon the altar of the Lord, or to eat the meat of idolatrous princes, had been condemned by the warning of Malachi (i. 7–12), the good example of Daniel (i. 8), and Tobit (i. 10, 11), and the evil example of Israel at Baalpeor (Numb. xxv. 2; Ps. cvi. 28). The flesh which had once been offered to a heathen divinity could never, they would urge, be fit for a Christian meal; to use it even in ordinary circumstances would be an encouragement of the practice of sacrifice, much more to partake of the banquets which took place in the precincts of the temple itself, and on the scene of those licentious orgies with which the heathen worship was so often accompanied. It is one of the

[1] Grotius, *ad loc.* [2] Sueton. Claud. c. 33, 44; Vitell. c. 13.

complaints brought by the Jew Trypho in his argument with Justin,[1] that many who were called Christians ate things offered to idols, and said that there was no harm in doing so.

The importance of the controversy which thus arose is obvious. Closely as the whole social life of the ancient world was interwoven with its religious worship, the decision of this question affected the whole relations of the Christian society with its heathen neighbours; and, in fact, involved all the similar, though more complicated, questions discussed in the four first centuries of the Christian Church, respecting the lawfulness of attending on the spectacles, or receiving the honours, of the Roman Empire. Accordingly this, although the chief, is not the only passage in which the point is discussed. In the Epistle to the Romans we see the excess to which the scruples of the weaker brethren were carried, even to the pitch of abstaining altogether from animal food,[2] as, in the Nicolaitanes[3] of the Apocalyptic Churches, we see the excess of the indifferentist party, who plunged without restraint into all the pollutions, moral as well as ceremonial, with which the heathen rites were accompanied; and it was to obviate the scandal occasioned by these differences, that, in the decree passed by the assembly of Jerusalem a short time before this Epistle was written, the first condition imposed on the Gentile converts was abstinence from 'meats offered to idols.'[4]

Such was the question which agitated the Corinthian Church. In Chap. vi. 12–14, the Apostle had already pointed out the distinction, which some of his converts appear to have overlooked, between the ceremonial pollution of the sacrificial food and the moral pollution of the heathen. He now proceeds to answer the question more directly and more generally.

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[1] Dial. cum Tryphone, p. 253.
[2] Rom. xiv. 2, 21.
[3] Rev. ii. 14, 15.
[4] Acts xv. 29.

THE SACRIFICIAL FEASTS OF THE HEATHENS.

General Warning.

VIII. [1]*Περὶ δὲ τῶν εἰδωλοθύτων οἴδαμεν ὅτι πάντες γνῶσιν ἔχομεν. ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ.*

[1] Now as touching things offered in sacrifice unto idols we know that we all have knowledge. Knowledge puffeth up, but love edifieth. [2] If

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VIII. 1 It is evident that here, as elsewhere in this Epistle, he chiefly addresses, not the scrupulous, but the unscrupulous portion of his hearers; not the party of Kephas, but of himself or of Apollos. From this section of his converts he seems to quote the language by which they defended their freedom of practice; appropriating it, after his manner, to himself, and to a certain extent adopting and strengthening it (verses 1–6). For similar cases of this identification of himself with his readers, see iv. 6, Rom. vii. 7. This being the general thought of the first sentence, the construction of its particular portions is, as usual in these cases, greatly entangled, and has been variously put together. The following on the whole seems most probable:—

(1) *περὶ δὲ τῶν εἰδωλοθύτων*, 'now concerning things offered to idols,' is merely the statement of the subject, as in vii. 1, *περὶ δὲ ὧν ἐγράψατέ μοί*; and vii. 25, *περὶ δὲ τῶν παρθένων*; and xii. 1, *περὶ δὲ τῶν πνευματικῶν*.

(2) *οἴδαμεν ὅτι πάντες γνῶσιν ἔχομεν*, 'we are sure that we all have knowledge,' is the expression of the Corinthians themselves, adopted by the Apostle in the first instance as his own statement of the case. (Compare in verses 10, 11, 'thou that hast knowledge,' 'thy knowledge.') It was true of those who made the claim, that they all had knowledge; it was also in a certain sense true of all Christians, as he proceeds to explain in the 5th and 6th verses, that by the very profession of the Christian faith they all might be expected to have this knowledge. But as in vi. 12, he had been obliged to put a limitation on the general truth, 'All things are lawful for me,' so here he is obliged to put a similar limitation on 'All have knowledge.' This limitation is introduced, first, by the abrupt disclaimer of the inference which he saw might be drawn from the Corinthian statement; distinguishing between the effects of knowledge and of love, and the nature of true and false knowledge (2, 3); secondly, by discarding altogether the formula 'All have knowledge,' and beginning the sentence over again in verse 4, so as to express the same sense in clearer language: and, thirdly, by the direct statement in verse 7, that 'there is *not* in all that knowledge;' a correction which is an obvious

2 εἴ [a]τις δοκεῖ [b]ἐγνωκέναι τι, οὔπω ἔγνω καθὼς δεῖ γνῶναι· 3 εἰ δέ τις ἀγαπᾷ τὸν θεὸν, οὗτος ἔγνωσται ὑπ' αὐτοῦ.

[a] εἰ δέ τις. [b] εἰδέναι τι, οὐδέπω οὐδὲν ἔγνωκε.

any one think that he knoweth any thing, he knoweth nothing yet as he ought to know: 3 but if any one love God, the same is known by Him.

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instance of the mode in which the truths of Scripture are often set forth by the union of two apparent contradictions.

τῶν εἰδωλοθύτων=τῶν ἀλισγημάτων τῶν εἰδώλων, Acts xv. 20; and the phrase conveys the same sense as is afterwards expanded into *περὶ τῆς βρώσεως τῶν εἰδωλοθύτων* in verse 4.

ἡ γνῶσις. The absence of any particle is to be explained by the abruptness of the interruption. The knowledge of which he speaks is not secular knowledge as distinguished from Divine or theological, but knowledge of Divine things *without* love—knowledge by itself, as distinguished from knowledge of Divine things *with* love. Bengel: 'Scientia tantum dicit, "Omnia mihi licent." Amor addit, "Sed omnia non expediunt."' It is the same contrast that is to be drawn out more at length in Chap. xiii.; but as there he is led to speak of it chiefly by insisting on the superiority of active usefulness to spiritual ecstasies, so here he is led to speak of it by insisting on the superiority of that *love* which shows a regard to the consciences of others, over that *knowledge* which rests satisfied in its own enlightened insight into the folly of human superstition. 'Knowledge such as this may indeed expand and enlarge the mind; but it is by mere inflation, as of a bubble, which bursts and vanishes away (*φυσιοῖ*). Love alone succeeds in building up an edifice (*οἰκοδομεῖ*), tier above tier, solid alike in its superstructure and in its basis, so as to last for ever.' Comp. iii. 9.

'Knowledge puffeth up.'

2 As pretended 'wisdom' (*σοφία*) was the chief source of the factions or schisms of the Corinthian Church, so pretended 'knowledge' (*γνῶσις*) was the chief source of its scandals; and accordingly he still proceeds to enlarge on the contrast which he had set forth in verse 1: 'And after all, knowledge without love is no real knowledge; if there be any one who thinks that he has a knowledge of the Divine nature, and may therefore act as freely as he likes about the empty folly of the heathen sacrifices, he ought to remember that he knows nothing yet, in this life, as it really requires to be known.

εἴ τις δοκεῖ. Compare, for the turn of the expression, Gal. vi. 3: *εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὤν, φρεναπατᾷ ἑαυτόν.* 1 Tim. vi. 3: *εἴ τις ἑτεροδιδασκαλεῖ . . . τετύφωται.*

οὔπω, 'not yet,' i.e. 'not in the infirmities of this mortal state.' Compare 1 Cor. xiii. 12: '*now* we see through a glass, darkly; but *then* face to face; *now* I know in part; but *then* I shall know even as also I am known.'

3 'If any one love God' (*τὸν θεόν*). From the love of man—which must be the sense of

[4] περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς[a] εἰ μὴ εἷς· [5] καὶ

[a] Θεὸς ἕτερος.

[4] As touching therefore the eating of things offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is no God

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ἀγάπη in verse 1 (see xiii. 1)—he passes insensibly in verse 2 to the love of God, partly because God is the implied, though not expressed, subject of the previous clause, partly because He is the only worthy and adequate object of Christian love. (1) For the connexion of knowledge and love, see 1 John iv. 7, 8: 'every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, for God is love.' He substitutes 'is known of Him,' for 'knows Him,' to express that man can, in this life, hardly be said, in any sense, to know God. It is sufficient to be the object of His knowledge, which in itself implies that we are brought into so close a relation with Him, as to be the object of His care and love, and ultimately, therefore, to know Him. Bengel: 'Cognitionem passivam sequitur cognitio activa (cf. xiii. 12). Egregia metalepsis—cognitus est, adeoque cognovit.' (2) For this identification of God's knowledge with His love, compare Exod. xxxiii. 17: 'thou hast found grace in my sight, and I *know thee by name*.' Also John x. 3: 'He calleth his *own sheep by name*.' (3) For the identification of God's knowledge of man with man's knowledge of God, comp. the similar blending of the spirit of man with the Spirit of God in Rom. viii. 15, 16; 1 Cor. ii. 11; also John x. 15, 'as the Father knoweth Me, even so know I the Father;' and (4) for the general turn of the whole expression, as implying that every part of our redemption, but especially our knowledge of God, is more properly His act than ours: 1 Cor. xiii. 12, 'then I shall know, even as also I *am known*' (καθὼς ἐπεγνώσθην); Gal. iv. 9, 'Now, having known God, or, rather, having *been known* by Him;' Phil. iii. 12, 'If I may apprehend that for which also I *am apprehended* (κατελήμφθην) by Christ.' For the unexpected substitution of one thought and word for another, see ix. 17, x. 18.

4 οὖν resumes the sentence broken off at ἡ γνῶσις. Compare συνερχομένων οὖν, xi. 20.

οὐδὲν εἴδωλον ἐν κόσμῳ. The context of οὐδεὶς θεὸς and the position of ἐν κόσμῳ would lead us to take οὐδὲν not for 'nihil;' but for 'nullum,' and translate 'there is no such thing as an idol (i.e. a pagan divinity) in the universe.' But as the word εἴδωλον (idol) can hardly be used in this abstract sense in Greek any more than in English, and as in x. 19 it is not so much the non-existence as the nothingness of the idol which is asserted, it is on the whole better to adopt the more common interpretation, 'an idol is nothing,—has no strength and no meaning in any part of the universe; its existence is confined to the mere image in the temple, and has no further influence elsewhere.' This agrees

γὰρ εἴ περ εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ [a]γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί, [6][ἀλλ']

[a] τῆς γῆς.

but One: [5] for though there be that are called gods whether in heaven or on earth, as there be gods many and lords many, [6] yet to *us* there is but

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with the use of the word in the LXX. as a translation of 'Elilim,' i.e. 'nothings,' the Hebrew word of mockery for the false gods (Ps. xcvii. 7; Hab. ii. 18, &c.). See also Isa. xli. 22, and the Rabbis, as quoted on this passage by Wetstein.

καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς. This, whatever be the meaning of the previous clause, is not so much an addition to it, as an explanation of it, which is further expanded in verse 5. The phrase itself is from the Pentateuch, *passim.*

5 'For although it be granted that in the heathen phraseology there are, in different parts of the universe, to be found many who bear the name, some of Gods, some of Lords, yet with Christians it is not so. *They* acknowledge but One to whom the title of God is properly due, namely, the Universal Father; and One alone to whom the title of Lord is properly due, namely, Jesus Christ.'

In this passage the actual existence of the heathen divinities is neither affirmed nor denied, but left in obscurity. He asserts only that the vast hierarchy of divinities which met their ears and eyes, in the common parlance and customs of Greece and Asia, ranging from the heights of Olympus down to the caves and streams of Grecian valleys, imposing as it might be, had for Christians no practical importance. They had but one Supreme Source and Centre of the universe, on whom they had been taught to look, not as a mere name, but as a loving Father; and with Him, One Supreme Controller of the universe, no dim hero of distant ages or remote influence of planetary regions, but Jesus Christ, living in their own times, almost within their own knowledge. The heathen dwelt in a world of complicated shadows; Christians lived in a world of simple realities.

λεγόμενοι. 'Called by the name of gods' (see 2 Thess. ii. 4). The word conveys a certain sense of unreality, like *λόγοι, λέγειν,* in Aristotle, Ethics, vii. 9, x. 9: '*mere* words.'

'In heaven or on earth;' divisions of the world, and alluding to the supposed habitations of the pagan divinities; corresponding, perhaps, to the usual divisions in Greece between the *Θεοὶ Ὀλύμπιοι* and *Θεοὶ ἐπιχθόνιοι,* and at Rome between the Dii majores and Dii minores.

ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί. The stress is on *πολλοί,* '*many.*' 'If there are those who bear the name of gods, as, in fact, there are many who do so.'

κύριοι, 'lords,' is added, partly for the sake of the full antithesis, in the next verse, of *εἷς κύριος,* partly to exhaust the whole nomenclature of the pagan di-

ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ. 7 ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις. τινὲς δὲ τῇ [a] συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν,

[a] συνειδήσει τοῦ εἰδώλου ἕως ἄρτι.

one God the Father, of whom are all things and we for Him ; and one Lord Jesus Christ, by whom are all things and we by Him. 7 Howbeit there is not in all that knowledge ; but some by intercourse with the idol unto this hour eat it as a thing offered in sacrifice unto idols ; and their

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vinities, κύριος being the Greek correlative of the Syrian 'Baal,' which is the usual title of the false divinities in the Old Testament. It also may have reference to such expressions as 'God of gods, and *Lord* of lords' (Deut. x. 17); 'O Lord our God, other lords besides Thee have had dominion over us' (Isai. xxvi. 13); where 'Adonai' —usually employed in reference to Jehovah—is used for false 'lords,' as κύριος here. If it points to anything specific in the Greek mythology, it would be to the heroes or demi-gods, such as Hercules.

6 ἡμῖν, 'to us,' 'in our judgment as Christians, whatever others may hold.'

For the distinction between the ideas of 'Father' and 'Lord,' as applied respectively to God and to Christ, compare the salutations of all the Epistles, and especially xv. 24. The prepositions ἐξ and εἰς, as applied to the Father, in contrast with διὰ, as applied to Christ, represent the Father as the original source and ultimate object of all things, Christ as the instrument by which they came into existence. See John i. 3; Heb. i. 2, 3; Col. i. 16. In the last of these passages, the expression 'for Him' (εἰς αὐτὸν), which is here used to express the relation of man to the Father, is there applied to Christ alone. In Rom. xi. 36, all three are applied equally to God.

7 Thus far St. Paul had stated the reasons for regarding the sacrificial feasts as matters of indifference, by giving an account of the knowledge which all Christians might be supposed to have. Now begins the antithesis to the sentence, in the statement of the reverse side of the question—the practical difficulties, instead of the ideal perfection of the Church; inasmuch as the knowledge (ἡ γνῶσις) which he has just described as properly *belonging* to all Christians, is not actually *found* in all.

τῇ συνηθείᾳ . . . τοῦ εἰδώλου. Lachmann's reading of συνηθείᾳ, which is supported by A. B., would be 'by familiar intercourse.' But it may have been a correction of συνειδήσει, in D. E. F. G. J. συνείδησις. The strange use of the word συνείδησις might be explained by the Apostle's turn for etymological argument. The idea of 'knowledge' under various expressions, οἶδα, εἰδέναι, &c., runs through this passage (viii. 1, 2, 4, 7, 10, 12), and thus the compound συνείδησις might be used,

καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὖσα μολύνεται. [8] βρῶμα δὲ ἡμᾶς οὐ [a] παραστήσει τῷ θεῷ· οὔτε [b] ἐὰν μὴ φάγωμεν, περισσεύομεν, οὔτε ἐὰν [c] φάγωμεν, ὑστερούμεθα. [9] βλέπετε δὲ μή πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα

[a] παρίστησι. [b] οὔτε γὰρ ἐὰν φάγωμεν. [c] ἐὰν μή.

Lachm. Ed. 1. οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα, οὔτε ἐὰν φάγωμεν, περισσεύομεν.

conscience being weak is defiled. [8] But meat will not commend us to God: neither if we eat not, are we the better, neither if we eat, are we the worse. [9] But look lest by any means this power of yours become a

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as occupying a middle position between our words 'consciousness' and 'conscience,' somewhat in the sense in which we speak of '*conscious* guilt or innocence.' Thus here it would be 'a conscious awe of the idol,' as in 1 Pet. ii. 19, 'a conscious awe of God,' like αἰδὼς in classical Greek.

In the order of the words, Lachmann, with B. D. E. F. G. places ἕως ἄρτι between συνειδήσει and τοῦ εἰδώλου, the Received Text, with A. J., places it between εἰδώλου and ὡς εἰδωλόθυτον. The former is probably correct, and, if so, is an instance of the violent transposition of words which often breaks up the order of St. Paul's sentences. (See note on verse 11.) The sense would be the same in both; 'eat even at the present moment.'

ἀσθενὴς οὖσα would more properly be ἀσθενῶν ὄντων, and probably arises from the Apostle's tendency to personify all the feelings he describes. ἀσθενής is (not 'giving way to temptation,' like ἀκρατής, but) 'ill instructed,' 'not attained to full Christian strength.' Comp. Rom. xiv. 1, xv. 1. For the general idea as contrasted with 'edification,' or 'perfection,' see Eph. iv. 13–16.

μολύνεται, 'is defiled by the sense of sin, which would not have been the case in a stronger conscience.' Comp. τύπτοντες, in verse 12.

8 βρῶμα δέ, κ.τ.λ. 'The whole question of food is in itself absolutely indifferent.' This is an objection to the scruples just mentioned, although stated so generally as to meet the enlightened objector also, and is parallel to the statement about circumcision and uncircumcision in vii. 19. Compare Matt. xv. 17, and (apparently in reference to the same subject) 1 Cor. vi. 13, 'meats for the belly and the belly for meats;' and Rom. xiv. 17, 'the kingdom of God is not meat and drink;' where, as here, the primary thought is that there is no religious excellence in *abstaining* from food. The meaning is still more strongly brought out in the order of ἐὰν μὴ φάγωμεν, περισσεύομεν, and ἐὰν φάγωμεν, ὑστερούμεθα, in A^2. D. E. F. G. J. which Lachmann has adopted in his second edition, against A^1. B. which read ἐὰν μὴ φάγωμεν, ὑστερούμεθα, οὔτε ἐὰν φάγωμεν περισσεύομεν.

οὐ παραστήσει, 'will not bring us near to God.'

9 βλέπετε δέ. '*But*, though you have this liberty, &c., be-

γένηται τοῖς [a]ἀσθενέσιν. [10]ἐὰν γάρ τις ἴδῃ [σὲ] τὸν ἔχοντα γνῶσιν ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; [11][b]ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ

[a] ἀσθενοῦσιν. [b] καὶ ἀπολεῖται ὁ ἀσθ. ἀδελφὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστός.

stumblingblock to them that are weak. [10]For if any one see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be edified to eat those things which are offered in sacrifice to idols? [11]For he that is weak perishes through thy knowledge

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ware.' Here, as in verses 1–6, the objections, though appropriated by St. Paul, are more or less understood to come from the Corinthians.

ἐξουσία, 'right,' refers to the phrase *πάντα μοι ἔξεστι*, vi. 12.

10 *ἐν εἰδωλείῳ κατακείμενον*, 'enjoying a sacrificial feast in the precincts of a temple.' *εἰδωλεῖον* is only used by Jewish writers, apparently to avoid designating heathen temples by the sacred word *ναός*, used to express the temple of Jerusalem. (1 Macc. i. 47, x. 83.) It is a kind of parody on the names of temples as derived from the divinities to which they are dedicated, *Θησεῖον*, *Ἡραῖον*, &c.

κατακείμενον, 'lying,' the usual word for presence at a feast, taken from the practice of dining in a recumbent posture.

οἰκοδομηθήσεται, which elsewhere occurs only in a good sense, is here used in a bad sense, with a kind of irony: 'He will have made an advance, but in the school, not of good, but of evil.' Calvin: 'ruinosa ædificatio.' It is used in a bad sense in Malachi iii. 15, *ἀνοικοδομοῦνται ποιοῦντες ἄνομα*. Comp. Jos. Ant. xvi. 6: *εἰς νουθεσίαν αὐτῶν οἰκοδομῶν αὐτούς*.

What in x. 14 is condemned on its own account, is here condemned only for the sake of others; that being the point of the argument with which alone the Apostle is here concerned: —'He will have been built up, but with a building that leads to nothing.'

11 *ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφός*.

The sense of Lachmann's reading is the same as that of the Received Text, but it renders the peculiarities of the style much more striking. *ἀπόλλυται*, for *ἀπολεῖται*, expresses more strongly, not 'will perish,' but 'is at this moment perishing.' *γάρ* (A. has *οὖν*), for *καί*, gives the reason for a suppressed sentiment of grief at the sin of the weaker brother: '[Alas, that it should be so! for then] there will be a ruin of the weak-minded man by means of thy enlightenment.' The separation of *ἐν τῇ γνώσει* from *ἀπόλλυται*, to which it belongs, is after the Apostle's usage of throwing the important word out of its natural place to the end of the sentence: see ix. 10, x. 27, xv. 19. And the isolated and final position thus given to *ὁ ἀδελφὸς* gives a pathetic close to the whole sentence; 'that weak-minded man is no less than *thy Christian brother*, to save whom Christ gave Himself up to death.' *ἵν*,

γνώσει, ὁ ἀδελφὸς δι' ὃν χριστὸς ἀπέθανεν. 12 οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν, εἰς χριστὸν ἁμαρτάνετε. 13 διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

—the brother for whom Christ died. 12 But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ. 13 Wherefore, if meat make my brother to offend, I will eat no flesh for ever,[a] lest I make my brother to offend.

[a] *Gr.* while the age lasteth.

for ἐπὶ, expresses more fully that this knowledge is the cause of his ruin. For the contrast thus exhibited between the self-sacrifice of our Lord's love for man, and the self-indulgence of the Corinthians' knowledge, compare (in a similar context) Rom. xv. 1–3: 'We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification; for even *Christ pleased not Himself.*' Comp. also chap. xi. 1.

12 τύπτοντες, 'striking a conscience or mind already weak.' Bengel: 'Sicut jumentum lassum verberibus urgetur.'

εἰς χριστὸν ἁμαρτάνετε, comp. Matt. xxv. 40: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it *unto Me.*'

κρέα, i.e. '*animal* food of any kind,' in allusion to the extreme scruples of those who, from fear of the meat in the shambles being sacrificial, confined themselves entirely to vegetable food.

εἰς τὸν αἰῶνα, 'for ever,' which in other passages of St. Paul's Epistles is usually rendered by the plural, εἰς τοὺς αἰῶνας, being the literal translation of לְעוֹלָם. The hyperbolical character of the expression may be compared with Rom. ix. 3.

The whole argument closely resembles Rom. xiv. 19–22, even to the particular phrases employed: comp. βρῶμα, οἰκοδομῆς, φαγεῖν κρέα, πρόσκομμα, σκανδαλίζεται, ἀσθενεῖν κατάλυε.

Paraphrase of Chap. VIII. 1—13.

Your argument on sacrificial food (though implying a disproportioned estimate of knowledge, which, compared with love, is worthless, whether as an instrument of Christian progress, or as a means of insight into things divine) is on the whole correct. The sacrificial food may of itself be lawfully eaten; because we, as Christians, know full well that to us the vast array of heathen divinities is a mere illusion, and that our only religious relations are those in which we stand to the Father of all, and to our Master, Jesus Christ.

There are, however, some of your number who, not having attained to this belief, to the measure of the stature of the fulness of Christ, are still tossed about by the scruples of their Jewish education, and still, when they eat the food of which part has been offered to heathen divinities, regard themselves as partaking in an idol sacrifice, and with an inward horror of the idol in whose presence they conceive themselves to be. It is true that the whole matter of food is in itself absolutely indifferent, and that, in a religious point of view, no one is the better or the worse for it. But it is not indifferent, if, by the example of those who without scruple join the banquets in the precincts of an idol temple, those who have scruples are induced to do the same, that being a sin to them which to others is an advance in Christian liberty, and thus ruin is brought on those to whom we are bound by our ties of Christian brotherhood, and to save whom from this very ruin Christ denied Himself even to death on the cross. He lives in and for them; and it is, therefore, not only against them, but against Him, that you offend; and rather than incur this guilt, rather than forsake the example of tender love which He has exhibited, I will never think of touching a morsel of flesh, if I think that thereby I should ensnare to sin one who is my brother.

It may be observed, that in the whole of the foregoing passage, but especially in its conclusion, there is, if not a direct allusion to our Lord's words, a new duty acknowledged, which probably was first inculcated in our Lord's

teaching, namely, the paramount obligation on men to regard the scruples of their ill-instructed brethren:—'Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.'[1] The martyrs in the time of the Maccabees (2 Macc. vi. vii.) incurred death rather than violate the law by eating forbidden food; but it was reserved for St. Paul to declare that he would incur death rather than offend his fellow-Christians by an act of the abstract lawfulness of which he had himself no doubt. Such a delicacy of morality is seldom found to elicit such a depth of enthusiasm; and this special instance of its application involves all those finer feelings of toleration and regard for the rights of conscience, almost unknown in heathen times, rare even in Christian times, and most rare when combined with a firm and earnest conviction of truth and falsehood.

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[1] Matt. xviii. 6.

SACRIFICIAL FEASTS OF THE HEATHENS (CONTINUED).

His own Example of Self-Denial.

IX. 1—X. 14.

The concluding verse of Chap viii. with the present Section which springs from it, is an illustration and example of that intense sympathy which the Apostle elsewhere (2 Cor. xi. 29) describes, in the words, 'Who is weak, and I am not weak? who is offended, and I burn not?' The mention of the loss of the weak-minded Christian, and of the sin thereby committed against Christ Himself, rouses him from the impartial calm with which he has hitherto held the scales of the contest between the over-scrupulous and over-indulgent parties, now siding with one, and now with the other; and he plunges into the breach himself, in order by his own example to put to shame the cold and tardy reasonings of his less susceptible followers. But as he makes this sudden change from the second to the first person, as he turns this glance into the recesses of his own life, past, present, and future, as far as thought could reach (*εἰς τὸν αἰῶνα*), he feels a momentary check, from the recollection that there were those amongst his readers who would, if not in the particular instance of which he is speaking, at least in one closely connected with it, ascribe his self-denial, not to its real motive of Christian love, but to his alleged inferiority to the other Apostles of Christ. It would almost appear as if he had properly concluded the subject at viii. 13, and then resumed it from this new point of view, on the arrival of fresh tidings from Corinth, informing him of the imputations which he now proceeds to dispel.

Of all St. Paul's acts of humiliation and self-devotion, that which, if not the most striking, was the most habitual, and, in his case, the most peculiar, was his maintaining himself, not at the cost of the societies which he converted, but by the labour of his own hands as a Cilician tentmaker. It was at Corinth that this practice is first mentioned in the Acts (xviii. 3); and from the stress laid upon it here and in the Second Epistle (xi. 7, 8, 9, 10; xii. 14–18), it would seem that at Corinth it attracted most attention, and was most constantly practised,

though he also refers to it as his well-known custom at Thessalonica (1 Thess. ii. 8–10; 2 Thess. iii. 7–9), and at Ephesus (Acts xx. 34).[1] In all these cases it is introduced, as here, with the same general consciousness of its being the most obvious instance of love and self-denial to which he could refer; and in Acts xx. 34, 35, the moral deduced from it is similar to that enforced in this passage: 'That so labouring ye ought to help the weak.' But this example would lose considerably in force, if it were asserted that he had no right to maintenance from the Churches, and that consequently his labour was the result, not of self-devotion, but of necessity. That this was asserted is clear, not only from this passage, but from the implied argument in 1 Thess. ii. 1–6, 9; 2 Thess. iii. 8, 9; and 2 Cor. xi. 7–9, xii. 16, 17, where he vindicates himself (in connexion with this subject) against the charge of 'covetousness,' declares that 'he might have been burdensome to them, as an apostle of Christ,' that he took nothing from them, 'not because he had not the power,' and that they thought by so doing he had 'committed an offence.' This charge seems to have been one out of the systematic series of attacks levelled against him by the Judaizing Christians, who could not bear to see their great antagonist assume the same lofty position in the Church as was occupied by the original Jewish Apostles of Jerusalem. One mark of their position had always been their maintenance, at the Lord's command, by those to whom they preached (see 1 Cor. ix. 14; Matt. x. 9, 10; Luke x. 7). This right of maintenance seems to have been so habitually claimed by them, that its abandonment by St. Paul, instead of awakening a higher admiration for his apostolical goodness, roused in the suspicious minds of his enemies, partly doubts of his apostolical dignity, partly doubts of his Christian sincerity, which were ready to burst forth the moment that the subject of his self-support was mentioned. In illustration of this opposition may be mentioned the jealousy which, on this very same ground, was roused against Socrates and Plato by the professed sophists.[2]

[1] For the whole subject of the Apostle's trade of tent-making, see Conybeare and Howson, Life and Epistles of St. Paul, vol. i. pp. 51, 416. Every Jew learned a trade; that of making tent-cloths or 'Cilicium' (the name by which the fabric was known in the commerce of the time) was most natural to the Apostle, as a native of Cilicia; and at Corinth, the great resort of travellers, there would be a special demand for them.

[2] See Grote's History of Greece, vol. viii. pp. 482, 483.

Such, apparently, were the recollections which crossed the course of the Apostle's thoughts at this point in the Epistle. On the one hand was the scene of the tentmaker's trade at Corinth, where the few hours of leisure, after the long arguments in the synagogue and the market-place, were consumed with Aquila and Priscilla in the uncongenial labour of weaving the long goat's hair of his native hills into the sackcloth or the tent-cover, for the Greek fisherman or wandering Arab. On the other hand was the dogged stupidity, or the implacable animosity of his adversaries, who were ready, with their cold insinuations, to contrast, as they supposed, the enforced meanness and degradation of Paul of Tarsus with the conscious dignity and repose of the Apostles at Jerusalem, or of those who claimed to be their legitimate representatives at Corinth. To set forth this voluntary abnegation of a right, and to assert the right itself, is accordingly the twofold object of this digression. But as the abnegation could not be shown to be voluntary until the right which had thus been questioned was vindicated, what would else have been the natural order is inverted; and he breaks off from the triumphant assertion of his self-denial in viii. 13, to answer the charges of the Judaizers, who, by the time that he wrote the Second Epistle, had become so rampant as to claim his almost exclusive attention, but who, in this Epistle, are noticed here alone.

IX. [1a]*Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς*

[a] *Οὐκ εἰμὶ ἀπόστολος; Οὐκ εἰμὶ ἐλεύθερος; Οὐχὶ Ἰησοῦν Χριστόν.*

[1]Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not *ye* my work in the Lord? [2]If I be not an apostle unto others,

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1 The order of the words in Lachmann's text, 'Am I not free? am I not an Apostle?' is not only that of the most ancient MSS., but is also in conformity with the sense. His freedom and not his Apostleship was uppermost in his thoughts, and was the special occasion of the digression. 'Am I not free to eat or not to eat? Yes, and am I not free from the necessity of working with my own hands, like a slave?' (Comp. verse 19, where this is the force of ἐλεύθερος.) From this he instantly proceeds to the vindication of his Apostleship, on which this freedom was grounded; and from this again to the two chief signs of Apostleship; namely, 1st, the sight of the Lord; 2nd, the practical effects of his teaching. The first of these signs was, from the nature of the case, regarded as necessary to constitute an Apostle. What the vision of God had been to the older prophets, that the sight of Christ, especially of Christ risen from the grave, had been to the Apostles. See Acts i. 22. Intercourse with the Lord had invested the Twelve with their original authority; the alleged absence of such intercourse in the case of St. Paul, therefore, was urged against his claims to the Apostleship. Compare 2 Cor. v. 16; and also the Clementine Homilies (xvii. 19), which express openly what we gather from these passages by implication. To this charge he opposes his assertion that he, as well as the others, *has* seen the Lord. The passage does not necessarily limit the appearance to one occasion, and may include some of these visions which are mentioned in 2 Cor. xii. 1–4; Acts xviii. 9, xxii. 17. But, when compared with 1 Cor. xv. 8, it points chiefly to the occurrence at his conversion, Acts ix. 4, in which, according to these and other intimations (Acts ix. 17, xxvi. 16, xxii. 14, 15), though not according to the direct narrative of the Acts (which here, as elsewhere, understates rather than overstates what we learn from St. Paul), there was a visible manifestation of Christ Himself.

The Apostle's authority.

The second sign of Apostleship, which corresponds to what is elsewhere termed the gift of the Spirit, blends with the statement of the fact something of a pathetic appeal to the Corinthians themselves: 'You are the last men who ought to have questioned the authority, of the genuineness of which you are yourselves the most striking proof.' For similar expressions to the Corinthian Church, comp. 2 Cor. iii. 2, 3, xii. 12. Bengel: 'Ex ecclesiâ fidelium argumen-

ἐστὲ ἐν κυρίῳ; [2] εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμί· ἡ γὰρ σφραγίς [a]μου τῆς ἀποστολῆς ὑμεῖς ἐστὲ ἐν κυρίῳ. [3] ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσίν [b]ἐστιν αὕτη. [4] μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; [5] μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς; [6] ἢ μόνος

[a] τῆς ἐμῆς for μου τῆς. [b] αὕτη ἐστι.

yet doubtless I am to *you*: for the seal of mine apostleship are *ye* in the Lord. [3] Mine answer to them that judge me by questioning is this. [4] Have we not power to eat and to drink? [5] Have we not power to lead about a sister, a wife, as well as the other apostles and the brethren of

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tum sumi potest pro veritate evangelii et religionis Christianæ.' Compare Coleridge's saying, 'The two great proofs of the truth of Christianity are *Christianity and Christendom*.'

'In the Lord' (ἐν κυρίῳ) both in verse 1 and 2 applies to the whole sentence, expressing as if unconsciously the atmosphere in which he moved and lived. Compare vii. 39.

2 Compare iv. 15.

σφραγίς, seal—'attestation.'

3 ἀπολογία, 'defence,' as in a court of justice.

ἀνάκρισις, 'examination,' as by magistrates at a trial, see Acts iv. 9, xxiv. 8, xxviii. 18; Luke xxiii. 14. Here we see a direct allusion to his antagonists.

αὕτη, namely, what he has just said; '*This* contains all my defence. I have no more to add to it.'

4 μὴ οὐκ ἔχομεν, 'Surely we are not without power,' &c.

ἐξουσίαν, 'the right,' or 'liberty.' Comp. viii. 9; also vi. 12.

φαγεῖν καὶ πιεῖν, 'to eat and to drink,' i.e. 'to be maintained at the public cost.' Compare the use of the word τροφή in classical Greek, for the support or pay of soldiers.

5 ἀδελφὴν γυναῖκα, 'a Christian woman as a wife, also to be maintained at the public cost.'

The fact of these women accompanying their husbands on their journeys may be explained by the necessity of females to gain access to and to baptize the female converts in Greece and other oriental countries; the same necessity which gave rise to the order of Deaconesses.

Marriage of the Apostles.

The notion of some of the Fathers, that the women here alluded to were not wives, but companions, like those who attended Christ in the Gospels, is untenable. The word γυναῖκα would in that case be superfluous, and the argument requires that they shall be regarded, not as maintaining the Apostles (like the women in Luke viii. 2, 3), but as being maintained along with them, which could only apply to their wives. This misunderstanding of the passage either originated or confirmed the institution of women called ἀδελφαί, συνεισακταί, or ἀγαπηταί, which, in consequence of the great abuses springing from it, was abolished by the Council of Nicæa.

Two facts are here implied:

ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν [a]μὴ [b]ἐργάζεσθαι; [7]τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα καὶ [c]τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; [d]τίς ποιμαίνει

[a] τοῦ μή. [b] The hiatus in C, which began at vii. 18, ends here.
[c] ἐκ τοῦ καρποῦ. [d] *Ἢ τίς.

the Lord and Kephas? [6]or *I* only and Barnabas, have not we power to forbear working? [7]Who goeth a warfare any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? who feedeth

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1st, That Paul was unmarried, which agrees with vii. 7; 2nd, That the Apostles generally were married, which agrees with the common tradition respecting all of them but St. John. Peter and the brethren of the Lord are mentioned especially, as being those most esteemed by the Jewish party, at whom the Apostle here glances,—Peter, as the head of the Jewish Church; the brethren of the Lord, as closely connected by earthly lineage with our Lord, and one of them probably the head of the Church at Jerusalem. That Peter was married agrees with the mention of his mother-in-law, Matt. viii. 14; Mark i. 30; Luke iv. 38; with the (doubtful) allusion to his wife in 1 Pet. v. 13; and with the traditions about his wife and children in Clem. Alex. Stromat. vii. 52, 53. Her name was said to be Concordia or Perpetua. (Grabe ad Spicil. Patr. i. p. 330.) The statement that 'the brethren of the Lord' were married agrees with the mention of the grandsons of Jude (Euseb. H. E. iii. 20); but throws some doubt over the common tradition which represents the chief of them, James the Just, as single. (Epiph. Hær. lxxviii. 14.)

This is the only mention of Barnabas in conjunction with St. Paul, since the date of the quarrel, in Acts xv. 39.

7, 8 He now proceeds to defend his right, partly from the nature of the case, partly from the Old Testament.

First, The analogy of other occupations. He selects three: the soldier in the Roman armies always receives his regular pay; the owner of a vineyard eats of the grapes of his own vineyard; the shepherd is supported by the milk of the flocks which he tends. The example from the army, like most of the military expressions in the Epistles, is true only of the later ages of Greece and Rome; when the voluntary service and mixed pursuits of the ancient soldiers (comp. Thucyd. vi. 31; Liv. v. 8) were superseded by the regular profession of a standing army.

στρατεύεται, 'serves in the army.' Comp. Luke iii. 14.

ὀψώνια, 'pay,' '*stipendia*.'

φυτεύει ἀμπελῶνα refers (as appears from Matt. xxi. 33) to the vintage of the owner of the vineyard. *ἀμπελών* is (not 'a vine,' but) a 'vineyard.'

ἐκ τοῦ γάλακτος, i.e. 'from the proceeds of the sale of the milk,' or 'from the food made out of the milk.' For a similar juxtaposition of soldiers and labourers, see 2 Tim. ii. 4–6.

Secondly, The sanction of the Old Testament, as conveyed in

ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; 8 *μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ, ἢ* [a]*καὶ ὁ νόμος ταῦτα* [b]*οὐ λέγει;* 9 *ἐν γὰρ τῷ* [c]*Μωυσέως νόμῳ γέγραπται Οὐ φιμώ-*

[a] ἢ οὐχὶ καί. [b] Om. οὐ. [c] Μωσέως.

a flock and eateth not of the milk of the flock? 8 Speak I these things as a man? or saith not the Law the same also? 9 For it is written in the law of Moses 'thou shalt not muzzle the mouth of the ox that treadeth

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the command to allow the ox to eat the corn which it was employed in treading, Deut. xxv. 4. It is remarkable that the Apostle should rest his argument on a text apparently so remote from his object, especially as its immediate context, Deut. xxiv. 19–22, contains commands relative to gleaning, which directly confirm his previous position But (1) the moral and general character of the preceding context might appear to justify its extension to the whole passage; and, (2) there was an appositeness in the selection of this command, partly as an introduction to the metaphor of threshing and sowing which follows in the next verse, partly from the proverbial character of the precept, which occasions its introduction in a similar context in 1 Tim. v. 18. Compare the quotations from Ex. iii. 6, and 1 Kings xix. 5, in Mark xii. 26, and Luke xx. 37; and in Rom. xi. 2; under the names of 'the bush,' and of 'Elijah.'

8 *κατὰ ἄνθρωπον*, i.e. 'merely by human motives,' or 'in human language.'

ταῦτα, 'these things,' i.e. 'the substance of what has just been said,' in verse 7.

9 *ἀλοῶντα*, either by treading with its hoofs, or by dragging a threshing-machine. The humanity of the Jewish law was in this, as in many instances, distinguished from that of Gentile nations. (See Michaëlis on the Mosaic Law, iii. § 130.) Compare the well-known Egyptian inscription in the tombs of El Kab or Eilithyia; and the Greek proverb for plenty which cannot be enjoyed, *βοῦς ἐπὶ σωρῷ* ('the ox on the heap of corn').

Μὴ τῶν βοῶν μέλει τῷ θεῷ, κ.τ.λ. 'The real purport of this passage to us is, not the care for oxen, but the lesson of humanity to men.' Comp. Philo, de Offerentibus, p. 251: 'The *Law* speaks not in behalf of creatures without reason, but in behalf of those which have sense and reason.' See a similar quotation from Rabbi Manahem on Deut. xxii. 6, in Heydenreich.

This is one of the many instances where the lesson which is regarded as subordinate is denied altogether, as in Hos. vi. 6, 'I will have mercy, and not sacrifice,' and Ezek. xx. 25, 'I gave them statutes which were not good.'

γάρ gives the reason for the implied assertion: 'In consequence of our wants the law speaks, for it is written,' &c.

By 'us' he means not the Apostles, but men generally; and the conclusion which he draws relates, not to the spiritual, but to the literal harvest; viz. that the example of the ox justifies

σεις βοῦν ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ, [10] ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι [a]ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν [b] ἐπ' ἐλπίδι τοῦ μετέχειν. [11] εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; [12] εἰ ἄλλοι τῆς [c]ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ

[a] ἐπ' ἐλπίδι ὀφείλει. [b] τῆς ἐλπίδος αὐτοῦ μετέχειν, ἐπ' ἐλπίδι. [c] ἐξουσίας ὑμῶν.

out the corn.' Doth God take care for oxen, [10] or saith He it altogether for our sakes? For our sakes no doubt it was written, because he that plougheth ought to plough in hope, and he that thresheth in hope of partaking. [11] If *we* sowed unto *you* spiritual things, is it a great thing if *we* shall reap *your* carnal things? [12] If others be partakers of this power over you, are not *we* rather? Nevertheless we did not use this power; but

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the practice of rewarding the labourer by a share in the fruits of the earth, which he has helped to produce. But the imagery of the literal harvest naturally suggests the idea of the spiritual harvest; and in the next verse, the spiritual alone is spoken of.

10 Lachmann's text, *ἐπ' ἐλπίδι τοῦ μετέχειν*, instead of *τῆς ἐλπίδος . . . ἐπ' ἐλπίδι*, avoids the double difficulty of the meaning of *τῆς ἐλπίδος*, and the position of *ἐπ' ἐλπίδι*. Yet on this account it is suspicious, and the common reading (D[3]. E. J. K.) might be justified; *τῆς ἐλπίδος* being used for the 'fruit of his life;' and *ἐπ' ἐλπίδι* being at the end of the sentence, because the previous *ἐπ' ἐλπίδι* prevented its insertion at the beginning. For similar transpositions compare viii. 11, x. 27, xv. 19.

The mention of the figures of ploughing and threshing bring him to that of sowing and reaping, which here, as in Hos. viii. 7; Gal. vi. 7, 8; 2 Cor. ix. 6, express the ideas of retribution and reward (compare Koran ii. 263). This brings him to the personal conclusion of his argument; that, if for no other reason, from mere feelings of gratitude, he who had conferred upon them such spiritual gifts (*τὰ πνευματικά*) might expect in return the support of outward life; especially when they conceded it in the case of others, who were not, as he was, the founders of their Church. For the gifts, comp. xii. 1, xiv. 1, and Rom. i. 11.

The fact that other teachers, and those of the Jewish party, were maintained by the Corinthian Christians, is implied in 2 Cor. xi. 20: 'Ye suffer if a man *devour you*, if a man *take of you*.'

11 *ἡμεῖς, ὑμῖν . . . . ἡμεῖς ὑμῶν*, are all emphatic. 'If *we for you* sowed a spiritual seed, ought not *you for us* to give a carnal harvest?' Lachmann and the Received Text (with A. B. K.) read *θερίσομεν*, Tischendorf (with C. D. E. F. G. J.) *θερίσωμεν*.

12 *τῆς ὑμῶν ἐξουσίας*, 'the right over you,' compare Matt.

ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν, ἵνα μή [a]τινα ἐγκοπὴν δῶμεν τῷ εὐαγγελίῳ τοῦ χριστοῦ. [13]οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν; οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες[b] τῷ θυσιαστηρίῳ συμμερί-

[a] ἐγκοπήν τινα. [b] προσεδρεύοντες.

we bear all things, lest we should hinder the gospel of Christ. [13]Do ye not know that they which minister the things of the temple live of the

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x. 1; John xvii. 2, where, however, it is used rather in the sense of 'power.'

ἀλλ' οὐκ ἐχρησάμεθα. Here comes the antithesis to the whole of the previous argument. 'Such was our right, but we did not use it; nay, rather than use it we endure all manner of privations, in order to prevent any hindrance to the progress of the Gospel, which might be raised by the charge of interested motives.' (Comp. 1 Thess. ii. 3–10.)

For στέγομεν see on xiii. 7.

13 At this point it would seem that he was at last about to embark on the main subject of this Chapter—the example of his own self-denial. But in the very next verse he seems to recommence his argument from the beginning; first repeating his right in verses 13, 14, and then reasserting in verse 15, almost in the same words as here, his determination not to use it. That there is a pause, or break at the end of verse 12, is further indicated: (1) By the use of the word ἔγραψα in verse 15, which, though it can be used of the Epistle on which the writer is engaged, can only be naturally explained by some such suspension in the argument. Comp. note on v. 9. (2) By the phrase οὐκ οἴδατε, which, taken in conjunction with its repetition in verse 24, implies that, in the practical application of this argument, he addresses himself first to the Jewish converts, with an appeal to Jewish customs (13–23); secondly, to Gentile converts with an appeal to Gentile customs (24–27). A similar distinction of argument, as addressed chiefly to Jews or to Gentiles, and each division marked by the same words at the commencement, is in Rom. vi. 3–14, 16–23.

He begins, then, with urging his example on the more Jewish of his converts; but as these were not in immediate danger of being led away by the temptation of the heathen sacrifices, and were also those who most questioned the sincerity of his self-denial, he addresses them by reiterating his right to a maintenance, and founding it on sanctions which they could not question.

The particular form of the argument probably alludes to his own especial right: 'You may deny that I am an Apostle, you cannot deny that I preach the Gospel.' He had spoken, in verse 12, of his anxiety to remove every obstacle from the progress of 'the Gospel;' the exulting strain of Isa. lii. 7, 'the feet of them that preach the Gospel' (comp. Rom. xii. 15), seems to fill his mind; and on the men-

ζονται. [14] οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν· [15a] ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων. οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτως γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ

[a] ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων.

temple?—they which wait at the altar are partakers with the altar. [14] Even so the Lord appointed that they which proclaim the gospel should live of the gospel: [15] but *I* have used none of these things. Neither did I write these things, that it should be so done unto me: for it were better

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tion of that word, he stops to urge the additional plea which it would give him for claiming a support: 'What the Temple was to the Old Dispensation, that the Gospel is to the New' . . . 'As under the Jewish system it was the highest honour to minister to the altar, so now the highest honour is to preach the Gospel; and as those who devote themselves to the former received their sustenance from the countless gifts which were brought to the Temple, and the countless victims laid upon the altar, so the appointment of the Lord Himself, when on earth (Matt. x. 10, Luke x. 7), secured to those who go from country to country, announcing the glad tidings of His appearance, a maintenance from those who heard them.' Thus, this metaphor of the Jewish priesthood is applied to the proclamation of 'the Gospel' in Rom. xv. 16: ἱερουργοῦντα τὸ εὐαγγ. For the support of the priests, see Numb. xviii. 8; Deut. xviii. 1; Jos. Ant. iv. 4.

ἐργάζεσθαι is used in the Old Testament sense of 'sacrifice,' like ῥέζειν and *facere*.

ἐκ τοῦ ἱεροῦ, 'the Temple.' (Comp. the speech of the Zealots in Jos. B. Jud. V. xiii. 6: δεῖ τοὺς τῷ ναῷ στρατευομένους ἐκ τοῦ ναοῦ τρέφεσθαι.) The present tense indicates that he alludes to the still existing practice.

Each of these arguments would have especial weight with Jewish Christians, the first, as derived from their own institutions; the second, as an express precept of our Lord to the Jewish Apostles in Palestine.

13 παρεδρεύοντες, see vii. 35.

15 'But I have used none of these things, *I* [emphatically], whatever others may have received (see verse 12), have abstained from pressing my right (κέχρημαι referring to ἐχρησάμεθα, verse 12); nor did I lay before you the statement of my right (as contained in verses 1–12) with a view of claiming or enforcing it; for I had rather die than abandon the chief boast of my life.' (For the vehemence of the expression, comp. Rom. ix. 3.)

The above is the general sense; the details of the last words depend on the variations of reading.

(1) καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ (Rec. Text with K.). (κενώσει, A. B. C. D.)

The violent inversion of the words in the second clause is the chief objection to this, which is the received reading. ἵνα κενώσῃ = the infinitive κενῶσαι, which has, according to the usage

καύχημά μου· [a]οὐδεὶς κενώσει. [16]ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται· [b]οὐαὶ γάρ μοί ἐστιν, ἐὰν μὴ εὐαγγελίσωμαι. [17]εἰ γὰρ

[a] ἵνα τις κενώσῃ. [b] οὐαὶ δέ μοι . . . εὐαγγελίζωμαι.

for me to die, than my boasting: no one shall make it void. [16]For though I preach the gospel, I have nothing to boast of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel. [17]For if

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of modern Greek (*νὰ κενώσῃ*), superseded the old infinitive.

(2) *καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου· οὐδεὶς κενώσει*, A. B. D. A. adds *μὴ* after *οὐδείς*, and reads *καινῶσει*, which is (according to the modern pronunciation), only a misspelling of *κενώσει*. F. G. read *τίς κενώσει* without *ἵνά*, which, according to the punctuation, would suit the sense of either reading. 'It is better that I should die than that my boast [should die]; no one shall overthrow it.' To this the objection is: (*a*) the harshness of supplying *ἀποθανεῖν* to *τὸ καύχημα*: (*b*) the use of *μοι* instead of *ἐμοί*, if an antithesis were intended between himself and his boast. The harshness, however, of this is obviated if we may suppose an anacoluthon occasioned by his fervour: 'I had rather die than that my boast' (he was going to say) 'shall come to nothing;' but he turns with horror from the thought, and breaks out into the triumphant assertion: 'No one will be able to make it void.'

(3) *νὴ τὸ καύχημά μου*, a conjecture of Lachmann's in his first edition. 'I protest by my boast; no one shall overthrow it;' which suits the meaning, and forms a natural introduction to *οὐδεὶς κενώσει*, and would be justified by *νὴ τὴν ὑμετέραν καύχησιν*, xv. 31. But the sense of either of the existing readings is sufficiently good to render any conjectural emendation needless.

16, 17 'In preaching the Gospel I do but discharge a duty.' The connexion seems to be: 'I must retain the boast' (or, as we should say, *merit*) 'of preaching the Gospel without remuneration: else I should have no boast, or merit of which to boast. The preaching of the Gospel is in itself no merit, but an irresistible necessity, a bounden duty which if I do perform I have no praise, but which if I do not perform I am denounced with the woe of the Divine judgment; for it is only if I do it with a willing heart (as I do) that I can claim a reward; if I do it unwillingly, I am merely like the slave in charge of the household, who has no thanks for his services.' This sense must, however, be qualified by the peculiar construction of the Apostle's argument. He seems to state, not merely that 'preaching the Gospel with a maintenance,' but 'preaching the Gospel at all,' precluded boasting. The argument, drawn out fully, would have required that *μόνον* or some similar expression should have been added to *εὐαγγελίζωμαι*. This contradiction is occasioned by a sudden transition of thought, frequent in the Apostle's style, and specially characteristic of it, when he speaks, as here, of '*boasting*.' He can hardly men-

ἑκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. [18]τίς οὖν μοί ἐστιν ὁ μισθός; ἵνα εὐαγγελι-

I do this thing willingly, I have a reward: but if against my will, I have been entrusted with a stewardship. [18]What then is my reward? That

tion a 'boast' without instantly recalling it. Comp. Rom. iv. 2–4: Ἀβραὰμ . . . . ἔχει καύχημα, ἀλλ' οὐ πρὸς θεόν . . . . τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν. 2 Cor. xii. 1: καυχᾶσθαι δεῖ, οὐ συμφέρον μέν. In one sense he clings to his boast, in another sense the necessity of preaching the Gospel sweeps it away. And thus the construction of verse 17 was probably meant to be, εἴτε γὰρ ἑκών, εἴτε ἄκων, οἰκονομίαν πεπίστευμαι. But, as in 2 Cor. v. 13, he turns εἴτε ἐξέστημεν, εἴτε σωφρονοῦμεν, into εἴτε ἐξέστημεν, Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν, so here he throws into the first clause the words μίσθον ἔχω, which bring back into the sentence his ground for boasting. For such a sudden intrusion of a new thought compare ἔγνωσται in viii. 3.

Two points may be observed here: (1) The freedom with which he speaks of 'reward,' 'boast,' 'acts beyond what are absolutely necessary,' in the common language of men; regardless of inferences. (2) The strong sense of the irresistible impulse of the first preaching of the Gospel. He refers no doubt to such commands of our Lord, as, 'Go, teach all nations' (Matt. xxviii. 19); or, 'Depart, for I will send thee far hence unto the Gentiles' (Acts xxiii. 21); but his language further implies that he could not conceive the possibility of disobedience to their commands, or to the instincts which they awakened. What seems to us an act of heroic zeal, seemed to him an act of ordinary duty; it was only by some still loftier act of self-devotion that he could hope to raise himself above the common sphere of inevitable work. He felt that he was merely an instrument in the hand of God, with no power in himself of retarding or promoting the advance of those mighty truths which had only to be uttered in order to be appreciated.

The Apostle's work.

For the image of the slave or steward (οἰκονομίαν πεπίστευμαι), compare the close of the parable, in Luke xvii. 10: 'When ye have done all those things which are commanded you, say, We are unprofitable "slaves:" we have done that which was our duty to do:' and still more 1 Cor. iv. 1, where the same word is used, 'Let a man so account of us, as stewards (οἰκονόμους) of the mysteries of God.'

18 He returns to the expression which he had used before (μισθὸν ἔχω), 'I have a reward for preaching the Gospel willingly,' and asks in what it consists, to which the answer is, 'my reward is that I have no reward.' He looks for no higher reward or pay (the word μισθὸν being used on purpose; comp. 1 Tim. v. 18, ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ) than to preach the Gospel without pay; he hopes for no higher freedom (returning to the image of a slave implied in οἰκονομίαν πεπίστευμαι) than to become the slave of all.

ζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον[a], εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ. 19 ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· 20 καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον[b], ἵνα τοὺς ὑπὸ νόμον κερ-

[a] Add τοῦ Χριστοῦ. [b] Omit μὴ ὢν αὐτὸς ὑπὸ νόμον.

when I preach the gospel I may make the gospel without charge, that I abuse not my power in the gospel. 19 For though I be free from all, yet I made myself a slave unto all, that I might gain the greater part; 20 and unto the Jews I became as a Jew, that I might gain Jews; to them that are under the law as under the law (not being myself under the law), that I

καταχρήσασθαι, 'use to the full.' Comp. vii. 31.

ἐν τῷ εὐαγγελίῳ, 'conferred upon me by preaching the Gospel.' Comp. verse 14.

19 'The proof of my sincerity in what I say lies in my whole life:' hence γάρ: 'Though I was free to take my own course (as in verse 1), I did not hesitate to become the slave of all.' In the first instance the idea of his enslavement to all is suggested by the servile labour which he had undertaken, as distinct from the free independence which he might have enjoyed as an Apostle; but he rapidly passes from this to his accommodation to the various feelings of all his converts, in the hope that of this mass he might gain the greater part (ἵνα τοὺς πλείονας κερδήσω) to the cause of Christ. For the same transition from the idea of servile labour to that of serving generally, compare Phil. ii. 7 (δούλου).

κερδήσω is used with reference to μισθός. The *gain* of his converts was his *pay*.

'All things to all men.'

20—22 In the enumeration of his acts of accommodation, it is, as might be expected, chiefly with regard to the Jewish or scrupulous converts that he speaks. Self-denial for *their* sakes was what he wished to impress upon all; to conciliate *them* was the especial object of this argument. The only exception, therefore, is the clause in 21, and that is introduced with an apology. The tenses (ἐγενόμην, &c.) indicate that he chiefly refers to his stay at Corinth.

'To the Jews, as a Jew.' This he proved by zeal for his country (Rom. ix. 3), by Jewish observances (Acts xvi. 3, xviii. 18, xxi. 26). 'To those that were under the law,' i.e. (as distinguished from Ἰουδαίοις) Jewish proselytes, or Jewish converts to Christianity. 'To them that are without law, as without law.' This he proved by non-observance of the law, by the rejection of circumcision, intercourse with Gentiles, or by accommodation to their language and arguments, as in Acts xiv. 16, 17; xvii. 28; 1 Cor. viii. 1–7, ix. 24–27. The word by which he here describes himself (ἄνομος, 'without law,' 'lawless') is the expression used to designate him in the forged Epistle of Peter to James (c. 2) in the Clementines; and

δήσω· [21] τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος [a] θεοῦ ἀλλ' ἔννομος χριστοῦ, ἵνα κερδάνω τοὺς ἀνόμους· [22] ἐγενόμην τοῖς ἀσθενέσιν [b][ὡς] ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα [c]πάντα, ἵνα πάντως τινὰς σώσω. [23] [d]πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι. [24] οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες

[a] Θεῷ . . . Χριστῷ . . . κερδήσω ἀνόμους.
[b] Lachm. Ed. 1. omits [ὡς].
[c] τὰ πάντα.
[d] τοῦτο.

may gain them that are under the law; [21] to them that are without law as without law (being not without law to God but under the law to Christ), that I may gain them that are without law; [22] to the weak became I as weak, that I may gain the weak: I am become all things to all men, that I may by all means save some. [23] And all things I do for the gospel's sake, that I may be partaker thereof with you. [24] Know ye not that they which run in a

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seems therefore to have been a well-known term of reproach against him among the Judaizers. Possibly it is on their account that he guards himself against its misapplication in the ensuing parenthesis; which is, however, the natural expression of his wish not to appear, even for a moment, independent of God,—rather to have become still more dependent on Him by his subjection to the law, not of Moses, but of Christ. Bengel: —'Paulus non fuit *anomus* nedum *antinomus*.'

22 'To the weak,' i.e. 'to the scrupulous,' as in viii. 7–12; Rom. xiv. 1, 2. This stands last, and by itself, as the practical end of all that he had been saying.

τοῖς πᾶσιν, 'to all, in short, I have been (*γέγονα*) all the conceivable forms of which humanity will admit' (*πάντα*).

πάντως, 'by all means,' the double meaning, as in English.

σώσω, as in vii. 16, 'convert.'

23 He here comes back to the great cause for which he did all this—'the Gospel.'

With the concluding words of the last verse, a new thought is introduced: up to that point he had been speaking of his self-denial for the sake of others; here he begins to speak of it as for his own sake. It is no longer 'that I may save some,' but 'that I may be partaker of the Gospel *with you*' (i.e. as well as you). 'Do not think that I do not require this for myself. In order to *do* good, we must *be* good. To extend our Christian liberty to its utmost verge is dangerous, not only for others, but for ourselves.' This argument, of which the key-note is, 'Let him that thinketh he standeth, take heed lest he fall' (x. 12), is supported, first, by his own example (ix. 24–27), secondly, by the warning of the Israelitish history (x. 1–15).

24 The self-denial which he practised for his own sake, like that which he practised for the sake of others, is introduced by a familiar analogy ushered in by the same phrase ('know ye not,' *οὐκ οἴδατε*) as in verse 13; the difference being that, while there, when his object was chiefly to

πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον ; οὕτως

race run all, but one receiveth the prize? So run, that ye may obtain.

impress *his right* on the Jewish converts, the sanction was drawn from Jewish institutions, so here, when his object is chiefly to impress *their duty* on the Gentile converts, the sanction is drawn from Gentile institutions. Instead of referring, as before, to the Temple of Jerusalem, with its array of Priests and Levites, he now refers to the far nearer image of those celebrated festivals, which were to the Greeks what the Temple was to the Jews, and the Triumph to the Romans, and of which the most lively instance then to be seen was in the Isthmian games of Corinth. The Olympic games still maintained their pre-eminence in theory, and in practice they outlasted all the others, till the reign of Theodosius, and as such are alone alluded to by Chrysostom in his comments on this passage; but at the period of these Epistles the chief interest of Greece must have been concentred in the Isthmian games. There the nominal independence of Greece had been proclaimed by Flamininus, and there Nero, standing in the midst of the very 'stadium' here mentioned, a few years after the date of this Epistle, announced from the Bema the gift of Roman citizenship to all the province of Achaia; as also did Titus, a few years later; and there the Apostle, during his stay of a year and a half, must have witnessed the celebration in which, every third summer, all the Greek and Roman residents in Greece, but especially of Achaia, took part at the peculiar festival of their capital city.

Isthmian games.

It must be remembered, in reading the Apostle's allusions, that from the national character and religion of the Greeks, these games derived an importance which raised them above the degrading associations of modern times. How intense an interest these contests still excited may be seen from Suetonius's graphic description of the agony of Nero in his desire to succeed; an exaggerated instance, doubtless, but yet illustrative of the general feeling. (Suet. Nero. cc. 23, 24.) The '*stadium*,' or 'race-course,' of which he speaks, was not a mere resort for public amusement, but an almost sacred edifice, under the tutelage of the patron deity of the Ionian tribes, and surrounded by the most solemn recollections of Greece, its white marble seats rising like the foundation of a temple in the grassy slope where its outline may still be traced, under the shadow of the huge Corinthian citadel, which guards the entrance of the Peloponnesus. The *race*, 'in which all run,' the pugilistic contests in which they strove *not* '*to beat the air*,' were not merely exhibitions of bodily strength, but solemn trials of the excellence of the competitors in the 'gymnastic art,' which was to the Greeks one half of human education. As the friends and relatives watched with breathless interest the issue of the contest, they knew that the victor would be handed down to posterity by

τρέχετε, ἵνα καταλάβητε. [25] πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λά-

[25] Now every one that striveth for the mastery is temperate in all things: they do it to obtain a corruptible crown, but *we* an incorruptible. [26] *I*

having his name sung in those triumphal odes, of which Pindar's are the extant model, and his likeness placed in the long line of statues which formed the approach to the adjacent temple. (Paus. Corinth, ii. 1, 7.) The 'prize' (τὸ βραβεῖον) which he won from the appointed judges, who sat in state at the end of the course, was such as could awake no mean or mercenary motives; its very simplicity attested its dignity; it was a garland (στέφανος) of the Grecian pine (πευκή), which still, under its classical name, clothes with its light green foliage the plains of the Isthmus, and which was then consecrated to the sea-god, around whose temple its groves (Paus. Corinth, ii. 1, 7) were gathered. (See Conybeare and Howson, c. 20.)

Such was the imagery before the Apostle's mind when he wrote these words, not indeed with that distinct realisation which is characteristic only of modern times, but in its effect only to be conceived by us through such a realisation. Corresponding to the earthly greatness of the scene to which he alludes, is the more exalted greatness of that to which he compares it, as in the contrast of earthly with heavenly wisdom in the parable of the unjust steward. (Luke xvi. 1.)

The application of the metaphor of the race to the progress of the Christian, here occurs for the first time. Afterwards, compare Phil. iii. 12, 14, καταλαβεῖν and βραβεῖον, as here; 2 Tim. iv. 7, 8: τὸν ἀγῶνα . . . . τὸν δρόμον. . . . ὁ στέφανος; Heb. xii. 1: τρέχωμεν . . . ἀγῶνα. The argument is: 'It is not enough merely to run—all run; but as there is only one who is victorious, so you must run, not with the slowness of the many, but with the energy of the one.' This imagery, as might be expected from discourses delivered in Palestine, never occurs in the Gospels.

οὕτως, i.e. 'as the one who gains the prize.'

ἵνα, 'so that in the end ye may win.'

καταλάβητε, i.e. τὸ βραβεῖον.

25 ὁ ἀγωνιζόμενος, 'who contends in the public games.'

ἐγκρατεύεται, 'exercises self-control.' The discipline lasted for ten months preparatory to the contest, and was at this time so severe as to be confined to the professional athletes. See Ælian, V. H. iii. 30, 10, s. 2, 11, s. 5. It chiefly consisted in diet, and is thus described by Epictetus (Ench. c. 29, § 2): 'Thou must be orderly, living on spare food; abstain from confections, make a point of exercising at the appointed time, in heat and in cold, nor drink cold water, nor wine at hazard; in a word, give thyself up to thy training master as to a physician, and then enter on the contest.' Compare, too, the passages quoted by Wetstein.

The same metaphor of training occurs exactly in 2 Tim. ii. 5:

βωσιν, ἡμεῖς δὲ ἄφθαρτον. [26]*ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως, οὕτως πυκτεύω ὡς οὐκ ἀέρα δέρων,* [27]*ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.*

therefore so run not as uncertainly, so fight not as one that beateth the air, [27]but I keep under my body, and bring it into subjection, lest that by any means, when I have been a herald to others I myself should become disapproved.

ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται, ἐὰν μὴ νομίμως (i.e. 'according to the rules') *ἀθλήσῃ.*

φθαρτὸν στέφανον, 'a garland of olive, parsley, bay, or (as observed under verse 24) pine.'

ἀφθαρτόν. In 2 Tim. ii. 5, iv. 8, the crown is spoken of, as here, in direct connexion with the metaphor of the Christian contest. It also occurs in Rev. iii. 11, and under the figure of a never-fading garland, in 1 Pet. v. 4 (*ἀμαράντινον*); James i. 12 (*στέφανος τῆς ζωῆς*, a crown of *living* flowers and leaves).

26 *τοίνυν*, merely a particle of transition.

οὕτως . . . ὡς, 'I run in such a way as not to be uncertain; I fight in such a way as not to beat the air.' Compare iii. 15, iv. 1.

οὐκ ἀδήλως, i.e. 'so as to be sure of the prize,' or 'with a sure footing.' (See 2 Macc. vii. 34; 1 Tim. vi. 17.)

οὕτως πυκτεύω. This introduces a new image from the same field; the metaphor of the race not expressing sufficiently the active and aggressive character of the course needed, he takes a figure from the pugilistic or pancratiastic combats. The self-mastery, which in the previous verses he had described as preparatory to the contest, he here describes as part of the contest itself; the self, which in the previous verse was the same in the metaphor and in the reality, is here represented as the antagonist which he has to subdue.

ὡς οὐκ ἀέρα δέρων, i.e. 'with firm blows, reaching the adversary.' (See Wetstein *ad loc.*)

27 *ὑπωπιάζω* is for *ὑπωπιάζων*, in antithesis to *δέρων* (comp. *ἐντρέπων* and *νουθετῶ*, iv. 14), 'My blows are so direct that they cover my adversary—and that adversary my own body (*μου τὸ σῶμα*)—with bruises; not only so, but I lead it captive like a slave, as the victor leads the vanquished.' There is a variation in the form of the word which leads to a slight variation of sense. (1) *ὑπωπιάζω* in A. B. C. D[1]. from *ὑπώπιον*, —the part of the face under the eye—is 'to give a black eye,' and thence 'to bruise,' and still more generally 'to fatigue' or 'vanquish,' as in Luke xviii. 5 (of the importunate widow), and in Aristoph. Pac. 533, *ὑπωπιασμέναι πόλεις*. In this case the word is a pugilistic metaphor, and follows up *πυκτεύω*. (2) *ὑποπιάζω* F. G. J. K. *ὑποπιέζω* D[3]. are the Doric and Attic forms of the same word *ὑποπιέζω*, 'I oppress,' or 'subject.' The compound occurs in the Fathers only, but the word *πιέζω* or *πιάζω*, frequently in the Gospels, as in Luke vi. 38. In either case, the

ὑπωπιάζω.

X. [1]Οὐ θέλω [a]γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς

[a] θέλω δὲ.

X. [1]For I would not that ye should be ignorant, brethren, how that all our fathers were under the cloud and all passed through the sea; [2]and

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thing meant is his self-denial, as shown chiefly through the refusal to receive a maintenance, and thereby being compelled to work with his own hands, as though he had said, 'My hands (*αἱ χεῖρες αὗται*, Acts xx. 34) have been worn away with the black tentcloths, my frame has been bowed down with this servile labour.' Compare *ἐλεύθερος . . . ἐδούλωσα*, ix. 19.

He then recurs to the training necessary for the contest: 'This I do, lest, after having declared to others what they ought to do, I should myself be rejected as unworthy of the prize.'

'The Herald.'

The word *κηρύξας*, 'having proclaimed,' is often used in the sense of 'preaching' or 'announcing' the *Gospel*. But, as it is here used absolutely, we may more naturally take it, as 'having exercised the office of herald,' with a double allusion, first to the usual religious meaning of the word; secondly, to the herald who proclaimed the prizes at the games. This new complication of the metaphor is rendered less violent by the fact, that the office of the herald itself was an object of competition, and that sometimes, as in the case of Nero, the victor in the games was also selected as the herald to announce his success.

ἀδόκιμος is used in a general sense, as 'unworthy of the prize,' though probably with especial reference to the examination of candidates before the contest. It may be observed, that this word, which, in all other passages except Heb. vi. 8, is translated in the Authorised Version 'reprobate,' is here (probably from a Calvinistic scruple) translated 'castaway.'

ἀδόκιμος.

X. 1 He follows up his own example by stating, in the second place, the warning furnished by the history of Israel: 'It is possible that I may be rejected; it is needful for you to follow my example of abstaining from the full enjoyment of our liberty; *because* the whole history of the Old Testament teaches the lesson of distrust of ourselves.' *γάρ*, which is the right reading instead of *δέ*, gives the reason for *ἀδόκιμος* in ix. 27, and thus connects the two arguments together.

The stress is on *πάντες*: '*All* enjoyed the privileges, and yet only a few availed themselves of them.' 'Many were called, but few were chosen.' Compare the parallel expression in the parallel clause, ix. 24, 'All run, but one receives.' Here, the sense would be clearer if, as there, *μὲν* followed on *πάντες*.

'*Our* fathers' (*ἡμῶν*) is remarkable as addressed to readers, many of whom were Gentiles. But, as he has been speaking of himself just before, he naturally passes to the thought of the Is-

θαλάσσης διῆλθον, [2]καὶ πάντες εἰς τὸν Μωυσῆν [a]ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, [3]καὶ πάντες τὸ αὐτὸ [b]πνευματικὸν ἔφαγον βρῶμα [4]καὶ πάντες τὸ αὐτὸ [c]πνευματικὸν ἔπιον πόμα (ἔπινον γὰρ ἐκ πνευματικῆς ἀκο-

[a] ἐβαπτίσαντο. [b] τὸ αὐτὸ βρῶμα. [c] τὸ αὐτὸ πόμα.

were all baptized unto Moses in the cloud and in the sea, [3]and did all eat the same spiritual food [4]and did all drink the same spiritual drink (for

raelites as his own ancestors. We must also bear in mind how many, even in Gentile Churches, had already been Jewish proselytes.

2 The privileges selected are such as correspond most nearly to the two Christian sacraments. This is the only passage where they are thus brought in juxtaposition.

'The Cloud.'

ἐν τῇ νεφέλῃ καὶ . . . θαλάσσῃ, 'under the cloud,' i.e. 'overshadowed by the cloudy pillar, as in baptism we pass under the cloudy veil of water,' 'through the sea,' as 'through the waters of baptism.' This agrees with the Rabbinical representation of the cloud. 'It encompassed the camp of the Israelites, as a wall encompasses a city.' Pirke, Eleazar, c. 104, as quoted by Dr. Gill. Compare also Numb. xiv. 14: 'Thy cloud standeth *over* them.'

καὶ πάντες ἐβαπτίσθησαν. 'And thus were baptized into the dispensation of Moses.' Comp. Ex. xiv. 31: 'They believed the Lord and His servant Moses' (after the passage of the Red Sea). Although *ἐβαπτίσθησαν* occurs in A. C. D. E. F. G. yet it may be a correction of *ἐβαπτίσαντο* B (?). J. K. which is the natural expression for the voluntary pledge involved in Christian baptism. Compare *ἀπελούσασθε*, in vi. 11.

εἰς τὸν Μωυσῆν, used as a parallel to *εἰς τὸν χριστόν*.

4 The food and drink are parallel to the Lord's Supper. The word 'spiritual' (*πνευματικόν*) is employed partly from the preternatural character of the sustenance, as described in Exod. xvi. 14, xvii. 6; Numb. xx. 2–11, and with regard to the manna, in especial reference to its descent from heaven, and its designation in Ps. lxxviii. 24, 25, as 'the bread of heaven,' and 'angels' food;' comp. Joseph. Ant. iii. 1, 6; *θεῖον βρῶμα καὶ παράδοξον*. But it also refers, and especially in the case of the water, to the glory which was reflected on the earthly elements from their relations to Christ. The 'cloud' and the 'sea,' though evidently used here as figures of baptism, had not been brought into the fixed circle of Messianic ideas; therefore to them the word is not applied. But the manna and the water seem to have been long understood as figures of Him who was to supply all the longings of His people, and they are accordingly so used in John vi. 50: 'I am the bread which cometh down from heaven.' and John vii. 37, 39: 'If any man thirst, let him come unto Me . . . (this spake He of the Spirit).' With regard to the manna, no explanation was

λουθούσης πέτρας, ἡ [a]πέτρα δὲ ἦν ὁ χριστός)· [5]ἀλλ' οὐκ

[a] ἡ δὲ πέτρα.

they drank of the spiritual Rock that followed them, and the Rock was

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'The Rock which followed.'

needed. But for the allusion to the rock an explanation was needed, and is given, because the tradition to which it refers is not contained in the Old Testament. This tradition maintained that there was a well formed out of the spring in Horeb, which gathered itself up into a rock, 'like a swarm of bees,' and followed the people for forty years, sometimes rolling of itself, sometimes carried by Miriam; and always addressed by the elders when they encamped, in the words of Numb. xxi. 17: 'Spring up, O well.' See the Targums, as quoted by Wetstein, Schöttgen, and Heydenreich.

In accordance with this notion, the Rock of Moses, as pointed out by the local tradition of Mount Sinai, is not a cliff in the mountain, but a detached fragment of rock, about fifteen feet high, with twelve or more fissures on its surface, from which the water is said to have gushed out for the twelve tribes. This local tradition is as old as the Koran, which mentions this very stone (ii. 57, vii. 160); possibly as old as Josephus, who describes the rock of Moses as '*lying beside*' (*παρακειμένην*) the mountain, Ant. iii. 1, 7. Here, as elsewhere, the Apostle sees nothing of the outward history except in its reference to Christ, already in the wilderness, the Life and Guide of His people. Hence his allusion to the tradition, which would have been out of place had the actual facts of the history occupied the prominent place in his thoughts, becomes intelligible if he used the story as a vehicle to convey the idea of the ever-present power of Christ. Instead of adhering to the Mosaic narrative, which represents the miraculous appearances of the water as isolated facts at the beginning and at the end of the wanderings, he adopted the story which endeavoured to bridge over the interval between the two, by representing the *cliff* (sela) at Kadesh to have been identical with the *rock* (tzur) which had been struck at Mount Horeb. But, in adopting this representation, he guards himself from any literal agreement with it: the word 'spiritual' (*πνευματικῆς*) raises our thoughts at once to the figurative sense in which alone it could be applied to the rock; and the concluding words, 'but the Rock was Christ,' seem specially inserted to impress upon his readers, that, whatever might be the facts of the history or tradition, the only Rock which was in his mind at the moment was the Messiah (*ὁ χριστός*), as in the case of 'Christ our passover,' v. 7. *He* was, in a far higher sense than the actual cliffs of Hor or Horeb, the rock which was always in view with its shadow to protect, and its waters to refresh them, at the end, no less than at the beginning, of their long wanderings.

Christ has the same relation to the Spirit as the rock to the

ἐν τοῖς πλείοσιν αὐτῶν [a]ηὐδόκησεν ὁ θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. [6]ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύμησαν. [7]μηδὲ εἰδωλολάτραι γίνεσθε, καθώς τινες αὐτῶν, [b]ὥσπερ γέγραπται Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν. [8]μηδὲ πορνεύωμεν, καθώς

[a] εὐδόκησεν. [b] ὡς.

Christ): [5]but with the greater part of them God was not well pleased: for they were overthrown in the wilderness. [6]Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. [7]Neither become ye idolaters, as were some of them, as it is written, 'the people sat down to eat and drink, and rose up to play.' [8]Neither let

water; it is from Him that the Spirit flows (comp. John vii. 37), and one is here put for the other, as in 2 Cor. iii. 17: 'The Lord is "the" Spirit.' For a similar interpretation see Gal. iv. 24, where by ἀλληγορούμενα he expresses nearly the same idea as by πνευματικῆς here; and for the sense of πνευματικὸς for 'typical,'—seen in the light of the Spirit, see Rev. xi. 8 (ἥτις καλεῖται πνευματικῶς Σόδομα).

For the traditional comparison of the Messiah to the rock, see Philo, Alleg. 11, 21: Quod deterius potiori ins. § 31; and the Targums on Isaiah xvi. 1 (quoted in Wetstein). For the comparison of God to a rock in the desert, see Psalm xci. 1, 2; Isaiah xxxii. 2.

5 'Such were their privileges. But they were not saved thereby from the heaviest judgments. Out of the whole number who partook of these blessings, the greater part perished.'

γάρ, i.e. 'We know that it is so, for this is the proof.' Compare Luke vii. 47, 'Her sins are forgiven her, *because* she loved much.'

κατεστρώθησαν, 'their bodies were left to moulder away on the sands of the desert.' The word is taken from κατέστρωσεν, Numb. xiv. 16. For a similar argument, see Heb. iii. 17.

6 ταῦτα δὲ τύποι. 'In these things we may see our own models.' τύπος is generally used for a model as an example; here, for a model as a warning. The parallel is drawn from such sins of the Israelites as most resembled those to which the Corinthians were liable.

ἐπιθυμητὰς κακῶν, 'desirous of evil things,' probably a general phrase, 'with your appetites set on evil rather than on good.' If it has a more special allusion, it must be, in the case of the Corinthians, to the idol feasts, and of the Israelites, to the fleshpots of Egypt and the quails, Numbers xi. 4, 18, 33.

7 εἰδωλολάτραι, i.e. 'by countenancing or partaking in the rites attendant on the feasts.'

ὥσπερ γέγραπται, i.e. 'in the matter of the golden calf;' the quotation is from Ex. xxxii. 6, in the very words of the LXX.

παίζειν, 'to dance,' as in the heathen ceremonies, both of Syria and of Greece.

8 πορνεύωμεν, i.e. 'by joining in the licentious rites, which, es-

τινες αὐτῶν ἐπόρνευσαν καὶ [a]ἔπεσαν [b]μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες. [9]μηδὲ ἐκπειράζωμεν τὸν [c]κύριον, καθώς τινες αὐτῶν ἐπείρασαν καὶ ὑπὸ τῶν ὄφεων [d]ἀπώλοντο. [10]μηδὲ γογγύζετε, καθώς[e] τινες αὐτῶν ἐγόγγυσαν καὶ ἀπώ-

[a] ἔπεσον. [b] ἐν μιᾷ, and so Lachm. Ed. 1.
[c] τὸν Χριστὸν, καθὼς καί τινες. [d] Lachm. Ed. 1. ἀπώλλυντο. [e] καθὼς καί τινες.

us commit fornication, as some of them committed and fell in one day three and twenty thousand. [9]Neither let us tempt the Lord, as some of them tempted and perished by serpents. [10]Neither murmur ye, as some

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pecially at Corinth, were blended with the worship of Venus.' For this juxtaposition of the two, compare Acts xv. 29; and notes on 1 Cor. vi. 12.

ἐπόρνευσαν, i.e. in the matter of Baalpeor, Numb. xxv. 1–9, where, as well as in Philo, Josephus, and the Rabbis, the number is 24,000, not, as here, 23,000. The variation must be referred to the original text of the Apostle, not to any subsequent error or correction of the copyists, as they, if they altered it at all, would have been more likely to have altered in conformity with Numbers than against it.

9 *ἐκπειράζωμεν τὸν κύριον*, 'Let us not tempt Christ by going to the verge of our Christian liberty,' as in the expression 'tempting God' in Matt. iv. 7.

κύριον (B. C.) *θεὸν* (A.) perhaps corrections of *χριστόν* (D. E. F. G. H. I. K.) But *κύριον* and *χριστόν* equally refer to Christ's presence in the Old Testament, as implied in verse 4; Jude 5; Heb. xi. 26. And he here has the special reason for the thought, that he wishes to bring before the Corinthians (as in viii. 12), that it was against Christ, their loving Redeemer, that they sinned, in this abuse of their liberty.

καθώς τινες ἐπείρασαν. This would most naturally refer to Massah at Horeb, Exod. xvii. 7. The destruction by serpents, however, was on a later occasion, Numb. xxi. 6.

10 *γογγύζετε*, i.e. 'do not complain against the authority of Paul as an Apostle' (referring to the argument in ix. 1–10).

ἐγόγγυσαν, i.e. in the matter of Korah, where the judgment was a plague, Numb. xvi. 49.

τοῦ ὀλοθρευτοῦ, i.e. the Destroying Angel—'the Angel of Death,' from the LXX. translation *ὁ ὀλοθρεύων*, Exod. xii. 23. Compare Ps. lxxviii. 50, where, by a reverse process, what is in Exod. xii. 23 called the 'Angel' is called the 'pestilence.' See also the Rabbis in Lightfoot. For a curious resemblance to the words and to the general sense of this passage, comp. Judith, viii. 25–27, where, as here, the Israelites are warned not to give way to their trials, because God tries them only as He tried their fathers (*πειράζει ἡμᾶς καθὰ καὶ τοὺς πατέρας ἡμῶν*). Thus far the Greek; but the Vulgate adds: 'Illi autem qui mutationes non susceperunt cum timore Domini, et impatientiam suam et improprium murmurationis suæ contra Dominum postularunt,

λοντο ὑπὸ τοῦ ὀλοθρευτοῦ. 11 ταῦτα δὲ [πάντα] [a]τυπικῶς συνέβαινον ἐκείνοις, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων [b]κατήντηκεν. 12 ὥστε ὁ δοκῶν ἑστάναι βλεπέτω μὴ πέσῃ 13 πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πει-

[a] τύποι συνέβαινον. [b] κατήντησεν.

of them murmured, and perished by the destroyer. 11 Now all these things happened unto them for examples, and it was written for our admonition, upon whom the ends of the ages are come. 12 Wherefore let him that thinketh he standeth take heed lest he fall. 13 There hath no temptation taken *you* but such as is common to man: and God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation

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exterminati sunt ab exterminatore, et a serpentibus perierunt.'

11 τυπικῶς is only used here in the New Testament, and hence perhaps the substitution of τύποι in D. E. F. G. J.

συνέβαινον (plural) refers to the events in *detail*; ἐγράφη (singular), to the record as a *whole*. 'These events occurred historically to *them*, but the record of them was made for *us*, who, far removed from them, have been overtaken by the last great days of the world's existence;' 'heirs of all the ages.'

τὰ τέλη τῶν αἰώνων, the same as συντέλεια αἰῶνος, Matt. xiii. 39, the plural nominative resulting from the plural genitive, the plural of αἰών being here used, as elsewhere in St. Paul's Epistles.

κατήντηκεν, 'came down, as to their natural resting-place.'

12 'Therefore, with these warnings before us, let no one be so proud of his Christian privileges, as to think that he is above the danger of falling.' For other indications of pride and over-consciousness of superiority in the Corinthian Church, comp. i. 12, iv. 8, xiv. 36.

13 He passes abruptly from a warning to an encouragement: 'Let every one take heed lest he fall; for he *can* avoid falling, inasmuch as he is not exposed to insuperable temptations' (ἀνθρώπινος, 'on a level with human powers'); 'on the contrary, he may rely on the justice of God, who will not overwhelm us but by our own fault.' The passage expresses (what we find often in the Psalms), that the *faithfulness* or justice of God, rather than His mercy, is the sure ground of hope.

τὴν ἔκβασιν, 'the means of flight.'

ὑπενεγκεῖν refers to the whole sense of the passage: 'You will be able to escape, and to bear up against your difficulties.'

14 This warning against idolatry immediately following indicates that the temptation spoken of was in the idol feasts.

'You are indeed in great difficulties; all the grandeur, all the beauty, all the festivity of heathen life, are around you to tempt you to fall into the same sins as those which overcame the Israelites; but still, by all

ρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι [a]ὑπενεγκεῖν. [14] διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας.

[a] ὑμᾶς ὑπενεγκεῖν.

also make the way to escape that ye may be able to bear it. [14] Wherefore, my beloved, flee from idolatry.

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the motives which I have laid before you, I conjure you by the love which I bear to you (*ἀγαπητοί μου*), not merely to avoid the idol feasts for the sake of others, but to fly from them yourselves; for to partake of them is, in fact, to partake of an idolatrous rite.'

Paraphrase of Chap. IX. 1—X. 14.

When I speak of the self-denial which I would exercise rather than entangle any Christian in sin, I speak of what you know that I bear out by my habits of daily life. Yes, you know that such is my habitual course, you know the toil and servile labour of tentmaking which I undergo for your sakes, of my own free will, and in spite of my Apostolic dignity. It is indeed a voluntary self-denial, for my right to support from the Churches is undoubted. I am an Apostle as truly as the original Twelve. I, like them, have seen the Lord Jesus. I have, to you at least, given the most incontestable signs of my Apostleship, by your conversion. And therefore the refusal to receive maintenance from you is not, as some would insinuate, because I have not the right to ask it. I have this right as fully as the most favoured of the Twelve, as fully as even Peter the first of the Apostles, and the immediate kinsmen of Christ Himself; and this right I claim, first, on the general grounds which apply to all occupations: to the soldier, who receives his pay for fighting; to the planter of the vineyard, who eats the grapes of the vineyard; to the shepherd, who supports himself on the milk of the flocks and herds which he feeds. And I claim it also under the sanction of a higher authority than any human custom; the command which allows the ox to eat of the corn which it treads out, applies in principle to men also, for whose sake this, and all the commands about the brute creation, are recorded; and this principle fully

justifies the practice of rewarding the labourer by a share in the harvest which he has helped to produce. What is thus true of the literal, is true also of the spiritual harvest, the seeds of which I have sown amongst you, and which now flourishes so abundantly; and in claiming from you a maintenance in return, I should not be claiming, like the earthly labourer, a reward the same in kind, but one far inferior, a reward merely of perishable outward maintenance in return for a harvest of imperishable spiritual gifts. Nor, again, should I be claiming anything which you refuse to grant to others, but only what you do grant to those teachers who with all their pretensions have none comparable to mine who am your founder. Such is my right; but I decline to exercise it, and endure all manner of privations, rather than, by incurring the slightest suspicion of interested motives, to impede the advance of the glad tidings of the coming of the Anointed Deliverer.

Let me, then, urge my example upon you; but first I must again reassert my right; the right which grows immediately out of that glad tidings which it is my great mission to proclaim, and which by our Lord's own command as surely entitles its heralds to a maintenance, as an occupation in the service of the Temple entitles its priests to a share in the sacrificial gifts and offerings. Yet this right, whatever others may have done, as I said just now, I have not used. And when I said it, remember that I said it not, as some would insinuate, with a view of extorting money from you by other means. So far from using any covert means of procuring a maintenance from you, nothing could induce me to forfeit the only merit I have. To proclaim the glad tidings on which my right is founded, is no merit in itself; it is the discharge of an inevitable duty, for which I deserve no more thanks than a slave who administers his master's property. A reward I have, it is true; but that reward is to receive no reward; it consists in the pursuance of my mission without reward, and therefore without suspicion and without offence. And you know that I am sincere in what I say; my whole life attests it. Not only have I, in this matter of the maintenance, changed the personal liberty which I might justly have claimed, for degrading and servile labour; but that I might gain converts, even a few out of the mass of the unbelieving world, I accommodated myself amongst you to the feelings alike of Jews and Gentiles. Above all, I always showed my sym-

pathy for the weak and unenlightened conscience. And all this I did and do in order that I, as well as those whom I converted, might share in the gladness of those tidings which I proclaimed to them.

I have been speaking up to this time rather for those Jewish converts who question my right, than for those Gentile converts who abuse theirs. But my last words recall me to the recollection of the necessity of self-denial, for the sake, not only of others, but of ourselves. As certainly as the Jews know the right conferred by sacred services on those who minister in them, so surely do Gentiles know the eagerness of those who in the great national games of Greece contend for the prize, and the rigid discipline practised by them beforehand. Let this be an example to you, remembering only how much greater is your reward than the pine-leaf garland of the Isthmian games. Such too is my practice, not less eager or less severe; and the enemy with whom I contend is my own body, which bears in the marks of its hard service the proof of my self-denial. He who has been the herald of the contest and of the prize to others, must beware lest he himself be rejected at the end of the day as worthless. For indeed no privileges, however exalted, are able to secure us against the danger of temptations, as we know from the example of our ancestors in the faith. They, like us, had their Baptism in the Red Sea, and in the shadow of the cloudy pillar. They, like us, had their Eucharist in the manna and in the water from the rock; the rock which followed them, according to the tradition, throughout their wanderings; the rock which was no less than Christ. All alike were so favoured; and yet of all, except two, the carcases were left bleaching in the desert. In their sins we see the likeness of those to which we in these latter days are tempted; the idolatrous rites, the sensuality of heathenism, the abuse of Christian liberty, the murmurs against authority. Beware, then, lest you fall. So far from being exposed to superhuman difficulties, God's justice will always give an issue from your trials, if only you will avail yourselves of it. And so, though your temptations to idolatry are great, yet you can and ought to escape from them.

The Apostle's View of Teachers.

In some respects the preceding Section resembles the discussion on Marriage in Chapter vii. The Apostle lays down a general principle, from which his own conduct is an exception. Both the principle and the exception derive remarkable illustration from ancient history. The general principle is the same as that which Plato asserts in the first book of the Republic, that all professions, the highest as well as the lowest, have two aspects: that which ministers to the public good (εὐεργετική), and that which supports the individual during his ministrations (μισθαρνητική). The more unselfish and benevolent is the main object of the profession, the more is the need for a maintenance of the man to whom that object itself yields nothing. Such precisely is the Apostle's argument on behalf of the rights of the first Apostolic teachers, which has become the basis in later times of the endowment of a separate order of clergy. But to this general rule, which he lays down for others, he makes an exception against himself; and this, again, coincides with the similar stress which the greatest of heathen philosophers laid on the distinction between himself and the regular teachers of his time. They received pay for their instruction; he vehemently repudiated it. 'Socrates,' says Mr. Grote,[1] 'considered such a bargain as nothing less than servitude, robbing the teacher of all free choice as to persons or proceeding; and assimilated the relation between teacher and pupil to that between two lovers, or two intimate friends, which was thoroughly dishonoured, robbed of its charm and reciprocity, and prevented from bringing about its legitimate reward of attachment and devotion, by the intervention of money payment.' This was the Apostle's feeling towards his converts; and although the actual order of the world, as he himself acknowledges, would render it almost impracticable as a general rule, yet it is impossible not to appreciate at once the loftiness of his sentiment and the force of his argument. In an age or in a society, where the minds of men are disposed readily to acquiesce, there is usually no authority greater than that of an order of established teachers. But in a

The principle maintained by Plato.

The example enforced by Socrates.

The religious authority of laymen.

[1] Hist. of Greece, vol. viii. p. 482; founded on Xenophon, Mem. i. 2, 6.

time of unsettlement or inquiry, such as was the Apostolic age, and, it may be added, our own, the authority of a layman in religious matters is usually far higher than that of a clergyman; and for this reason, that every sentiment which he utters on such subjects is regarded as spontaneous, disinterested, and unprofessional, to a degree not felt in the case of the regular and established organs of instruction. Such a *lay* position, if one may so speak, the Apostle here labours to vindicate for himself.

Apostolical Communion.

The concluding verse of the last Section has brought him back to the original subject of the sacrificial feasts; but whereas he dwelt before only on the scandal to others, he now, in accordance with the train of thought begun in ix. 23, dwells chiefly on the evil to themselves. And the sense of this evil is enhanced by the recollection incidentally introduced in x. 3 of the only Christian institution which bore any resemblance to these feasts. This argument from the Eucharist he introduces by an appeal, not, as before, to his own authority or example, but to their common sense and reason. It was a practice with which they were *all* familiar as with an institution which belonged equally to the whole society. It was an argument which, with their boasted logical acumen, they must recognise as self-evident.

That Christ is one with His people, is a truth which pervades the whole of St. Paul's teaching. The peculiarity of this passage is that, for the sake of a more direct contrast with the idol feast, he urges the closeness of this communion, not in Christian life generally, but in the feast or meal of the Eucharist. The reality of this communion he enforces chiefly by two arguments.

First, he refers them to the words of the institution, with which, as we know from xi. 23, they were already familiar. Every expression points back to the scene of the Last Supper, as if he said, 'The cup, the words of blessing, the bread with the act of breaking, bring before our minds the memorable night when He said, "This is the new covenant in my blood, this is my body," and therefore you know what is implied in drinking of that cup, and eating of that bread.'

It is observable that, whereas in all other passages the bread is mentioned before the cup, according to the order of the original institution, here and in verse 21 the cup is mentioned before the bread, probably from the turn given to the whole passage by the parallel in the heathen feasts, where the libation preceded the meal.

The plural form (εὐλογοῦμεν, κλῶμεν) probably points to the fact that the whole society in some manner took part in the blessing of the cup and the breaking of the bread. This is re-

quired by the turn of the argument which, especially in verse 17, implies that the 'communion' was a joint act of all, and which here implies that this joint communion consisted, not in 'drinking' and 'eating,' but in 'blessing the cup' and 'breaking the bread.' This joint act may have been performed either by themselves actually assisting in the blessing and the breaking, or as represented by the president of the feast, whilst they, in the case of the blessing, responded to it by the Hebrew 'Amen' (as must be inferred from xiv. 16). From the expressions used in Acts ii. 46 ('they,' i.e. the believers generally, 'breaking bread'), and xx. 7 ('they came together to break bread'), it would seem that, at least, in the case of the bread, it was a joint action; and such is the opinion even of the Roman Catholic commentator, Estius. 'The communion.'

'Communion' (*κοινωνία*) is here alone used of the Eucharist, and is the origin of the name as applied to it. The predominant idea of the word in this place is that of union with Christ (as in i. 9), in contrast, as it afterwards appears in verse 20, to 'union with demons.' But the especial allusion to the Eucharist leads him to express this union in the stronger language 'communion of the *blood* . . . and of *the body* . . . of Christ,' as suggested by the words of the original institution, which coincided with the sentiment of entire identification, elsewhere expressed under the same forms of speech (as in John vi. 50–56); and here of especial importance for the argument against the idol feasts. 'You are one with Christ,' he would say, 'because you are one *with each other*; and this too is expressed in the Christian feast.' The thought is suggested to him: (1) By the sense always latent in the word *κοινωνία*, not merely of a participation, but of a *joint* participation; so that, although it is capable of application to a single person, it almost always involves the notion of several. (2) By the nature of the ceremony itself. Having, for the reason above stated, begun with allusion to the cup, he proceeds to the bread, or 'loaf' (such is the meaning of *τὸν ἄρτον*), which, unlike the modern mode of celebration, seems to have been placed whole on the table, and then divided into its several portions; thus representing the idea, so frequent in the Apostle's writings, of the one community, with various parts and functions, but united in their common Head. Jamblichus (in his Life of Pythagoras, p. 18) says that, 'according to the barbarian custom in former times, all friends agreed together over one loaf' (*ἐπὶ*

ἕνα ἄρτον συνίεσαν). (3) By the use of the word 'Body' (σῶμα) of Christ. This, in St. Paul's language, almost always means, not His literal corporeal frame, but that new body which is His by virtue of His union with His followers, namely, *the whole Christian society*. Compare vi. 15, xii. 12, 27; Eph. i. 23, ii. 16, iv. 4, 16, v. 30; Col. i. 24. The exceptions to this usage are Phil. iii. 21, 'fashioned like unto His glorious body;' Col. i. 22, 'you . . . hath He reconciled in the body *of His flesh* through death;' and perhaps Rom. vii. 4, 'dead to the law by the body of Christ.'

'The Body of Christ.'

This idea of the Apostle is entirely different from that which in later times has usually been attached to the act and words of the institution of the Eucharist. The word 'Communion,' however, as handed down from those times, has not altogether lost this double meaning. And now and then, amidst expressions tending altogether in other directions, fragmentary glimpses occur of the ancient Apostolic doctrine. 'Faith,' says Ignatius (Ep. ad Trall. c. 8), 'is the flesh of the Lord; Love is His blood.' And in the Second Prayer after the celebration of the Communion in the Church of England, we stumble on the solitary phrase which embodies the Pauline thought: 'very members *incorporate* in the mystical *body* of Thy Son, *which is the blessed company of all faithful people*.'

15 ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι. 16 τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία[a] τοῦ αἵματος τοῦ χριστοῦ ἐστίν; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ χριστοῦ ἐστίν; 17 ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν.

[a] Lachm. Ed. 1. κοινωνία ἐστὶν τοῦ αἵμ.

15 I speak as to wise men; judge *ye* what I say. 16 The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and one body: for we are all par-

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15 ὡς *φρονίμοις*, i.e. 'in your acknowledged character of wise men.' Comp. i. 5, viii. 1, *ὑμεῖς*, i.e. 'you, as distinct from me.' Comp. 2 Cor. i. 24.

16 'The cup of blessing' occurs only here in the New Testament. It is in allusion to the fourth and most sacred cup at the Paschal feast, which was so called from the words pronounced over it: 'Blessed be Thou, O Lord our God, the King of the world, who has created the fruit of the vine.' (Lightfoot *ad loc.*)

εὐλογεῖν, as used in the LXX., is properly, 'to speak well of,' hence 'to praise,' 'to congratulate,' and it may thus be applied with equal propriety to God and to man. The Hebrew word בָּרַךְ, of which it is frequently a translation, means in the first instance 'to kneel,' and hence its original application is, 'to worship,' or 'praise God;' and its application to man is only secondary. *εὐλογία* is used here, as in xiv. 16, and Matt. xxvi. 26 (compare Luke xxii. 19), as equivalent to *εὐχαριστία*, the only difference being that *εὐλογία* expresses the form, and *εὐχαριστία* the substance of the speech. The one is 'a blessing of God,' the other, 'a thanksgiving to God.' But there is the further thought that by this thanksgiving or 'grace,' the object so spoken of is consecrated to God's service. Comp. 1 Tim. iv. 4, 5: *οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον· ἁγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως*. Hence arises the application of the word to inanimate objects. *ὃ εὐλογοῦμεν*, 'over which we pronounce our blessing of God.' So 'He blessed the loaves,' Luke ix. 16, and (on one occasion only) in the Old Testament, 'He doth bless the sacrifice' (1 Sam. ix. 13: *εὐλογεῖ τὴν θυσίαν*, LXX.). By a like confusion the elements of the bread and wine were afterwards called by the name of 'thanksgiving' or 'Eucharist.' Comp. Justin. p. 93; *τοῦ εὐχαριστθέντος ἄρτου καὶ οἴνου καὶ ὕδατος . . . καὶ ἡ τροφὴ αὕτη καλεῖται παρ' ἡμῶν εὐχαριστία*.

17 *ὅτι εἷς . . . . οἱ πολλοί ἐσμεν*. The argument is as though he said, 'In the cup you jointly partake of the blood of Christ, according to His words. But in the bread you jointly partake of

18 βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· [a] οὐχ οἱ ἐσθίοντες τὰς
θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν; 19 τί οὖν φημί;
ὅτι [b] εἰδωλόθυτόν τι ἐστὶν ἢ ὅτι [b] εἴδωλόν τι ἐστίν; 20 ἀλλ'
ὅτι [c] ἃ θύουσιν δαιμονίοις καὶ οὐ θεῷ θύουσιν, οὐ θέλω δὲ

[a] οὐχί. [b] Transpose εἴδωλον and εἰδωλόθυτόν.
[c] θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ.

takers of that one bread. 18 Behold Israel after the flesh: have not they which eat of the sacrifices communion with the altar? 19 What say I then? that what is offered in sacrifice to idols is anything or that the idol is anything? 20 Nay, but that the things which they sacrifice, 'they

the body of Christ by a still clearer argument. For what is the meaning of the one loaf with its several parts, except to set before us that one loaf and one body which we are collectively? (οἱ πολλοί, see xii. 12.) For this is the meaning of that solemn act in which we *all* (οἱ πάντες, not one or two only, but the whole society) partake, not of separate fragments, but of the one complete loaf (ἐκ τοῦ ἑνὸς ἄρτου). And this one body, which we thus prove ourselves to be by this act, is the body of Christ of which we partake in the Eucharist.'

Jewish Sacrifices.

18 The practice of the Israelites is introduced to impress upon his readers, in a case more familiar to them than Grecian customs, the necessary connexion of all sacrificial feasts with the worship to which they belonged.

'Israel after the flesh;' i.e. the Jews literally, as distinct from 'the Israel of God,' Gal. vi. 16. Here, as in Gal. iv. 3, 8, 9 ('the beggarly elements of the world'), the Apostle speaks of the Jewish nation and system, as if, in comparison with the Christian society, they were nearly on a level with the Gentile nations and Pagan worship, much as we might now speak of the sacrifices of the Mussulmans or Samaritans. The Jewish sacrifices of which he here speaks were not the sin-offerings (which were entirely consumed on the altar), but those called 'peace-offerings' or 'thank-offerings.'

For the practice of eating the remainder of sacrifices, see Lev. viii. 31: Deuteron. xii. 18, xvi. 11.

The somewhat harsh expression 'have communion with the altar,' seems to be substituted for what we should naturally have expected, 'with God;' partly in order to bring more vividly before them the connexion of the feasts with the altar from which they were taken, but chiefly because 'communion with God' was too high a thought to be brought down to the level of the mere outward ceremonial of the fleshly Israel. For this substitution of words comp. viii. 2, ix. 17.

19, 20 The suppressed conclusion of the last verse would be, 'So you by partaking of the heathen feasts partake of their worship.' And this recalls the assertion in viii. 4, that the heathen divinities had no real existence. As though he said, 'When I speak thus, do I contradict what I said before? No; but what I say is this (ἀλλ' ὅτι).' As

ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. [21] οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων, οὐ δύνασθε

sacrifice to devils and not to God,' and I would not that ye should have communion with devils. [21] Ye cannot drink the cup of the Lord and the cup of devils, ye cannot be partakers of the Lord's table and of the table

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in viii. 4 he had said that whatever might be the notions of heathens about their divinities, at any rate for Christians those divinities had no real existence; so here conversely, he says, that whatever might be the feelings of Christians about the false divinities, still to the heathen they had a real existence. And in proof of this he quotes from the LXX. version of Deut. xxxii. 17, ἔθυσαν δαιμονίοις καὶ οὐ θεῷ. From this passage his meaning has often been taken to be that, although the particular divinities, as conceived under the names of Jupiter, Venus, &c., were mere fictions, yet there were real evil spirits who, under those names, or in the general system of pagan polytheism, beguiled them away from the true God. (So Ps. xcvi. 5, πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια.) Such certainly was the general belief of the early Christians. But the strong declaration in viii. 4, reiterated here in verse 19, of the utter non-existence of the heathen divinities, renders it safer to understand him as saying that in the mind of the heathen sacrificers, whatever Christians might think, the sacrifices were really made to those whom the Old Testament called δαιμόνια. It is in fact a play on the word δαιμόνιον. The heathen Greeks (as in Acts xvii. 18, the only passage where it is so used in Biblical Greek) employed it as a general word for 'Divinity,' and more especially for those heroes and inferior divinities, to whom alone (according to the belief of this later age), and not to the supreme rulers of the universe, sacrifices as such were due. The writers of the New Testament and the LXX., on the other hand, always use it of 'evil demons,' although never perhaps, strictly speaking, for the author of evil, who is called emphatically 'Satan,' or 'The Devil.' It is by a union of these two meanings that the sense of the passage is produced. 'The words of Deut. xxxii. 17 truly describe their state, for even according to their own confession, although in a different sense, they sacrifice to demons.' A similar play on the same word, although for a different object, occurs in the Apology of Socrates, where he defends himself against the charge of atheism, on the ground that he believed in a demon (δαιμόνιον); and that demons (δαιμόνια) being sons of gods (θεῶν παῖδες), he must therefore be acknowledged to believe in the gods themselves.

The heathen Deities 'Demons.'

There are here great varieties of reading; but none important, except that Marcion reads ὅτι ἱερόθυτόν τί ἐστιν ἢ εἰδωλόθυτόν τί ἐστιν; an alteration apparently made in order to place Jewish sacrifices (ἱερόθυτα) on the same level as heathen (εἰδωλόθυτα).

21 He now turns to the practical conclusion that there is

τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων. [22] ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμέν; [23] Πάντα [a] ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα [a] ἔξ-

[a] Add μοί.

of devils. [22] Do we provoke the Lord to jealousy? are we mightier than He?

[23] All things are in my power, but all things are not profitable: all

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a real incompatibility between Christianity and partaking in the sacrificial feasts *as such*. 'The cup of demons' is the bowl (κρατὴρ) of libation which was poured forth at the beginning of a feast or of a sacrifice; hence to drink of the wine of libation was regarded by the Rabbis as a sign of apostasy (see Wetstein). 'The table of demons' may either be the table for the meal following upon the sacrifice, or the more solemn banquets laid out, as in the Roman lectisternia, on tables attached to the altars. (Macrob. Sat. ii. 11.) The phrase τράπεζα τῷ δαιμονίῳ occurs in Isa. lxv. 11 (LXX.). 'The table of the Lord,' as distinct from 'the cup of the Lord,' is the table on which the bread is placed. The use of the word agrees with the description of the actual ceremony in xi. 20–34; the Lord's *Table* being the natural accompaniment of the Lord's *Supper* (xi. 20). For the general argument compare 2 Cor. vi. 15. The incompatibility is heightened, and in part suggested, by the recollection that one of Christ's peculiar works was the casting out of demons.

'The Lord's Table.'

22 ἢ παραζηλοῦμεν τὸν κύριον; 'Or if we think we are able to unite these discordant elements, are we prepared to challenge the Lord to anger? Surely we are not stronger than He?' The words are a continuation of the same quotation in Deut. xxxii. 17–21, as that from which the words of verse 20 are taken: καὶ εἶδε κύριος καὶ ἐζήλωσε . . . καὶ εἶπεν . . . Αὐτοὶ παρεζήλωσάν με ἐπ' οὐ θεῷ, παρώξυνάν με ἐν τοῖς εἰδώλοις αὐτῶν (comp. also Baruch iv. 7, 8). There is the same play upon κύριος here, as upon δαιμόνια in 19: 'Shall we provoke the jealous Lord who has in the Law denounced idolatry, by mixing His cup and His table with that of devils?'

For this identification of Christ with 'the Lord' of the Old Testament, comp. verses 4 and 9.

The expression παραζηλοῦμεν is taken from the metaphor of marriage between God and His people, which pervades large portions of the Old Testament, especially Hosea and Ezekiel. The strength of the expression would seem to indicate that they had continued the celebration of the Eucharist with an idol feast. Compare xi. 30, where in speaking of a similar subject he alludes to the judgments provoked by it.

23 The transition here is so abrupt that one would almost imagine the ensuing section to stand entirely by itself, merely as a practical summary of the whole question, especially as the argument is taken up again from the original point of view which

ἐστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. [24] μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ τοῦ ἑτέρου.[a] [25] πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν· [26] Τοῦ [b]κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. [27] εἴ [c]τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατι-

[a] Add ἕκαστος. [b] τοῦ γὰρ Κυρίου. [c] εἰ δέ τις.

things are in my power, but all things edify not. [24] Let no one seek his own, but that which is another's. [25] Whatsoever is sold in the shambles, that eat, not asking[a] questions for conscience sake: [26] for 'the earth is the Lord's, and the fulness thereof.' [27] If any of them that believe not bid

[a] *Gr.* judging.

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had been dropped since ix. 23. But the allusions to the Eucharist in verses 26, 28, 30, still furnish a thread of connexion. Here, as in vi. 12, an impassioned appeal of the Apostle, expressing the contrariety between the profession of Christians and the practice of heathenism, is broken off by what seem to be the words of an objector, 'all things are lawful,' which St. Paul takes up, adopts as his own, and proceeds to justify and moderate. The first qualification, 'all things are not expedient,' is the same as in vi. 12. The second, 'all things edify not' (οἰκοδομεῖ), is peculiar to this passage, and is used in reference to the argument already begun in viii. 2. 'This indifference about idol feasts does not, as you suppose, advance a man in Christian knowledge or holiness; it may tend only to retard him.' Comp. viii. 10.

24 'Every man's actions affect his neighbour's welfare as well as his own.'

25 Now follow the practical rules; and first, the concessions to latitude.

μάκελλον, a Latin word, which Plutarch uses to explain the Greek word κρεωπώλιον. It was also used by the Rabbis, מקולין.

μηδὲν ἀνακρίνοντες, 'asking no questions, whether the food is or is not from the flesh of victims.'

διὰ τὴν συνείδησιν, 'because of the religious scruple which it may excite, whether in yourselves or in others.'

26 'The earth is the Lord's, and the fulness thereof,' from Ps. xxiv. 1, was the common form of Jewish thanksgiving before the meal (see Wetstein, *ad loc.*); and hence probably it was the early Eucharistic blessing, and thus alluded to in this place, 'This, therefore, is not inconsistent with the cup of blessing and the table of the Lord.'

τοῦ κυρίου, used ambiguously for 'Christ,' and the Lord of the Old Testament, as in 22.

τὸ πλήρωμα, i.e. 'that which fills it.' For the general sense compare 1 Tim. iv. 4.

27 The invitation supposed is to a private meal, not in the temple. For the transposition of τῶν ἀπίστων comp. viii. 11, ix. 10, xv. 19.

θέλετε, 'are anxious to go.' This shows that the persons addressed are the enlightened party.

θέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν. 28 ἐὰν δέ τις ὑμῖν εἴπῃ Τοῦτο [a]ἱερόθυτόν ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν.[b] 29 συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; 30 εἰ[c] ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ

[a] εἰδωλόθυτον. [b] Add τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. [c] εἰ δὲ.

you to a feast and ye desire to go, whatsoever is set before you eat, not asking questions for conscience sake. 28 But if any one say to you 'this is offered in sacrifice unto idols,' eat not for his sake that showed it and for conscience sake. 29 Conscience I say not thine own, but that of the other. For why is my liberty judged by another conscience? 30 If *I* by grace be a partaker, why am I evil spoken of for that for which *I* give

28 τις. Not the host (who would not be again introduced in this way), but one of the guests, either a heathen who wished to put the Christian to a test, or a Jew who wished to point out the danger. ἱερόθυτον (A. B. H.) is a neutral word, εἰδωλόθυτον (C. D. E. F. G. J. K.), a contemptuous one.

29, 30 Here follows a compressed dialogue, like Rom. iii. 1–8. St. Paul says, 'By the religious scruple I mean, not that of the enlightened, but of the weak Christian.' To which the enlightened Christian answers, 'Why, what is this (ἵνα τί γάρ)? What is the reason that my liberty is to be condemned by a scruple in which I have no concern? If *I* eat with a grateful thanksgiving, why am I to be exposed to calumny for a meal for which *I* give thanks?' To this St. Paul returns no direct answer, but turns it off abruptly with the general conclusion in verse 31: 'If you give thanks to God for what you do, remember that every act, even in eating and drinking, must be done to His glory, and if to His glory, then without offence to any.' As in Rom. iii. 1–8, instead of answering the objector, he abruptly, and as if still continuing the objector's sentence, says, 'whose condemnation is just.' The abrupt introduction of the words of the opponent may be explained by the supposition that he is quoting the words of the Corinthian letter, as in vi. 12, vii. 1, viii. 1, x. 23, xi. 2. Compare Rom. xiv. 8, where, after stating the indifference of days and of meats, he concludes, 'Whether therefore we live or die, we are the Lord's.'

'Why is my liberty judged?'

κρίνεται, 'is brought under judgment,' with an allusion to ἀνακρίνοντες in verses 25, 27.

χάριτι, 'by grace,' and εὐχαριστῶ, 'I give thanks,' seem to refer to the Eucharistic blessing, as in 26, and to imply that it accompanied the social meal. Compare ver. 31, illustrated by Col. iii. 17: 'Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, *giving thanks* (εὐχαριστοῦντες) to God and the Father by Him.'

βλασφημοῦμαι, 'misrepresented.' Compare Rom. ii. 24 and xiv. 16.

ἐγὼ εὐχαριστῶ; [31] εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε. [32] ἀπρόσκοποι [a] καὶ Ἰουδαίοις γίνεσθε καὶ Ἕλλησιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ, [33] καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ [b] σύμφορον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσιν. XI. [1] μιμηταί μου γίνεσθε, καθὼς κἀγὼ χριστοῦ.

[a] γίνεσθε καὶ Ἰουδαίοις. [b] συμφέρον.

thanks?. [31] Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God. [32] Give none offence, neither to Jews nor Greeks, nor to the church of God, [33] even as *I* please all in all things, not seeking mine own profit, but that of the many, that they may be saved. XI. [1] Be ye followers of me, even as *I* also am of Christ.

'Eating and drinking to the glory of God.'

31, 32 'To the glory of God,' i.e. 'so that God may receive praise (comp. vi. 20; Matt. v. 16) from your acts being such as to cause no offence, either to Jews, as shrinking from the heathen sacrifices; or to Gentiles (comp. 28), as watching for your acquiescence in their idolatry, in order to justify themselves; or to the chosen people of God, convened for their most solemn ordinance.'

ἐσθίειν καὶ πίειν, is used in speaking of the Lord's Supper, xi. 22.

The *form* of consecrating all human acts to God, was already in use amongst the Jews, by whom, as now amongst Mussulmans, every act was performed 'in the name of God.' The peculiarity of the Apostolic precept seems to be that it points out *how* every meal may *in reality* be eaten to the glory of God; namely, by consideration for the feelings of others. Epictetus, on being asked how anyone could eat so as to please God, answered, 'By eating justly, temperately, and thankfully.'

ἀρέσκω of itself has (like *ἄρεσκος*) something of a bad sense. Comp. Gal. i. 10.

τῶν πολλῶν, not 'many;' but 'the many,' the whole mass with whom he had to deal.

XI. 1 He here returns to his own example, as in ix. 1–16, and to the example of Christ, as in viii. 11.

Paraphrase of Chap. X. 15—XI. 1.

You must keep yourselves distinct from acts of idol worship, both for your own sake and for that of others. And the allusion just made to the Eucharist suggests an additional reason for doing so, such as will come home to the common sense of all, especially of you who pride yourselves on your wisdom. You know that when we join in blessing the cup, not of heathen libations, but of our sacred Christian meal, we join, as Christ Himself has taught us, in partaking of His blood; yet more, when we join in breaking the loaf, we join in partaking of His body; for the very meaning of that joint act is to express that we, the Christian society, are as truly one body, the body of Christ, as the various particles of bread are one compact loaf. Such is the closeness of communion with Christ, into which our Christian feasts bring us. It now remains, on the other hand, to point out how closely the sacrificial feasts of the heathens bring them into connexion with the objects of their worship. It is involved in the very principle of sacrifice. Look at the Jewish sacrificial feasts, with which all Jewish converts are familiar, and remember how entirely those feasts are identified with the altar, on which the victims are killed, and upon which their blood is sprinkled. However much the social elements may appear to prevail, yet the religious element lies at the basis of the feast. And so in the heathen sacrifices, although the false divinities to whom they are offered, have for us no real existence; yet the very words, which they use to designate those divinities, serve to identify their act of sacrifice with that which is described in the Law as a sacrifice, not to God, but to demons. If then their libations be shed, and their table be spread for demons, it is manifestly inconsistent with the sacred cup which you drink, the sacred meal of which you partake in the name of Him whose work on earth was to destroy and drive out demons, it is an insult to His majesty; and as we read in the same passage of the Law, which speaks of the heathen sacrifices, He will be roused to jealousy, and by visible judgments compel us to acknowledge His power.

The conclusion, then, of the whole argument is, that although in the highest sense, all these matters, as relating not to things inward but outward, are absolutely indifferent, yet that indifference must always be subject to two qualifications:

(1) *That the welfare of the whole Christian man must be attended to.* (2) *That advance in Christian holiness must not be impeded, whether in ourselves or in others; for in all things we must consider others rather than ourselves.*

The practical result therefore is that, although you may eat of meat sold in the shambles, and accept invitations to feasts in the houses of heathens, without scruple; yet, if any one try to test your belief by reminding you that it is part of a sacrificial feast, then abstain. The thankful enjoyment of all God's gifts, which constitutes the essence of a Christian meal, ceases at once when it offends the religious scruples of others. In every meal, and in every act, we must so conduct ourselves as that praise and honour may return to God. This can only be by avoiding carefully everything which may ensnare either the Jewish or the Gentile portion of the community, or the Christian community itself as convened for its solemn meals in the presence of God. This is my own conduct, as I have already set it before you, and this is what I entreat you to imitate in my acts of habitual self-denial, as I imitate the self-sacrifice of Christ Himself.

The Apostle's View of Things Indifferent and of Self-denial.

In the three foregoing Sections there are two main subjects, one rising out of and above the other. First, the settlement of the question of the sacrificial feasts. Secondly, the general lesson of self-denial enforced by the Apostle's own example.

(1) Of these subjects, the first may be regarded as one branch of the more general question of 'things indifferent,' discussed in Rom. xiv 1–xv. 13. It exhibits the Apostle's treatment of the difficulties which always arise when a purer religion comes into contact with false or imperfect forms of worship, which from long establishment have become so interwoven with social usages as to appear, in fact, inseparable. In the Apostolical age the chief point around which this controversy settled was the sacrificial feasts. In Tertullian's time, when the sphere of the collision had become more general, and when the earlier difficulty had been, to a great extent, laid to sleep, either by the authority of the Apostle or by the sub-

Controversy respecting 'things indifferent.'

As to heathen sacrifices;

sidence of the Jewish scruples on unclean meats, the question related rather to the attendance on public amusements, or the service in the Roman armies, and occasioned the two celebrated treatises 'De Spectaculis,' and 'De Coronâ Militis.' In a yet further stage of this collision of Christianity with Paganism, the question of the lawfulness of attendance on pagan or semi-pagan rites was exchanged for the question of the lawfulness of transplanting them into the Christian soil. And lastly, within the bosom of the Christian Church itself, there has always lingered an echo of the older controversy, in the question whether amusements or practices which belong to heathen times, or to the more secular course of the world, are of themselves to be shunned as profane.

heathen amusements;

secular pursuits.

The decision of the Apostle in regard to the abstract view of the case is clear and positive. Whereas up to this time, not only Jewish doctors, but Christian Apostles, had deemed that Gentile converts should altogether abstain from a feast of meats offered to idols, St. Paul declares that, in itself, it contained no pollution; that, unless expressly asserted to be a religious ceremony, it might be fairly treated as a social meal, to be celebrated with the usual forms of Christian devotion. The same principle had, indeed, been involved in the precept and example of Gamaliel, who, when reproached with bathing in the baths of Ptolemais (Acre) in an apartment where there was a statue of Venus, replied, 'The bath was not made for the statue, but the statue for the bath.' But it was reserved for the Apostle to make this principle, not merely the rule of a philosophical school, but the law of the whole Christian world. In all the circumstances which have just been described as giving birth to similar questions, the main tendency, the genius (if one may use the expression) of Christendom, has followed, sometimes, perhaps, even with exaggerated freedom, in the wake of the Apostle's decision. 'Loca non contaminant, sed quæ fiunt in locis,' was the verdict with which even the fervent Tertullian closed the question about the entrance into temples and theatres. Gregory the Great advised Augustine of Canterbury not to destroy, but to Christianize, every heathen building and every heathen custom in Britain. John Wesley's well-known saying, when he adapted profane tunes to sacred songs, is but an expression of the common sense of

Decision in their favour by the Apostle,

by Tertullian,

by Gregory,

by Wesley,

Christendom. If Christianity gave the death-blow to the spectacles of the amphitheatre, it was not on account of their idolatrous rites, but of their cruelty. If the licentious and superstitious parts of the pagan ritual disappeared on the conversion of the Empire, the great mass of its usages has been retained wherever any Christian ceremonial of any extent has been maintained. If a few ardent spirits have been, in later times, eager in denouncing as profane all secular arts and amusements, they have failed in producing any deep impression on the bulk of the Christian community, which has always been wont, often it may be with injustice, to regard their efforts as the sallies of a sectarian and mistaken zeal.

and by Christendom generally.

(2) Such, in spite of the qualifications with which he guards it, is the abstract principle laid down by the Apostle, especially in viii. 8, x. 23, 25, 26, 27. But the true moral greatness of this passage consists, not in its announcement of Christian liberty, but in its exhibition of Christian love. It expresses the rare union of wide toleration with tender sympathy; such as at once elevates characters above the mere mass either of thinking or of feeling men; such as presents, in the contemplation of the human mind, a sense of interest and beauty, analogous to that which is awakened in the physical world by a view containing the varied elements of mountain and lowland scenery. With the deepest conviction of the utter indifference of meats in themselves, and of the utter groundlessness of the scruples raised concerning them, the Apostle checks himself in full view of the liberty which he forbore to grasp, with the sentiment, 'I will not eat flesh whilst the world standeth, lest I make my brother to offend.' This is the expression of his self-denial in its first fervour of love. The second stage of his example discloses it, in its more general form, under the strictest control of forethought and sagacity;—'I have become all things to all men, if by any means I might save some.' The third and last stage is summed up in the words, often since repeated by preachers and teachers as matter of course, but then uttered with all the freshness of real humility and awe, so unlike any hierarchical or philosophical pretensions, so strongly contrasted even with his own Apostolical greatness, that translators have tried to soften down the vehemence of the expression, 'I "bruise" my body and bring it into "slavery," lest when I have preached to others I myself should be "proved unworthy."'

Union of toleration with regard for scruples.

Few later parallels to this double phase of the Apostle's character can be found. Something of the self-denying versatility of the Apostle, becoming, for no selfish object, but for a great public cause, 'all things to all men,' was seen in some of the chief Roman Catholic saints of the seventeenth century. Such seems to have been Philip Neri, founder of the Oratorias —such, some of the better spirits of 'the Society of Jesus,' especially Francis Xavier. He, it is true, was much which they were not: the other great characters of the sixteenth century exhibit the freeness and breadth of Christianity as these exhibit its fervour and tenderness; in any case a mechanical copy of either him or them is impossible. But it is not unimportant to ask how much and how little of his example are still applicable; how far reckless disregard of scruples is really inseparable from the one side of human character, or craft and submissive servility from the other; how far the tenderness and pliancy of the ancient Greek or the modern Spaniard or Italian can be united with the fixed conviction of the ancient Jew, with the truth and freedom of the modern Englishman or German.

ANSWERS TO THE LETTER OF THE CORINTHIANS (CONTINUED).

WORSHIP AND ASSEMBLIES.

XI. 2——XIV. 40.

THE opening words of this Section, which apply more or less to all that follows in xi. 2–xiv. 40, imply that, as in vii. 1, viii. 1, he still has before him some letter or statement of the Corinthian Church, from which he quotes and adopts their argument, followed probably by questions. 'You claim "my praise for remembering me and keeping my commands as I commanded you;"' to which he replies here, as in xi. 17 and 22, that they have his praise, but with certain grave exceptions, which he proceeds to specify.

The first exception of the Apostle relates to the abandonment of the usual Grecian head-dress by the Corinthian women, when they met in the Christian assemblies. In order to understand the stress laid by the Apostle on what would seem to us a matter of comparative insignificance, we must recall the importance attached in the ancient world to dress, as indicative of national customs or moral habits. In the early days of Greece, the longer or shorter garment which a man wore at once declared whether he belonged to the Ionian or Dorian race; in other words, it was an index to the gods of his worship, the mode of his education, the moral and religious ideas which formed the basis of his character. And, although this was probably worn out before the first century of the Christian era, yet the language of the Roman satirists, especially Juvenal, points to the moral importance of deviations, however slight, from the national costume.[1]

Importance of dress in the ancient world.

Amongst the fashions of dress which admitted of no variation, was that which Greece (with the exception of Lacedæmon) retained in common with the Oriental nations generally, of women always appearing in public with their heads covered (not, indeed, with a veil, but) with the

Head-dress of women.

[1] See the notes of Ludovicus Capellus, on xi. 4.

'peplum,' or shawl, which they commonly wore on their shoulders, but on public occasions threw over their heads like a hood. The Theban veil (Dicæarch. Descr. Græc. x.), and that of Tarsus (Dio Chrys. Orat. 1), are described as covering the whole face except the eyes, as still in Mussulman countries. Great stress was laid by the latter Jewish authorities on the veiling of the women; and though they were unveiled in the synagogues, this was because they were shut off from the men, and so in private.[1] The special covering here meant is described in xi. 15 as a mantle (*περιβόλαιον*). This word, in the only other passage where it occurs in the New Testament (Heb. i. 12, from Ps. cii. 26), and in all the passages in the LXX. Version of the Old Testament, means, according to its derivation, a mantle or covering wrapt round the body, like *ἐπιβόλαιον*, which is used indifferently for a 'mantle,' as in Judg. iv. 18; or for a 'kerchief' on the head, Ezek. xiii. 18; and so in Mark xiv. 72, *ἐπιβαλὼν ἔκλαιεν* probably signifies, 'he drew his mantle' (the Oriental hyke) 'over his head, and began to weep.' In this passage the Apostle would refer to the 'peplum,' which the Grecian women used ordinarily as a shawl, but on public occasions as a hood also, especially at funerals and marriages; of which last an instance is given in a woodcut in 'Smith's Dictionary of Classical Antiquities' (*Peplum*), representing the reception of the bride thus hooded, by her husband bareheaded, at the door of the nuptial chamber, and thus exhibiting, in a lively form, the contrast here intended.

This costume the Corinthian women had ventured to disuse, in the Christian assemblies, where, as one may suppose, they would urge that, all distinctions of sex being done away in the presence of Christ, it was unworthy the dignity of a Christian prophetess to wear the badge of seclusion, almost of servitude, which belonged to her only as a Grecian wife.

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[1] See the Rabbis, quoted in Wetstein and Lightfoot, on xi. 5.

2 Ἐπαινῶ δὲ ὑμᾶς,[a] ὅτι πάντα μου μέμνησθε καὶ καθὼς
παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε. 3 θέλω δὲ ὑμᾶς
εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ χριστός ἐστιν, κε-
φαλὴ δὲ γυναικὸς ὁ ἀνήρ, κεφαλὴ δὲ [b][τοῦ] χριστοῦ ὁ θεός.

[a] Add ἀδελφοί. [b] Omit τοῦ.

2 Now I praise you, that ye remember me in all things and keep the commands as I commanded them to you. 3 But I would have you know that the head of every man is Christ, and the head of woman is the man, and

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2 'Traditions.' The words παρέδωκα, παραδόσεις, as applied to the teaching of the Apostles, are used for the communication sometimes of practical regulations, as here, 2 Thess. iii. 6, and Acts xvi. 4; sometimes of facts, as in xi. 23, xv. 3; sometimes of warnings, as in 2 Thess. ii. 15. They correspond to παραγγέλλω, παραγγελία, in classical Greek. The verb is well expressed by the Latin 'trado,' as in the phrase 'docendo, narrando, *trado*.' The word 'tradition,' formed from the less frequent substantive 'traditio,' in its present sense implies 'handing down orally from generation to generation,' a meaning alien to passages like the present. Here the word is best expressed by 'command' or 'communication;' such 'command' being sometimes oral, sometimes written (2 Thess. ii. 15), but always delivered, not 'traditionally' through many links, but direct from the teacher to the taught.

3 'But I would have you know' (θέλω δὲ ὑμᾶς εἰδέναι, θέλω ὑμᾶς οὐκ ἀγνοεῖν) is the usual formula by which he prefaces an objection or a warning, x. 1, xii. 1, 2 Thess. iv. 13.

The argument springs from the relation, so often insisted upon, between Christ and the human race, the image being here more vividly brought out than in vi. 15, x. 16, by the representation of Christ, not only as the body, but as the *Head*. From this relation, to which alone the metaphor properly applies, he illustrates the relation of the man to the woman; being thereby enabled to turn the metaphor into an argument directly bearing on the practical question; as though he said, 'If the man is thus the *head* of the woman, then, in a religious sense, her *head* is not her own; it is the type or likeness of her husband.' The last words, explaining the relation of Christ to God, result from the usual tendency of the Apostle to fill up the whole view of his readers with the subject of which he is speaking. See iii. 23; and, for the general truth conveyed in the expression, see xv. 27. For the illustration of the relation of husband and wife by the relation of Christ and man, see Eph. v. 23.

In describing this truth, ἄνθρωπος would have been the natural word to use with reference to Christ, as in xv. 45;

[4]πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ. [5]πᾶσα δὲ γυνὴ

the head of Christ is God. [4]Every man praying or prophesying having his head covered dishonoureth his head. [5]But every woman that prayeth

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but for the sake of the contrast with 'woman,' he has changed it to *ἀνήρ*. (See note to verse 9.)

4 The practice of men praying with covered heads is attacked, not because any such peculiar custom existed at Corinth, but for the sake of illustrating the practice of the women. The Romans (see Servius ad Æn. iii. 405) and the Jews prayed with their heads veiled; and the Jews, like all Oriental nations, still express reverence by uncovering, not the head, but the feet, and add to the common covering of the hat or turban that of the veil or 'tallith.' The pertinacity with which, in modern synagogues, they keep their heads covered, is partly derived from the practice of the Levites in the Temple, partly from the laws of Maimonides for Jews in Mahometan countries. (Capellus *ad loc.*) If, therefore, St. Paul alludes to any existing custom as a sanction for his position that men should pray uncovered, it must be that of the Greeks, who usually went bareheaded, not only (as is still the case in Greece) in common life, but in worship. (See Macrob. Sat. i. 8, iii. 6, quoted by Grotius on this passage.) The context implies that he is speaking only of *public* prayer and prophesying. He begins by attacking, not the practice itself, but the exaggerated feeling from which it proceeded. 'Internally and spiritually there is no longer any distinction of sex; but viewed externally, there is a graduated scale in creation, which no inward change can invert. Christ, the second Adam in this new creation, is to the whole human race, and to every member of it, as the head to the body. In like manner man, although one with the woman, is yet as the head, without which her existence would be incomplete. And so (to go back to the example of Christ, and see this principle of subordination carried into the very highest sphere of all) God, although one with Christ, is yet the Head from which He comes and to which He returns.'

κατὰ κεφαλῆς ἔχων (*scil.* *τι*: so Esther vi. 12, LXX.): 'He dishonours his head.' Both the literal and the metaphorical sense are included. 'He dishonours his head by an unseemly effeminate practice (see note on verse 14); and thereby Christ, who is his spiritual Head.' The head, as being the symbol of Christ, is treated with the same religious reverence as is the body, in vi. 19, as being the temple of the Spirit.

5 For the prophesying of women in the Christian Church, see Acts ii. 18, xxi. 9.

ἀκατακαλύπτῳ may be 'bareheaded,' or (as in 2 Cor. iii. 18, *ἀνακεκαλυμμένος*) 'unveiled,' probably the former; implying the absence, not of a veil for the face, but of a covering for the head. This agrees better with Plutarch, Quæst. Rom. c. 11 (where the nearly corresponding

προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν [a]αὐτῆς. ἓν γάρ ἐστιν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ. [6]εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω. [7]ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλήν, εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· [b]ἡ γυνὴ δὲ δόξα ἀνδρός ἐστιν. [8]οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός· [9]καὶ γὰρ οὐκ ἐκτίσθη

[a] ἑαυτῆς. [b] Om. ἡ.

or prophesieth with her head unveiled dishonoureth her head. For that is even all one as if she were shaven. [6]For if the woman be not veiled, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be veiled. [7]For a man indeed ought not to veil his head, forasmuch as he is the image and glory of God; but the woman is the glory of man. [8]For man is not of woman, but woman of man: [9]for

words ἀπαρακαλύπτῳ τῇ κεφαλῇ are used simply as the equivalent of the Latin 'aperto capite'), with the comparison to the *hair* of the woman, with the stress laid on the *head*, and with the mention of the περιβόλαιον in verse 15.

Here again, in the word 'head' is contained the double allusion both to her own head, and her husband's as represented by it. This disgrace is illustrated by the comparison of the loss of the head-dress to the loss of hair, which in Greece, as well as in Judæa, was regarded as a special mark of infamy in a woman (see Aristoph. Thesmoph. 838), as being confined either to women of bad character (comp. Tac. Germ. 19); or else to cases of mourning and vows, as amongst the Jews and Romans (Deut. xxi. 12; and see the classical quotations in Grotius and Wetstein *ad loc.*, and Smith's Classical Dictionary, *Coma* and *Vestalis*).

6 · κείρασθαι, 'cropped or cut short.' ξυρᾶσθαι, 'shaved.'

7–9 is the resumption of the argument of verse 3, only that the relation to Christ is here dropped, and the relation of man to God, as based on the early chapters of Genesis, substituted for it. 'He is created in the image of God, and therefore is the reflex of the glory of God, "being crowned with glory and honour, and having therefore dominion over the works of God" (Ps. viii. 5, 6; Gen. i. 26); and he, therefore, ought to have nothing on a head which represents so Divine a majesty, nothing on a countenance which reflects so Divine a glory. (Compare for the last image, 2 Cor. iii. 18.) But the woman is a reflex of the glory not of God, but of man; he intercepts the glory of the Divine countenance; as all *his* outward manifestations have reference to God, so all *hers* have reference to man Hence we read in Gen. ii. 21, that the woman was "taken out of the side of man," and the reason of this (καὶ γὰρ) was that the woman was made to be an "help meet for man," when "it was not good that he should be alone."' (Gen. ii. 18.) The

ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα. [10] διὰ

neither was man created for the woman, but woman for the man. [10] For

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quotation from Gen. ii. 21 is thus a result of that from Gen. ii. 18; and the quotation from the latter, a reason for that from the former. The whole stress, as often in Scripture, is fixed on one word, and all the rest of the imagery is, as it were, left to shift for itself. Such is here the case with the word 'glory.' Taken strictly, the woman is as much the image of God as the man; and the words in Gen. i. 26 are in the original addressed to male and female equally, under the common name of 'Adam,' or 'man.' 'God created man in His own image, male and female created he them' (see Gen i. 27, and comp. Gen. v. 1, 2). But this was not to the purpose of the Apostle's present argument, and he therefore puts out of sight the relation of woman to God, by omitting altogether in her case the word 'image,' and dwelling only on her subordination to man, for the sake of which alone he had brought forward the contrast of the greatness of man. The general character of man, under the Hebrew name answering to ἄνθρωπος, on which the passage of Genesis dwells, is here, as in verse 3, merged in the word ἀνήρ, which only expresses his relation to the woman.

10 The general sense of this text, as gathered from the context, can be nothing more or less than an assertion of the subordination of the woman to the man. But in the difficulty of its several portions, it stands alone in the New Testament, unless perhaps we except Rev. xiii. 18, or Gal. iii. 20. Each part has its own peculiar obscurity.

'Power on her head.'

(I) 'Power on her head,' ἐξουσίαν ἐπὶ τῆς κεφαλῆς. The numerous conjectural emendations are: (1) ἐξουβίαν, a supposed Latinism, for 'exuviæ.' (2) ἐξουσίαν, a supposed derivative of ἕξις, 'a habit,' or a mistranslation of 'habitum,' on the hypothesis that the Epistle was written in Latin. (3) ἐξιοῦσα, 'when she goes out.' (4) ἐξ οὐσίας, 'according to her nature.' (5) ἐξουσία, 'the woman who is the glory of the man.' (6) καυσίαν, 'a broad-brimmed Macedonian hat.' (7) A Grecised form of the Hebrew word 'cesooth,' 'casooi,'—'a covering.'

Rejecting all these conjectures, the simplest explanation would be that ἐξουσία is an unusual name for a 'veil,' or 'covering.' Various approximations to such a sense have been discovered. In Arculphus, A.D. 700 (De Sanctis Locis); and in Paulus (Pand. Flor. iii. D.) A.D. 200, quoted in Columesius' Observationes Sacræ, p. 22, the word 'imperium' occurs amongst an enumeration of female ornaments. So 'impera' and 'imperia' are used in Digest. 23, 10, 34, 2, and 'Regnum' is used for the imperial crown, from the time of Constantine downwards (see Ducange *in voce*). In Hebrew, רָדִיד 'radid,' which in Isa. iii. 23; Cant. v. 7, is used for a 'veil,' is derived from the root רדד, רדה 'radad, radah,' 'to subdue.' But

τοῦτο ὀφείλε ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ

this cause ought the woman to have power on her head because of the

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the root from which 'radid' is derived, is not necessarily that of 'power,' but 'of drawing out as over a surface' (as in 1 Kings vi. 32). In Greek the only instance ever adduced of such a use of the word ἐξουσία, is the phrase ἐξουσίαν τριχώματος in Callistratus (Ἐκφράσεις, p. 896), which, however, even if it be the correct reading, has no reference to dress; but, as in p. 907 of the same work, expresses the form or quantity of the hair.

Such are the only instances which the learning of seventeen centuries has been able to produce in illustration of the meaning of ἐξουσίαν as a 'veil.' They cannot go further than to show that there may have been a Cilician provincialism, of which no other example is extant, but of which the Latin and Hebrew analogies may afford a slight confirmation. It remains, therefore, to suppose that the Apostle uses the phrase to signify 'the symbol of the man's power over the woman, as expressed in the covering of the head.' It is true that, over and above the harshness of the expression, there are several grave objections to this use of the word. ἐξουσία in these earlier Epistles (1 Cor. viii. 9, ix. 4, 5, 12, 18; 2 Cor. x. 8, xiii. 10; 2 Thess. iii. 9) does not mean 'dominion' but 'right' or 'liberty.' The phrase (ἔχουσαν τρεῖς βασιλείας ἐπὶ τῆς κεφαλῆς, Diod. Sic. i. 47—'three kingdoms,' i.e. 'three crowns'), commonly quoted to justify this use of the name of the thing signified for the symbol, though natural where the power spoken of belongs to the person, would be unnatural when applied to the power exercised over that person by some one else. Still, in default of any better explanation, it may be urged that ἐξουσία in the Gospels and later Epistles is used constantly for 'authority,' or 'dominion,' that in one instance (ἐξουσιασθήσομαι, vi. 12) there is an indication of such a use in this Epistle, and that the fact of the veil or hood being used in marriage would suggest the idea of its being a symbol of the husband's power, especially if the root of the Hebrew word (as above mentioned) were present to the Apostle's mind. For a similar instance of the Apostle's recurrence to the root of the Hebrew words which he Grecises, see 2 Cor. iv. 17. Nor should we forget the Roman '*capitis diminutio*' which the woman underwent on taking the veil in the '*confarreatio*.' So that the sense would then be: 'Because of this subordinate relation, the woman ought to bear upon her head the mark of man's dominion over her,' in allusion to Gen. iii. 16, 'He shall rule over thee.' Compare a similar allusion in Gen. xx. 16, where in the LXX. τίμη (whether in the sense of 'honour' or 'fine') is used to translate the Hebrew כְּסוּת 'a covering;' and for a somewhat similar train of thought and expression in the Apostle himself, 1 Cor. xii. 22, 23.

'Because of the Angels.'

(II) Thus far the sentence, though harsh, would be complete in itself. But

τοὺς ἀγγέλους. [11] πλὴν [a] οὔτε γυνὴ χωρὶς ἀνδρὸς οὔτε ἀνὴρ

[a] οὔτε ἀνὴρ χωρὶς γυναικὸς, οὔτε γυνὴ χωρὶς ἀνδρὸς.

angels. [11] Nevertheless neither is woman without man nor man without

in the next words, in addition to the reason for the covering taken from subordination to man, is introduced another reason, 'On account of the angels.' Here again all the conjectural emendations are to be rejected. As: (1) διὰ τὰς ἀγέλας, 'on account of the crowds.' (2) διὰ τοὺς ἀγελαίους, 'on account of the men who crowded in.' (3) διὰ τοὺς ἄνδρας, 'on account of the vulgar' or 'the gazing men.' (4) διὰ τοὺς ἐγγελαστάς, 'on account of the mockers.' (5) διὰ τῆς ἀγγελίας, 'throughout [the whole of] her [divine] message.' (6) διὰ τοὺς ὄχλους, 'on account of the mobs.' Also all the interpretations founded on peculiar uses of the word ἀγγέλους or διά: as, (1) 'On account of the Bishops or rulers.' (2) 'On account of the spies sent to watch the assemblies.' (3) 'On account of the messengers sent by the bridegroom to see the bride before marriage.' (4) An adjuration 'by the angels' (διὰ for νὴ). (5) 'On account of divorces'—as a translation of the Latin term 'nuntius' for a bill of divorce. It remains, therefore, to take the words in their obvious sense, 'on account of the angels.' In part, the introduction of this new idea might be explained by the belief implied in early Christian writers (Tert. de Orat. c. 12; Orig. c. Cels. v. 233; Apost. Const. viii. 4) that the angels were in a special manner present at Christian worship; and that the women were to veil their heads in imitation of them, as *they* (Isai. vi. 3) veiled their faces in the presence of God.

But the close connexion with the preceding argument implied in the words διὰ τοῦτο requires, if possible, a more distinct allusion than this to the duty of the woman's subordination to man, which is the main subject of the sentence. The following train of thought, though beset with difficulties, may render the introduction of the words more intelligible. The Apostle had dwelt on the necessity of this subordination, as shown in all the passages in the early chapters of Genesis, where the relation of the sexes is described, viz. Gen. i. 26, ii. 18, 23, iii. 16. The mention of these passages may have carried on his thoughts to the next and only kindred passages in Gen. vi. 2, 4, in which those relations are described as subverted by the union of the daughters of men with the sons of God,—in the version of the LXX. the *angels*, οἱ ἄγγελοι. In this case the sense would be 'In this subordination of the woman to man, we find the reason of the custom, which, in consequence of the sin of the angels, enjoins that the woman ought not to part with the sign that she is subject, not to them, but to her husband. The authority of the husband is, as it were, enthroned visibly upon her head, in token that she belongs to him alone, and that she owes no allegiance to any one besides, not even to the angels who stand before the throne of God.' The 'fall of

χωρὶς γυναικὸς ἐν κυρίῳ· [12]ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ

woman in the Lord; [12]for as the woman is of the man, even so is the

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the Angels' thus spoken of is the same as that indicated in Jude 6, 2 Pet. ii. 4, where the context shows that the fall there intended is supposed to be at the time not of the creation, but of the Deluge, not from pride but lust. The connexion of this text with the veil or head-dress is illustrated by earlier Christian writers. The apocryphal work called the Testament of the Twelve Patriarchs, speaks of the watchers (ἐγρήγοροι) before the Flood being attracted by the women adorning their heads and faces; a practice which, it is said, they pursue because they have not authority (ἐξουσίαν) or power over man. (Fabric. Cod. Apoc. V. T. i. 529.) In Tertullian the thought occurs repeatedly. See De Orat. c. 22, '*Propter Angelos* ait velari oportere, quod angeli propter filias hominum desciverunt a Deo;' De Virg. vel. 7, '*Propter angelos* scilicet quos legimus a Deo et cœlo excidisse propter concupiscentiam fornicatorum.' In the Eastern world generally there are traces of the same belief, both in the Jewish and Mussulman traditions. It was said by Rabbi Simeon, 'If a woman's head (or hair) is uncovered, evil spirits come and sit upon it, and destroy everything in the house.' (Wetstein *ad loc.*) A strange story is contained in the earliest accounts of the revelations of Mahomet: 'Khadijah said to Mohamed after his first vision, "If the Angel appears, let me know." Gabriel again appeared, and he said to her, "I see him." She placed him first on her left, then on her right shoulder, and asked, "Seest thou him still?" He answered, "Yes." Then she said, "Turn and lie on my bosom." When he had so done, she asked again, "Seest thou him?" He answered, "Yes." Then she took her veil from her head, and asked, "Seest thou him still?" This time he answered, "No." Then she said, "By God, it is true, it is true; it was an angel, and not a devil."' On this story the Arabian biographer remarks: 'Khadijah knew from Waraka that a good angel must fly from before the face of an unveiled woman, whilst a devil would bear it well.' (Weil's Mohamed der Prophet, p. 48.)

It is possible that, if the words διὰ τοὺς ἀγγέλους be so taken, the word ἐξουσίαν might be understood, not as the sign of the husband's power over the woman, but (in the sense most agreeable to the usage of the word itself) as the sign of the power or dignity of the woman over herself, protecting her from the intrusion of spirits, whether good or evil. In that case compare its use in vii. 37: ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος.

Connexion with context.

Finally, we must ask why a train of argument, otherwise simple, should be thus abruptly interrupted by allusions difficult in themselves, and rendered still more so by their conciseness. The most natural explanation seems to be that he was led by a train of as-

ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός, τὰ δὲ πάντα ἐκ τοῦ θεοῦ. 13 ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι; 14 [a]οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστίν, 15 γυνὰ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ.

[a] ἡ οὐδὲ αὐτὴ ἡ φύσις.

man also by the woman; but all things of God. 13 Judge in yourselves: is it comely that a woman pray unto God unveiled? 14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him, 15 but that if a woman have long hair, it is a glory to her? for her hair is given her instead of a covering.

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sociation familiar to his readers, but lost to us. Such is the allusion in 2 Thess. ii. 5, 6, 'Remember ye not, that, when I was yet with you, I told you these things? And now ye *know what withholdeth*, &c. An argument in their letter, a conversation, a custom to which he had before alluded, would account not only for the introduction of the passage, but for allusions which, as addressed merely to a local or transitory occasion, might well be couched in terms so obscure as to forbid in effect, if not in design, any certain or permanent inference from them for future ages. The difficulty of the text is, in fact, the safeguard against its misuse.

11 A qualification of verse 9, 'Although there is in this subordination, yet in their communion with Christ each is necessary to the other, and both are subordinate to God.'

πλήν, 'only.' ἐν κυρίῳ, as we should say, 'in Christianity.'

12 Referring to the creation of woman in Gen. ii. 22, and the birth of man.

ἐκ θεοῦ. For the climax compare iii. 23.

14 A short summary of the argument, as in x. 15–18, here, as there, appealing to their common sense.

ἡ φύσις, nature, i.e. 'the natural distinction of the long tresses of the woman.'

Here, as in verses 4 and 7, the example of the man is brought forward only for the sake of the contrast. Strictly speaking, the natural argument does not apply so strongly here. But at the time the Apostle wrote, the long hair in a man was regarded as a mark either of effeminacy or savage manners. Amongst the later Romans, especially after the year B.C. 300, the long locks by which their ancestors were distinguished were laid aside, and the derivation of 'cæsaries,' the hair of the male sex, from 'cædo,' to cut, although etymologically false, is historically true. And Juvenal speaks of the gathering-up of the thick tresses into a golden head-dress, as the last climax of effeminacy and profligacy—Reticulumque comis auratum ingentibus implet, Sat. ii. 96. In the East, men usually shave the whole head, leaving only one long lock.

Long hair of men condemned.

PARAPHRASE OF CHAP. XI. 2—15.

I now come to the regulations on particular subjects, which I laid down, and which on the whole you have well observed; but there are exceptions which I shall proceed to notice.

First, there is the disuse of the head-dress by the women, in their public prayers and prophesyings. The gradations and distinctions of nature are not destroyed by Christianity; on the contrary, the order of the successive stages of life and being is more clearly revealed by the opening of new spheres above the range of this visible world. Christ is the ruling and controlling power, the universal prototype of every man, as the man is of the woman, and as God is of Christ Himself. Now, the best illustration of all these relations is that of the head *to the body; for this reason, the human race, the Christian society, and every member of each, is represented as part of Christ's body; He being, as it were, the head from which they derive their intelligence, their dignity, their life. The* head, *therefore, whether of male or female, is naturally invested with peculiar importance; and we cannot treat with indifference the customs which enjoin that when the man appears in public, and therefore in the public worship of God, his head, which represents his Divine Master, is not to be profaned by those artificial coverings or ornaments, invented by the effeminacy of later times. In like manner the woman is to appear with her head, the symbol of her husband, not defrauded of that seemly covering which nature suggests by the long tresses which it has given her, and which general custom has confirmed by making a shaven head the mark of female infamy. Even in the primeval records of the human race, in those solemn passages which speak of the first institution of the relations of the sexes, you will see the grounds of this distinction. There we read that, whilst man represents the nature and the majesty of God, woman represents the majesty of her husband. It is from the uplifted open countenance, the* 'os sublime,' *of man, that* God *is to receive glory; it is from the covered head and veiled face of woman created from his side, and for his companionship, that* man *is to receive glory. Therefore his authority is to be seen visibly resting on her head in the covering which shrouds her from the view of those angelic*

beings who, as we read in those same primeval records, were the first to break through the sacred relation of man and wife, the first to entice her from that subjection to which God had appointed her. It is not meant that in Christianity either man or wife is independent of each other. Each by the very fact of their origin is dependent, one on the other, and both on God.

But it needs no elaborate arguments to convince you of this; it is enough to appeal to the mere teaching of nature. Think of the degraded effeminate appearance presented by a man with long tresses of hair. Think of the glory in which a woman seems to be enveloped with her long hair flowing round her, the very image of the folds of the hood or mantle which is thrown about her in imitation of it.

The Apostle's View of Social and National Distinctions.

The practical effect of this Section on the customs of Christendom is well known. Whatever may have been its reception in the Church of Corinth, the recommendation of the Apostle has been so strictly observed in later times, that, in contradistinction to the practice which prevails in Jewish synagogues and Mussulman mosques, no man would, as an ordinary rule, be found in a Christian place of worship with his head covered: no female with hers uncovered.[1] What was in the first instance laid down as a sanction of the Grecian *peplum* in Christian assemblies, and as a restraint on the first excitement of Christian converts, is now observed in countries to which the details of Greek society are wholly unknown, in which ebullitions of wild fanaticism are the last evil to be dreaded in Christian worship. It is instructive to witness this instance of unconscious obedience to the incidental recommendation of one who then felt himself called upon to enforce it by a complicated and elaborate argument, which has in its turn afforded, by two obscure expressions (xi. 10), an occasion for the diligence and ingenuity

Actual effect of the Apostle's recommendation.

[1] Holland is an exception. In Dutch congregations, men uncover their heads during the Psalmody only. See Ludovicus Capellus on xi. 4.

of scholar after scholar in the whole field of philological and antiquarian learning.

But it is of more importance to ascertain the principles involved in the Apostolic rule. The first is the assertion that Christianity does not directly affect the social relation of the sexes. That it has indirectly affected it, is indeed proved by the whole state of domestic society in modern Europe, in part, doubtless, owing to the infusion of Teutonic customs, but in part, at least, owing to the gentleness and tenderness of the Christian character, as well as to the direct assertion of the spiritual equality of the sexes, not only in the Gospel narrative, but by the Apostle himself in his declaration that 'in Christ Jesus there is neither male nor female.'[1] But here, as in the case of slavery, it was of the highest importance to the success of the destined amelioration, that it should take place by a gradual development of Christian principles, not by an abrupt revolution. To what excesses the alleged indifference to the distinction of sexes led in the 2nd, 3rd, and 4th centuries is well known; and it was, therefore, not without reason that in the first burst of excitement which accompanied the announcement of Christian freedom, the Apostle should throw himself across its path, appeal to the earliest records of society, the simplest instincts of natural taste and decency, and suppress the first outward mark of the exception claimed by Christian prophetesses from ordinary social customs. The choice of the flag has been known to turn the tide of human revolution, not because of its colour or of the ideas which its colour represented, but because of the spirit of those who proposed it. The rejection of the Grecian head-dress may be considered as the triumph of Apostolical order over fanatical anarchy, not because it was itself less orderly or less becoming, but because of the feeling which had prompted its adoption.

Principles involved: 1. Relation of the sexes not directly affected by Christianity.

And this brings us to the second point worthy of note in this advice; namely, the solemn sanction given by the Apostle to what might be thought merely a local or national fashion. In this instance it resulted in great measure from the importance then attached to the outward manifestations of character in costume;[2] and the same may be said of the allusions to dress in other parts of

2. Sanction of legal and national usages.

[1] Gal. iii. 28.

[2] See Notes on verses 3, 5, 14.

the Epistles.[1] But it is also remarkable as showing how completely the Apostle identified himself with what was, as far as appears, a merely Grecian custom; belonging in part, indeed, to the Oriental world generally, but in part, peculiar to the Greeks. Seeing that it was an ancient national practice, he felt that it ought as fully to receive the sanction of the Christian Church, as if it had come down from Abraham or Moses. And if the thoughts with which he brings it into connexion seem almost too sacred for an occasion and subject comparatively so insignificant, we must remember that the vivid consciousness of the presence of Christ in all things justified to him the outward expression of that which to us can only exist inwardly and ideally. To one thoroughly penetrated with the religious and serious sense of natural objects,

> the meanest flower can give
> Thoughts that do often lie too deep for tears.

And in like manner, to one who lived in the intense conviction that on him lay the awful responsibility of bringing the whole world in to communion with Christ, there was no custom so trivial—the head-dress, the flowing tresses of the woman, the relation of husband and wife, the relation of women to society in general—that did not recall to his mind their common relation to Christ and to God. It was not that the veil of the woman (in modern phrase) 'symbolised' the supremacy of Christ, but that, even in an avowedly secular and Gentile practice, he was reminded of the truths which he had to deliver.

[1] See xii. 23; 1 Tim. ii. 9; 1 Pet. iii. 3; James ii. 2.

ANSWERS OF ST. PAUL (CONTINUED).

DISPUTES IN THE PUBLIC ASSEMBLIES, AND ESPECIALLY AT THE LORD'S SUPPER.

XI. 16—34.

IN order to enter into the following passage, it is necessary to form some conception of the celebration of the Eucharist in the Apostolical Church. The earliest recorded instance of the practice may be taken as a type of the rest. 'They continued daily, with one accord in the Temple (of Jerusalem), and *breaking bread from house to house* (κλῶντές τε κατ' οἶκον ἄρτον), did eat their meat in gladness and singleness of heart, praising God and having favour with all the people.' Acts ii. 46. That this has reference to the Communion is clear from the emphatic expression of 'breaking bread,' repeated from verse 42: 'They "were attending" on the Apostles' "teaching," fellowship, and *breaking of bread*, and prayers,' where the insertion of the expression between two directly religious acts, clearly indicates that it has itself a religious character. 'Breaking bread' would be obviously insufficient to describe a common meal; whereas, if we suppose it to have been the chief act of the Eucharistic Supper, and to have been in fact its earliest name, we can understand how it was used to express the whole ordinance. Compare the recurrence of the same words (ἄρτον ἔκλασεν) at the opening of each of the four accounts of the institution, and in the allusion to it in x. 16 (τὸν ἄρτον ὃν κλῶμεν). From this account, then, we gather two things: (1) That it was an act of religious worship; the expression of Christian devotion in private, as the Temple service was the expression of general devotion in public. (2) That it was in some manner either directly connected with or a part of a common daily meal. The words 'daily' (καθ' ἡμέραν), 'in their private houses' (κατ' οἶκον), 'partook of their food' (μετελάμβανον τῆς τροφῆς), conjointly taken, admit of no other interpretation.

With these indications agree all the other passages which mention it. In Acts xx. 7, we read that 'the disciples came together at Troas, on the first day of the week *to break bread*.'

Here again the mention of the first day of the week (compare 1 Cor. xvi. 2) indicates something of a religious character in the meeting of the disciples, while, at the same time, all the accompaniments are those of an ordinary parting meal; the lateness of the hour, from evening to midnight, and from midnight till the break of day; the long conversations (*ὁμιλήσας* not having yet acquired its historical sense of 'preaching'); the taking of nourishment for the journey, which is immediately connected with the mention of the Apostle's departure —*κλάσας ἄρτον καὶ γευσάμενος. . . . οὕτως ἐξῆλθεν*, where *γευσάμενος* implies not merely 'eaten,' but 'made a meal' (compare Acts x. 10; Luke xiv. 24).

More doubtful, perhaps, but still in the same direction, is the narrative of Acts xxvii. 35, which relates how on board the ship St. Paul '*took bread*, and *gave thanks* to God: and when he *had broken it*, he began to eat. And then were they all of good cheer, and themselves partook of the food.' That this was an ordinary meal is obvious: and as a great proportion of the crew were heathens, it could not have been, in the same sense as in the two previous passages, regarded as a full celebration of the Eucharist. But the exact copy of the words of the first institution could hardly have occurred, without intending to imply that there was at least a pointed reference to it in the Apostle's act.

The only remaining allusions in the New Testament are those contained in this Epistle, which still confirm the practice as we find it in the Acts. Thus in x. 16–22, although the cup is more prominently brought forward in opposition to the heathen libations, the main argument implies, as in the Acts, that the breaking of the bread was the most significant part of the ceremony; through it the partakers became, or intimated that they were, 'the body of Christ.' In like manner the union of the religious with the social element is also apparent, both in the comparison with the manna and the water in the wilderness—which if used with a higher meaning, were yet in the first instance employed for common sustenance—and also with the idol feasts which, though connected with sacrifices, were yet in themselves social banquets. Hence in both cases the expression used is (not 'the *altar* of demons,' the '*altar* of the Lord,' but) 'the *table* of demons,' 'the *table* of the Lord.' So too, the phrases used for the celebration, in x. 16, 30—'blessing,' 'thanksgiving,' indicate the thankful offering of the

heart to God, and 'the communion of the body and blood of Christ' (*κοινωνία*, x. 16) implies a solemn sense of identification with Christ; whilst, on the other hand, the plural expressions and the general turn of the argument (x. 4, 16, 17, 21) imply that throughout the ceremony, not merely one or two individuals, or selected portions of the community, but the whole community of Christians as such, with all their imperfections and errors, bore their part. And a comparison of x. 21 with x. 30 indicates that some even conceived it possible to celebrate the 'breaking of bread' in the act of partaking of a feast of sacrificial food, where heathens were present.

The Eucharist a supper.

Such was the institution of which the Apostle proceeds to speak in the passage now before us, and which there presents substantially the same image. It is a *social meal*, where the hungry looked forward to satisfying their wants (xi. 34), and where some indulged even to excess (xi. 21). It is a *supper*, that is, not merely a morsel of bread and a drop of wine taken in the early morning, or in the seclusion of an Eastern noon, but the regular substantial meal of the day; a supper (*δεῖπνον*, xi. 20, 21) at the usual hour after the sun had set, and therefore in its time, as well as in its festive accompaniments, recalling 'the *night*' (xi. 23) of the original institution, and agreeing with the account of the parting meal at Troas, in Acts xx. 7. Everything in outward form still continued as it was in the earliest recorded instance of its celebration, in Acts ii. 46. But the inward spirit of harmony, which, at that time, made it the natural expression of the feelings of 'those who had all things in common' (Acts ii. 44)—the exulting joy (*ἀγαλλίασις*), the unoffending and unoffended simplicity (*ἀφελότης*), which would then have made disputes at such a moment impossible—had now begun to wax cold. The sacred meal, which seemed the most fitting expression of the whole Christian life, where all things, 'whether they ate or drank,' could be done 'to the glory of God,' seemed in danger of being swallowed up in worldly disputes of precedence or even of revelry. That these were the kind of disputes which the Apostle here attacks seems clear, both from the context of the passage, 'If any man seems to be contentious,' 'I hear that there are divisions,' 'parties' (xi. 16, 18, 19), 'among you,' and also from the specific allusions to such discords in xi. 21, 22, 33. But in what way they originated is difficult to perceive clearly. The most probable explanation seems to be,

that, as in a Greek dining-club[1] (ἔρανος), it was often the practice for the richer members of the club to supply the wants of the poorer; so here the banquet, which was chiefly provided by the rich, was designed to be enjoyed by all equally and at the same time as an expression of Christian unity. But this was not observed; the same distinctions of rank in the Christian assemblies, against which St. James (ii. 1–4) protests to his Jewish hearers, broke out on these occasions in the Gentile Church at Corinth; the richer members, following, probably, the example of the common Grecian clubs, seized upon the portion of the food which they had brought, before the poorer members could get hold of it (see xi. 21), alleging, in their defence, that they were hungry (xi. 34), and could not wait; and the consequence was a scene of general disorder (xi. 21), and a complete disruption of the unity which the feast was intended to promote. The practice of the Grecian clubs was for each guest to eat that which he brought with him in his own basket (Athen. viii. 17, p. 365). And the rule recommended by Socrates in order to prevent disorder (Xen. Mem. iii. 14, 1) was, as here by St. Paul, that they should not begin to eat till the contents of each basket were placed in public on the table.

It was to put down this practice that St. Paul here brings forward more strongly than had been before customary, the religious, as distinguished from the social, character of the supper; and by recalling to their minds the solemnity of the original institution, impresses upon them the danger they incurred by such desecration of it. Not merely had the order of the assembly been disturbed, but the original institution, so emphatically alluded to in x. 16–22, of partaking in one and the same loaf, one and the same cup, was rendered impossible. The practice mentioned by Irenæus (Fragm. Venice ed. vol. ii. p. 10), of offering part of the bread and wine as oblations, was probably a vestige of the original Christian practice of placing all the food that was brought on the common public table, and then partaking of it—a practice here urged by the Apostle in opposition to the heathen custom of the Corinthians.[2]

[1] See Boeckh's Public Economy of Athens, i. 264.

[2] See the remarks of Dean Blakesley, in his 'Prælectio Academica in Scholis Cantabrigiensibus habita,' 1849.

Disputes in the Public Assemblies, and especially at the Lord's Supper.

16 Εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ. 17 τοῦτο δὲ παραγγέλλω,[a] οὐκ ἐπαινῶν ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλ' εἰς τὸ ἧσσον συνέρχεσθε. 18 πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν[b] ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω. 19 δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα

[a] παραγγέλλων οὐκ ἐπαινῶ . . . κρεῖττον . . . ἧττον. [b] ἐν τῇ.

16 Now if any man seem to be contentious, *we* have no such custom, neither the churches of God. 17 Now this I declare, not praising you that ye come together not for the better but for the worse. 18 For first of all when ye come together in the church I hear that there be divisions among you; and I partly believe it. 19 For there must be sects among you, that

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16, 17 These verses may be referred either to the preceding or to the following context. The latter seems preferable, as the word *φιλόνεικος* points rather to party strife, such as that in verse 18 and in i. 12; and with this agrees the reading of *τοῦτο δὲ παραγγέλλω οὐκ ἐπαινῶν*, A. B. C[1]. F. G. instead of *παραγγέλλων οὐκ ἐπαινῶ*, C[3]. D[3]. E. J. K. or *παραγγέλλω, οὐκ ἐπαινῶ*, D[1].—'This precept against discord I give, not praising you in this respect.'

οὐκ ἐπαινῶν refers apparently to the words in verse 2,—'I praise you generally, but not for this.'

συνέρχεσθε refers to their meetings generally.

κρεῖσσον and *ἧσσον* (both probably pronounced at this time, as in Romaic, with the same sound of the Italian *i*) are apparently put in juxtaposition, for the sake of the play on the sound. Comp. the repetition of *παρὰ* in verse 23.

18 It would seem from the words *πρῶτον μέν*, as well as from the stress laid upon the divisions in verses 16–19, that he had intended to speak at length of them here, but had been interrupted by his wish to proceed at once to the question of the Lord's Supper, and either did not resume it at all, leaving it amongst the subjects reserved for future discussion in verse 34, or else resumed it in a different form in xii. 1.

μέρος τι, i.e. (not merely 'in part,' but) 'in great part.' See Thucyd. i. 23, vii. 30.

ἐν ἐκκλησίᾳ, 'in public assemblies;' the article omitted as in English 'when you meet in assembly,' i.e. 'assembly-wise.'

19 *αἱρέσεις*. The context shows that this is merely an aggravated form of *σχίσματα*. 'I believe that there

'Heresies.'

[a]καὶ] οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. [20] συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν· [21] ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. [22] μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ κατα-

[a] Om. καί.

they which are approved may be made manifest among you. [20] When ye come together therefore into one place, this is not to eat the Lord's supper; [21] for in eating every one taketh before other his own supper, and one is hungry, and another is drunken. [22] What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What am I to say to you? do I praise you in this? I

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are *divisions* amongst you; for there must *even* (καὶ) be sects, in order to test those who are really good, and who rise above them.' The word 'party' or 'sect' expresses both the more neutral sense in which it is usually employed (Acts v. 17, xv. 5, xxiv. 5, 14, xxviii. 22), and the darker sense in which it occurs here, and in Gal. v. 20; 2 Pet. ii. 1. Justin Martyr (Dial. cum Tryph. 35) attributes the words ἔσονται σχίσματα καὶ αἱρέσεις to Christ.

γάρ expresses the reason (not for the Apostle's belief, but) for the fact. 'There *are* divisions, for it is a part of God's providence that there must be.' Compare Matt. xviii. 7, 'offences must needs come.'

20 ἐπὶ τὸ αὐτὸ=ἅμα, 'at the same place and time.' Comp. Acts i. 15, ii. 44, iii. 1.

οὐκ ἔστιν, κ. τ. λ. 'In *your* meetings there is no such thing as eating the *Lord's* Supper; for it is rather the case that each takes his *own* supper before another, as he eats; and the consequence is, that whilst *one* has not been able to partake of the bread at all, *another* has even drunk to intoxication the wine reserved for the end of the feast.'

κυριακὸν δεῖπνον. Though the epithet is here used in contradistinction to ἴδιον, yet the adjectival form, as in κυριακὴ ἡμέρα (Rev. i. 10), indicates that it was already the fixed name of the institution.

21 ἐν τῷ φαγεῖν is 'in the meal.' For its position at the end of the sentence, comp. viii. 11, ix. 10, xv. 19.

The phrase 'takes before another,' implies that each man helped himself; that there was nothing corresponding to what in later times is called 'an *administration* of the supper.' Compare the expression 'the bread which *we break*,' in x. 16. Tertullian, De Coron. Mil. 3, speaks of this as the original practice, and notices the change in his own time.

ὃς μέν, 'the poor man,' ὃς δέ 'the rich man.'

μεθύει. The use of this word in John ii. 10, shows that it need not be always taken of intoxication; but this is its natural meaning in most passages. See Matt. xxiv. 49; Acts ii. 15; 1 Thess. v. 7.

22, 23 μὴ γὰρ οἰκίας οὐκ ἔχετε;

φρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί[a] εἴπω ὑμῖν; [b]ἐπαινῶ ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ. [23]ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ

[a] Τί ὑμῖν εἴπω; [b] ἐπαινέσω ὑμᾶς; Ἐν τούτῳ οὐκ ἐπαινῶ.

praise you not. [23]For *I* received of the Lord that which also I commanded you, that the Lord Jesus the same night in which He was be-

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'Why surely ye are not without houses!'

τῆς ἐκκλησίας τοῦ θεοῦ, 'the whole assembly, which you thus divide and distract, and yet in which God dwells.' Comp. x. 32, where the phrase is also used with regard to the public assemblage for the Eucharist.

καταισχύνετε, i.e. 'by making their poverty apparent.'

τοὺς μὴ ἔχοντας, 'the poor.' Compare Luke iii. 11.

τί εἴπω; 'what am I to say?' alluding, as in verse 17, to verse 2. 'However much you think yourselves deserving of praise for having kept my commands (παραδόσεις), you have not done so; for *my* communication from the Lord, which I commanded (παρέδωκα) to you, was quite otherwise.'

ἐγὼ, in contradistinction to their practice—'*I*, whatever *you* may have done or thought.'

παρέλαβον ἀπὸ τοῦ κυρίου. The word παρά, rather than ἀπό, would have been most natural; but ἀπὸ may have been chosen here to avoid the triple repetition of παρά. The use of the words παρέλαβον and παρέδωκα, as in xv. 3, is against his derivation of the fact from immediate revelation. But the introduction of the phrase 'from the Lord' may perhaps mean that he had had confirmed to him by revelation, what he already knew as a fact.

23–27 The ensuing verses form probably the earliest record of the institution of the Eucharist, and they contain also the earliest recorded speech of our Lord. Twenty years, indeed, had elapsed since their utterance; but there can be no doubt that the Apostle regarded them as perfectly authentic. To explain them at any length, or to adjust their relation to the other three versions in St. Matthew, St. Mark, and St. Luke, would be to encroach on questions belonging only to the Gospel narrative; yet those who are familiar with those questions will observe: (1) That their almost exact coincidence with the account in St. Luke is important, as confirming the tradition of the author of that Gospel being the same as the companion of St. Paul. (2) That in this, the most ancient record of certainly one of the most important speeches of our Lord, it is possible to discern elements of the discourses in St. John's Gospel, viz. vi. 35–58, xv. 1–6. (3) That even in the four extant versions of this short passage, there are yet verbal variations of such an extent as to show that it was the substance, rather than the exact words, which the Apostle and the Evangelists aimed at producing. (4) That there is all the appearance of a

Words of the institution of the Eucharist.

κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ [a]παρεδίδετο ἔλαβεν ἄρτον
[24] καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν [b]Τοῦτό μου ἐστὶν
τὸ σῶμα τὸ ὑπὲρ ὑμῶν·[c] τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμ-

[a] παρεδίδοτο. [b] Add Λάβετε, φάγετε. [c] Add κλώμενον.

trayed took bread [24] and when He had given thanks He brake it and said 'this is my body, which is for you; this do in remembrance of Me.'

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familiar and fixed formula, especially in the opening words. (5) That it implies on the part of his hearers a full acquaintance with the history of the Betrayal and Passion, as, indeed, the Apostle himself implies in the phrase ὃ καὶ παρέδωκα, and also in the previous allusions to the words of the institution, in x. 16.

The word παρεδίδετο in the sense of 'betrayal' is curious, as following on παρέδωκα, in the sense of 'communicated;' but its frequent occurrence in the Gospel narrative for the Betrayal leaves no doubt that such is its sense here. Comp. a like variation of meaning in 2 Cor. ii. 7, 8, παρακαλέσαι, παρακαλῶ, Rom. xii. 13, 14, διώκοντες . . . διώκοντας. Possibly the play on the three compounds of παρά is intentional. The imperfect tense of παραδίδετο expresses 'the plot was preparing'—'was to be.'

ἄρτον, 'a loaf or *cake* of bread.' See x. 17.

24 τὸ σῶμα τὸ ὑπὲρ ὑμῶν (A. B. C[1].), κλώμενον C[3]. D[3]. F. F. G. J. K.), θρυπτόμενον (D.). Both from authority, and from its abrupt simplicity, τὸ ὑπὲρ ὑμῶν is the probable reading,—'this is my body, which is for you.' If so, κλώμενον was omitted because of the Apostle's strong sense of the ideal or spiritual nature of the Lord's body, as so fully expressed in x. 16, 17. The omission may also have arisen from a fear lest it should contradict John xiv. 36, 'A bone of him shall not be broken;' for which same reason, θρυπτόμενον ('bruised') was probably substituted in D. If κλώμενον be genuine, it is used in reference to the *breaking* of the bread, and hence the present tense (comp. ὃν κλῶμεν, x. 16). The word κλώμενος is, however, applied in Josephus B. J. ii. 12, to the breaking and distorting of the body by torture.

τοῦτο ποιεῖτε, 'this do,'—applied both to the bread and the cup—must refer to the 'thanksgiving' just described (εὐχαριστήσας): 'Give thanks to God in remembrance of Me, in all your meals.'

The phrase, 'the cup when He had supped,' here, and in Luke xxii. 20, is the more remarkable, because the general description of the Gospel narrative would lead us to suppose that the breaking of the bread as well as the blessing of the cup *succeeded* the supper, whereas the emphatic insertion of these words between the two implies that the bread was blessed at the commencement, and the cup at the end, of the supper. That the cup closed the meal agrees with the blessing of the cup after the Paschal feast, like a 'grace' at the end; as the blessing of the bread had been like a 'grace' at the be-

'The cup after supper.'

νησιν. [25] ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὁσάκις [a] ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. [26] ὁσάκις γὰρ [a] ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον [b] πίνητε, τὸν θάνατον τοῦ κυρίου

[a] ἄν. [b] Add τοῦτο.

[25] After the same manner also the cup when He had supped, saying 'this cup is the new covenant, in my blood: this do ye, as oft as ye drink it, in remembrance of Me.' [26] For as often as ye eat this bread and drink

giuning (see Mishna, Pesachim, cap. x. 7).

'In my blood.'

ἐν τῷ ἐμῷ αἵματι, 'in my blood.' This form, peculiar to this passage and Luke xxii. 20, seems to mean: 'This cup is the new covenant signed or written in my blood,' with a double allusion to the libations which accompanied every ancient treaty (whence the word σπονδαί, 'libations,' came to mean 'treaty' or 'truce'); and also to the blood either of sacrifices, or, as in Arabian customs (Herod. iii. 8), of the parties contracting the treaty. Compare Heb. ix. 15–20.

'The *new* covenant,' as distinct from the Mosaic. See Ex. xxiv. 8: 'Behold the blood of the covenant, which the Lord hath made with you.' For this use of ἐν τῷ αἵματι, compare 'Whom God "set forth" (προέθετο) a propitiation, through faith, in his blood' (ἐν not εἰς), Rom. iii. 25.

26 ὁσάκις γὰρ ἐὰν ἐσθίητε, κ.τ.λ. This verse contains, strictly speaking, not the words of our Lord, but of St. Paul. But the two are allowed to run into each other, so that it cannot exactly be defined where one ends and the other begins. Compare parallel instances in John iii. 16–21, and 31–36. These words are emphatically introduced, in order to indicate the continuance and identity of the original meal through its subsequent celebrations: 'not only on that one occasion, but on all future occasions.' There may also be the further object of showing that in the original institution, the intention was that they should commemorate the Lord's death, not only on stated occasions, but *at all their meals*, '*whenever* they ate bread and drank wine.'

'As often as ye eat.'

Two characteristics of the Eucharist are here given: (1) καταγγέλλετε. 'You *preach*,' or 'announce,' according to the constant usage of the word (ii. 1, ix. 14, Acts *passim*). 'The Lord's Supper is a living sermon; an acted discourse.' (2) It was intended to supply, by a visible memorial, the absence of the Lord, 'until He come,' the sense being brought out more strongly by the near expectation of His return. Comp. Matt. xxvi. 29.

'Show forth the Lord's death.'

'until He come.'

Both points are well expressed by Bengel: 'Hæc memoria est intima et vividissima, ut est liberorum erga parentes, sponsæ vel conjugis erga maritum, fratris erga fratrem, cum fide,

καταγγέλλετε, ἄχρις οὗ [a]ἔλθῃ. [27] ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον [b] ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ [c]τοῦ αἵματος τοῦ κυρίου. [28] δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου

[a] Add ἄν. [b] Add τοῦτον. [c] Om. τοῦ.

the cup, ye proclaim the Lord's death till He come. [27] Wherefore whosoever eats the bread or drinks the cup of the Lord unworthily, will be guilty of the body and the blood of the Lord. [28] But let a man prove

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amore, desiderio, spe, gaudio, obsequio conjuncta, summam statûs Christiani complexa. Hæc ratio viget a clausulâ ultimi cum discipulis convivii usque ad adventum. *Hoc mysterium duo tempora extrema conjungit.*'

27 This is the conclusion: 'Therefore he who partakes of this feast unworthily, is guilty of a sin against the body and blood of Christ.' As in x. 16, he had referred to the original words of Christ to show *of what* they partook; so here he refers to the same words, to show *against what* they sinned. As in vi. 18, 19, he had shown that sensuality was a sin against the temple of the Spirit, and in viii. 12, that indifference to another's welfare was a sin against Christ, so here he shows that to partake of the Christian meal in a manner unworthy of its meaning, was to offend against the majesty of what Christ had Himself called His body and His blood.

'Unworthily.'

ἢ πίνῃ, '*or* drink' (B. C. D. E. F. G. J. K., Vulgate, Italic, and Syriac versions), is the true reading, 'Whoever partakes of either part of the feast unworthily,' implying, like the words, 'after supper,' in verse 25, that, in his conception of the supper, the bread and the cup were not, as now, inseparably united; but that the cup succeeded the bread after a long interval; and that therefore a profanation which might apply to one, would not of necessity apply to the other. Probably from the wish to accommodate the text to the change of custom, or from hostility to the Roman Catholic practice of administering the bread without the cup, the English translators have unwarrantably rendered ἤ, 'and.' καί for ἤ occurs only in A. and in 3 cursive MSS.

'Or drink.'

ἔνοχος is usually followed by a dative; but in the New Testament more frequently, as here, by a genitive. It is used of the punishment incurred by guilt (as in Matt. xxvi. 66; Mark xiv. 64; Heb. ii. 15), of the law infringed by guilt (James ii. 10), and of the tribunal which awards the punishment (Matt. v. 21, 22). The present case presents a mixture of the two last uses.

28, 29 ἄνθρωπος, see on iv. 1. In this and the following verses, the phrases, δοκιμαζέτω ἑαυτόν, διακρίνων τὸ σῶμα, διεκρίνομεν ἑαυτούς, appear to express the same act; whilst the consequences of the omission of this act are expressed by κρῖμα ἐσθίει, and ἐκρινόμεθα. διακρίνω is used in this passage for the sake of the play upon κρίνω, 'to judge' (see

'Discerning the body.'

ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· [29] ὁ γὰρ ἐσθίων καὶ πίνων [a] κρῖμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα.[b] [30] διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄῤῥω-

[a] Add ἀναξίως. [b] Add τοῦ Κυρίου.

himself, and so let him eat of the bread and drink of the cup : [29] for he that eateth and drinketh eateth and drinketh judgment to himself, if he do not [a] discern the body. [30] For this cause many among you are weak

[a] *Or* judge.

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verses 17 and 23) ; but in itself it never means 'to judge' in the sense of 'condemning,' but, as here, only in the sense of 'distinguishing' or 'discerning.' (Comp. xiv. 29, where it is used of the distinguishing of true from false prophets.) The sense, therefore, will be: 'Let every one examine the state of his heart and mind, i.e. to see whether he is likely to be guilty of the profanation here condemned; for, if he does not so examine himself, if he does not discern that the body of the Lord is in himself, and in the Christian society, if he does not discern in the united loaf the likeness of the united Christian society, then heavy judgments will follow.' This is harsh; but not more so than other explanations, and it has the advantage of giving a uniform sense to διακρίνω throughout, and of agreeing with the Apostle's final conclusion in verse 34. 'The body of Christ,' here as elsewhere in the Apostle's language (see the Introduction to x. 16), is not the literal frame of the Lord, but the body which He has left behind Him on earth, in the human race—the Christian society, or its members severally. This general truth is here, as in x. 17, and in the passages there quoted from the Fathers and the Liturgy, stated in regard to the Eucharist, as if St. Paul saw in our Lord's words, 'This is my body,' a declaration that the bread or loaf which He broke was the symbol of the spiritual Body, composed of the many grains of Christian souls, combined in one unbroken mass. If this truth were recognised, then the Lord's Supper would be properly celebrated; but, if Christians regarded themselves as having no connexion with their brethren, the Supper would be profaned, and turned into a common meal. This meaning is strengthened by the true reading of A. B. C[1]. omitting τοῦ κυρίου, which is found in C[3]. D. E. F. G. J. K. Had the Apostle meant to say that 'the body' spoken of was physical or the personal body of Christ, he would not have left it thus ambiguous, but would have added the words of 'the Lord Jesus,' or expressions to that effect. As the text stands, though he doubtless refers back to 'the body of the Lord,' in verse 27, the phrase is so generally expressed as to leave to his readers the application to themselves or to the whole society. This is also the probable reason for the omission of all reference to the 'cup' and 'the blood.' And thus the translation of the Æthiopic Version, 'if his soul be not pure,' though

στοι, καὶ κοιμῶνται ἱκανοί. 31 εἰ [a]δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα· 32 κρινόμενοι δὲ ὑπὸ κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. 33 ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε. 34 εἴ [b]τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρῖμα συνέρχησθε. τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

[a] γάρ. [b] εἰ δέ τις.

and sickly, and some sleep. 31 But if we would discern[a] *ourselves*, we should not be judged: 32 but when we are judged we are chastened by the Lord, that we should not be judged to condemnation with the world. 33 Wherefore, my brethren, when ye come together to eat tarry one for another. 34 If any one hunger, let him eat at home, that ye come not together unto judgment. And the rest will I set in order whenever I come.

[a] *Or* judge.

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not an exact version of the words μὴ διακρίνων τὸ σῶμα, truly represents their spirit.

ἀναξίως, 'unworthily,' though expressing the sense more clearly, is superfluous, and rests only on the authority of C³. D. E. F. G. J. K.

30 In the sicknesses and deaths which prevailed at Corinth the Apostle calls upon the Corinthians to witness the judgments on their profanation of the Supper. It may be that these sicknesses were the direct consequences of the excesses which seem implied in verses 22 and 34; but in any case there must have been some connexion not evident to us, which would lead the Corinthians to recognise the truth of his remark.

ἄῤῥωστοι, a stronger word than ἀσθενεῖς.

31 'If we were in the habit of discerning our own condition rightly, we should not be incurring these judgments from God.' This is the force of the imperfect tenses. Comp. Gal. i. 10; Heb. viii. 4; Luke vii. 39; xvii. 9. For the general meaning see note on verses 28, 29.

The position of 'ourselves' (ἑαυτοὺς) makes it emphatic.

It is impossible in English to preserve the play on the words διεκρίνομεν, ἐκρινόμεθα, and κατακριθῶμεν.

32 κρίνω is here represented as a middle stage between διακρίνω and κατακρίνω. For the contrast of κρίνω and κατακρίνω, compare χρώμενοι and καταχρώμενοι, vii. 31; ἔχοντες and κατέχοντες, 2 Cor. vi. 10. For the general idea, compare v. 5; 1 Tim. i. 20: παρέδωκα τῷ σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.

33 ἐκδέχεσθε, 'wait for the arrival of the poorer brethren,' as in xvi. 11. Compare verse 21. This is the practical conclusion of the whole subject.

Paraphrase of Chap. XI. 16—34.

I now proceed, in the second place, to condemn the party spirit and divisions which prevail in your public assemblies; which must indeed be expected, because it is necessary that the good should be thereby tested; but of this hereafter. One of the most fatal instances of these divisions is that between the rich and poor, which takes place at the meal where you celebrate the Last Supper of the Lord. You remember the account of its original institution, as I communicated it to you from Christ Himself; you remember how He called the bread His body, and the cup the covenant sealed by His blood; and how He spoke of it as continuing for a memorial of His death until His return. Every unworthy celebration of this meal, therefore, is a sin against His body and blood. His body is the whole Christian Society; it is in yourselves, if you will but look for it there. To partake of the supper without this consciousness of solemn communion with Him and with each other, is to provoke those judgments of sickness and death which have in fact been so frequent amongst you. To judge ourselves is the only way of avoiding the judgment of the Lord, whose institution we else profane; as His judgment by these outward misfortunes is the only way to save us from that heavier judgment which awaits the unbelieving world. Therefore, to sum up the matter practically, remember that in these feasts you must wait for each other; and those who come merely for the sake of eating and drinking, had better take their meals privately at home.

The Apostle's View of the Lord's Supper.

It has been truly said, though with much exaggeration, that for many centuries the history of the Eucharist might be considered as a history of the Christian Church. Certainly this passage may be regarded as occupying in that history a point of remarkable significance. On the one hand, it shows

us the most sacred ordinance of the Christian religion as it was celebrated by those in whose minds the earthly and the heavenly, the social and the religious aspect of life were not yet divided asunder. We see the banquet spread in the late evening, after the sun had set behind the western ridge of the hills of Achaia; we see the many torches[1] blazing, as at Troas, to light up the darkness of the upper room,' where as was their wont, the Christian community assembled; we see the couches laid and the walls hung,[2] after the manner of the East, as on the night of the betrayal; we see the sacred loaves,[3] each representing, in its compact unity, the harmony of the whole society; we hear the blessing or thanksgiving on the cup,[4] responded to by the thunder of the joint 'Amen;' we witness the complete realisation in outward form of the Apostle's words, suggested doubtless by the sight of the meal and the sacrament blended thus together, '*Whether ye eat or drink*, or whatsoever ye do, do all to the glory of God.'[5] 'Whatsoever ye do in word or deed, do all in the name of the *Lord Jesus, giving thanks* to God and the Father by Him.'[6] Perhaps the nearest likeness now existing to this union of social intercourse with religious worship, is to be found in the services of the Coptic Church. The Eucharist is there indeed even more divested of its character of a supper, than in the Western Churches. But there is an air of primitive freedom, and of innocent enjoyment, blended with the prayers of the general service, which, bearing as it does the marks of long antiquity, conveys a livelier image of the early Christian assemblies than anything which can be seen in Europe.[7]

Celebration of the Eucharist as a social meal.

This is one side of the picture; but there is another side, which imparts to this passage its peculiar interest. Already the difficulties of bringing an ideal and an actual life together make themselves felt. As the falsehoods of Ananias and Sapphira profaned the community of property at Jerusalem, so the excesses and disorders of the Corinthian Christians profaned the primitive celebration of the Eucharist. The time

Disorders attendant on this mode of celebration; and the Apostle's remedy.

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[1] λαμπάδες ἱκαναί, Acts xx. 8.
[2] ἀναγεῖον ἐστρωμένον, Mark xiv. 15.
[3] 1 Cor. x. 17, xi. 29.
[4] xiv. 16.
[5] x. 31.
[6] Col. iii. 17.
[7] Such at least was the impression I derived from the one occasion on which I witnessed the worship of the Copts in their cathedral at Cairo.

was come, when the secular and the spiritual had to be disentangled one from the other; the 'simplicity' and 'gladness' of the first Apostolical communion was gradually to retire before the Apostolical rebuke. The question arose whether the majesty, the tenderness, the awe of the feast should be lost in a senseless orgy; and it is (humanly speaking) by means of this verdict of the Apostle against the Corinthian Church, that the *form* of the primitive practice was altered, in order to save the *spirit* of the original institution. It is of the more importance to remember the extent of the danger to which the celebration of the Eucharist was then exposed, because a great part of its subsequent history would seem to be a reaction, in part just, in part exaggerated, against the corruption which then threatened it; a reaction encouraged by the extreme severity with which that corruption is denounced by the Apostle, and which was itself called forth by the greatness of the crisis. By the beginning of the second century, 'The Lord's Supper' had ceased to be a 'supper,'[1] and was celebrated by day, although in some Egyptian cities the practice of partaking of it on the *evenings* of Saturday still continued in the fourth century.[2] Instead of the practice, according to which every member of the congregation took of the elements himself, after the time of Tertullian[3] the administration was confined to the chief minister. The social meal was divided from it under the name of 'Agape,' or 'Love-feast,' but still continued to be celebrated within the walls of churches as late as the fifth century, after which it disappears, having been already condemned by councils on account of abuses similar to those here described at Corinth.[4] The daily celebration as recorded in the Acts had already ceased, if not before, at least in the second century, when it was usually confined to Sundays and festivals.[5] Thus the Eucharist became more and more set apart as a distinct sacred ordinance; it withdrew more and more from the possibility of the Corinthian desecration, till at

Gradual change in the mode of celebration.

[1] Plin. Ep. x. 97.
[2] Sozomen, A. E. vii. 19.
[3] Tert. De Cor. Mil. 3.
[4] Bingham's Antiquities, book xv. ch. 7.
[5] The subsequent revival of the daily celebration in the fourth century is probably to be ascribed, not to a restoration of the primitive feeling, but to the increasing importance attached to a physical participation in the consecrated elements.

last it was wrapt up in the awful mystery which has attached to it, in the highest degree, in the Churches of the East, but in some degree in the Churches of the West also, both Protestant and Roman Catholic. Beginning under the simple name of 'the breaking of bread,' and known from this Epistle by the social and almost festive appellations of the 'Communion,' and 'the Lord's Supper,'—it first receives in Pliny the name of 'Sacramentum,' and in Justin Martyr that of 'Eucharistia;' both, indeed, indicating ideas of strictly Apostolical origin, though more closely connected with the words, and less with the act, than would have been the case in the first Apostolical times; till in the days of Chrysostom it presents itself to us under the formidable name of the 'Dreadful Sacrifice.'

A study of the two views as now set forth side by side, will probably lead to the conclusion that as, on the one hand, the general view of the Apostolical practice, its simplicity, and its festivity, have been in later times altogether set aside; so, on the other hand, the severity of his denunciation against unworthy partakers has been too generally and too rigorously enforced; because the particular object, and the particular need of his rebuke at that time, have not been clearly understood. The Holy Communion can never be again exactly what it was then; and, therefore, although his words will always impart to the great ordinance of Christian worship a peculiar solemnity, yet the real lesson which they convey relates now more directly to such general occasions as that out of which his warning grew, than to the ordinance itself. The joy and almost merriment of the first Christian converts after the day of Pentecost could not now be applied to the Eucharist as it was then, without fear of painful profaneness and levity. But the record of it implies that with a serious and religious life generally there is nothing incompatible in the free play of cheerful and innocent gaiety. In like manner, although we cannot without superstition imagine that the judgments which the Apostle denounced will fall on a desecration of the Communion different in all its circumstances from that which occurred at Corinth, yet there may still be an irreverence towards sacred things, a want of brotherly kindness, a dulness in discerning the presence of Christ, even in our common meals, which

Lessons to be derived from the spirit of the primitive celebration,

and of the Apostle's rebuke.

may make us fear 'lest we eat and drink condemnation to ourselves.' And in the Communion itself the Apostle's words are instructive as reminding us that 'the body of the Lord,' to which he looked, was, as elsewhere in his writings, so here, 'the body' which is represented by the whole Christian society. It is an application of our Lord's words, not the meaning of those words themselves: but still it is an application doubly appropriate, first because it represents the unity and community of interests, feelings, and affections, which the Lord's Supper, both in its institution and in its continuance was designed to produce; and, secondly, because that very unity of the body of Christ's disciples is one chief purpose, constantly attributed in the Gospels and Epistles to the Death of Christ, which the Lord's Supper was specially designed to show forth.

ANSWERS OF ST. PAUL (CONTINUED).

UNITY AND VARIETY OF THE SPIRITUAL GIFTS.

XII. 1—30.

ONE of the chief characteristics of the Apostolical age was the possession of what are here called 'spiritual gifts,' the signs that there was moving to and fro in the Church a mighty rushing wind, a spirit of life, and freedom, and energy, which stirred the dry bones of the world, and made those who felt its influence conscious that they were alive, though all around was dead. Before this consciousness of a higher power than their own, the ordinary and natural faculties of the human mind seemed to retire, to make way for loftier aspirations, more immediate intimations of the Divine will, more visible manifestations of the Divine power. Every believer, male or female, old or young, free or slave, found himself instinct with this new life, varying in degree and according to the strength of his natural character, but still sufficiently powerful to be a constant witness to him of the reality of the new faith which it had accompanied. It resembled in some degree the inspirations of the Jewish Judges, Psalmists, and Prophets; it may be illustrated by the ecstasies and visions of prophets and dreamers in all religions; but in its energy and universality, it was peculiar to the Christian society of the Apostolical age.

It may easily be conceived that this new life was liable to much confusion and excitement, especially in a society where the principle of moral stability was not developed commensurately with it. Such was, we know, the state of Corinth. They had, on the one hand, been 'in everything enriched by Christ, in all utterance, and in all knowledge,' 'coming behind in no gift' (i. 5, 6, 7); but, on the other hand, the same contentious spirit which had turned the most sacred names into party watchwords, and profaned the celebration of the Supper of the Lord, was ready to avail itself of the openings for vanity and ambition afforded by the distinctions of the different gifts. Accordingly, various disorders arose; every one thought of himself, and no one of his neighbour's good; and as a natural consequence, those gifts were most highly honoured, not which

were most useful, but which were most astonishing. Amongst these the gift of tongues rose pre-eminent, as being in itself the most expressive of the new spiritual life; the very words, 'spiritual gifts,' 'spiritual man' (πνευματικά, xiv. 1; πνευματικός, xiv. 37), seem, in common parlance, to have been exclusively appropriated to it; and the other gifts, especially that of prophecy, were despised, as hardly proceeding from the same Divine source. To combat this particular exemplification of the factious and disorderly spirit which he had noticed in xi. 16–19, the Apostle proceeds to show: (*a*) That all the gifts, which were bestowed upon the Church, equally proceeded from the Spirit (xii. 1–30). (*b*) That Love was to be their guide in all things (xii. 31–xiii. 13). (*c*) That therefore the most useful were also the most exalted gifts (xiv. 1–25); and (*d*) That order was to prevail throughout (xiv. 26–40).

XII. [1]Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. [2]οἴδατε ὅτι [a][ὅτε] ἔθνη ἦτε, πρὸς τὰ εἴδωλα τὰ

[a] Om. ὅτε.

[1]Now concerning the spiritual gifts, brethren, I would not have you ignorant. [2]Ye know that when ye were Gentiles, carried away unto

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XII. 1 Περὶ δὲ τῶν πνευματικῶν. The construction is the same as in vii. 1, 25, viii. 1. πνευματικῶν is probably neuter, as in the parallel constructions of vii. 1, viii. 1, and as in the use of the word in ix. 11, xiv. 1.

οὐ θέλω, 'I would not have you ignorant,' as in x. 1, xii. 1.

2, 3 The stress in these two verses is laid on the last clause, and the argument would probably be rendered clearer by a greater use of particles, as if it were ποτὲ μὲν ἔθνη ἦτε, . . . νῦν δὲ πιστεύοντες. ''Ανάθεμα' μὲν ''Ιησοῦς' οὐδεὶς . . . λαλῶν λέγει, 'Κύριος' δὲ ''Ιησοῦς' οὐδεὶς λέγει εἰ μὴ ἐν πνεύματι ἁγίῳ.

The argument is: 'You maintain that the influence of the Spirit is confined to its most striking manifestations. But you know that, by the mere fact of your conversion, you passed from a state where all was dead and dumb, to a state of life and conscious speech. Such being the contrast of your former and your present state (διὸ), I remind you (γνωρίζω, compare xv. 1), that as certainly as no true prophet or speaker with tongues (ἐν πνεύματι θεοῦ λαλῶν, compare xiv. 2) can utter the words which renounce the Name of Jesus, so the words by which we acknowledge His sovereignty, and thereby pass from heathenism to Christianity, simple as they sound, are gifts of the Holy Spirit, no less than those more remarkable gifts which usually claim to themselves the name.'

2 ὅτι ὅτε, A. C. D. E. J.; ὅτι, B. F. G. If ὅτε is kept, the construction is an anacoluthon.

Two things are expressed by this verse: (1) The dead silence of the state of heathenism, the 'idols' or images standing 'dumb,' 'voiceless' (ἄφωνα), with neither mouths to speak, nor ears to hear, silent amongst their silent worshippers: 'The oracles are dumb.' This is contrasted with the music and speech of Christianity, 'the sound as of a mighty rushing wind' (Acts ii. 2), 'the voice of many waters,' which resounded through the whole Church in the universal diffusion of those gifts of which he was here especially speaking—prophesying, and, above all, of the gift of tongues. (2) The unconscious irrational state of heathenism, in which the worshippers were blindly hurried away by some overruling power of fate, or evil spirit of divination, or priestly caste, without any will or reason of their own (ἀπαγόμενοι ὡς ἂν ἤγεσθε), to worship at the shrines of these inanimate idols.

'Dumb Idols.'

'Even as ye were led.'

ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι. [3]διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶι λέγει Ἀνάθεμα [a]Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν [b]Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἁγίῳ. [4]διαιρέσεις δὲ χαρισμάτων εἰσίν, τὸ δὲ αὐτὸ πνεῦμα· [5]καὶ διαιρέσεις διακονιῶν εἰσίν, καὶ ὁ αὐτὸς κύ-

[a] Ἰησοῦν. [b] κύριον Ἰησοῦν.

these dumb idols even as ye were led . . . [3]Wherefore I make known to you that no one speaking by the Spirit of God saith, 'Cursed is Jesus': and no one can say 'The Lord Jesus,' but by the Holy Spirit. [4]Now there are diversities of gifts, but the same Spirit; [5]and there are diver-

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This is contrasted with the consciousness of an in-dwelling Spirit, moving in harmony with their spirits, and controlled by a sense of order and wisdom. Possibly in these words there was the further intention of impressing upon them the superiority of the conscious over the unconscious gifts of the Spirit.

'Jesus anathema.'

3 The words Ἀνάθεμα Ἰησοῦς and Κύριος Ἰησοῦς (according to the reading of A. B. C., which produces a much livelier sense) were probably well known forms of speech. 'Jesus is accursed,' would be the test of renouncing Christianity, either before the Roman tribunal (compare 'maledicere Christo,' in Plin. Ep. x. 97), or in the Jewish synagogue; probably the latter, if one may judge from the word 'Anathema.'

'Jesus the Lord.'

'Jesus is the Lord,' would be the form of professing allegiance to Christ at baptism, as 'He commanded them to be baptized in the name of *the Lord*,' 'they were baptized in the name of the *Lord Jesus*,' Acts x. 48, xix. 5. For a similar formula applied to attest the presence or absence of the Spirit, compare 1 John iv. 2, 3.

If there be any difference intended between the 'Spirit of God' and the 'Holy Spirit,' it is that the first is a more general expression, the latter confined to the Spirit as animating the hearts of Christians.

4–6 This connexion is: 'If every utterance of a Christian is inspired by the Holy Ghost, then we must allow that a vast variety of gifts may all proceed from the same Spirit,—a vast variety of services exist under the same Master, whose sovereignty was acknowledged by means of that Spirit,—a vast variety of effects proceed from the same God, who acts by that Spirit.'

δέ is not 'but,' as in opposition to what has been said, but 'now,' as something said in addition. The first clause alone is essential, as depending directly on the previous assertion with regard to the Holy Spirit; the second is suggested by the words 'Jesus is the *Lord*;' the third, by the words 'the Spirit of *God*.' But, although suggested in the first instance by the immediate context, the threefold division also refers to the distinction of the Father, the Son, and the Spirit, elsewhere either expressly or by implication brought for-

ριος· [6] καὶ διαιρέσεις ἐνεργημάτων εἰσίν, ὁ δὲ αὐτὸς[a] θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. [7] ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον. [8] ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, [9] ἑτέρῳ [δὲ] πίστις ἐν τῷ

[a] αὐτός ἐστι.

sities of ministries, and the same Lord; [6] and there are diversities of workings, but it is the same God who worketh all in all. [7] But the manifestation of the Spirit to each one is given for profit. [8] For to one is given by the Spirit the word of wisdom; to another the word of knowledge according to the same Spirit; [9] to another faith, in the same Spirit;

ward in the New Testament. The three parts of the sentence are respectively different phases of the same idea,—'gifts, services, effects,—the Spirit, the Lord, God.' The *gifts* are spoken of primarily as proceeding from the *Spirit*, because they are regarded as its most direct manifestations; what is sometimes called receiving 'the *gifts* of the Spirit' is in other passages called receiving '*the Spirit*.' (See Acts x. 44, 45, 47; Gal. iii. 2, 5; Acts viii. 17, 18.) Then, viewed as *instruments* in the hands of a higher power, the modes of their employment are considered as *services* (διακονίαι) rendered to Christ the *Lord and Master* of all believers. Lastly, in their *effects* (ἐνεργήματα) on the world, they are considered as drawing all their efficiency from *God*, the cause of all power: the *gift* of the *Spirit* may exist, the work in which it is employed may be the *service* of *Christ*; but *God* alone can enable it to produce its due *effect*. Comp. iii. 5, 6: 'Paul and Apollos are *ministers* (διάκονοι): they planted and watered' with the gifts of the *Spirit*, 'but *God* gave the increase.'

7 'As the source of these gifts is the same, so also is the object; namely, the benefit of others.' As the previous sentence is inserted to repel the general assertion of an inequality of gifts, so this is inserted to repel the disparagement of prophesying in particular. For this sense of τὸ συμφέρον see x. 23.

8–10 He now proceeds to give at length the proof of the 6th and 7th verses, returning once more, in the 11th, to the same general conclusion, that the gifts, however various, had a common Divine source.

The following enumeration includes three divisions.

(1) Mental 'gifts.' 'Knowledge' is spoken of as such in i. 5, 6. And so 'Wisdom' in Jas. i. 5; Eph. i. 17; Col. i. 9; and 'faith' in Luke xvii. 5, are described as sought and received from God, in language more emphatic and distinct than is used in speaking of 'love,' 'hope,' or other more general virtues. For the explanation of 'wisdom' and 'knowledge,' see ii. 6, 7. 'Wisdom' (σοφία) expresses something more discursive and argumentative, as in St. Paul; 'knowledge' (γνῶσις) something more intuitive, as

'Knowledge' and 'Wisdom.'

αὐτῷ πνεύματι, ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ [a] ἑνὶ πνεύματι, [10] ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ [b] προφητεία, ἄλλῳ [b] διακρίσεις πνευμάτων, ἑτέρῳ [b] γένη γλωσσῶν, ἄλλῳ δὲ [c] διερμηνεία γλωσσῶν· [11] πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς

[a] αὐτῷ for ἑνί. [b] Add δέ. [c] ἑρμηνεία.

to another the gifts of healing, in the one Spirit, [10] to another the working of miracles, to another prophecy, to another discernments [a] of spirits, to another divers kinds of tongues, to another the interpretation of tongues: [11] but all these worketh that one and the self-same Spirit, dividing to each

[a] *Or* judgments.

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in St. John. 'The word,' or 'utterance' (λόγος), is added to express that it was through their communication in teaching that these gifts became known. (Comp. i. 5.)

'Faith.' 'Faith,' or unshaken trust in God, which in the Epistles to the Romans and Galatians is described as changing the heart, is described here, in xiii. 2; in Matt. xvii. 20; and Luke xvii. 6, as expressing itself in preternatural energy.

(2) As 'wisdom and knowledge' are the basis of 'prophesying and divers tongues,' so faith is the basis of 'gifts of healing and miracles,' and hence the immediate transition to these.

'Healing.' 'Gifts of healings' (χαρίσματα ἰαμάτων). The plural is used to express the healing of various disorders. That this was amongst the most common of the extraordinary gifts may be inferred both from its frequent mention in the Acts, and also from James v. 14: 'Is any sick among you,' &c.

'Effects of miraculous powers' (ἐνεργήματα δυνάμεων). The parallel in verse 28, where 'powers' (δυνάμεις) alone is used, shows that this, and not 'effects,' is the emphatic word. δυνάμεις expresses not the miracles themselves, but the power or virtue residing in him who worked them, and ἐνεργήματα δυνάμεων is therefore the full expression for these powers displaying themselves in action, as λόγος σοφίας indicates wisdom displaying itself in utterance.

(3) For prophecy and the gift of tongues, see xiv. 1. The discerning of spirits (i.e. the discrimination between those prophetical gifts which were true and those which were false) stands in the same relation to prophecy, as the interpretation of tongues to the gift of tongues.

11 He here again sums up their variety by reasserting their unity. The word 'worketh' (ἐνεργεῖ) is here applied to the Spirit as it had in verse 6 been applied to God; the personal agency of the Spirit being here more strongly expressed than in verse 4, as is also implied in the words 'as He wills' (καθὼς βούλεται), where the verb, although united to a neuter noun, implies that its subject is a person.

βούλεται. 12 καθάπερ γὰρ τὸ σῶμα ἕν ἐστιν καὶ μέλη πολλὰ ἔχει,[a] πάντα δὲ τὰ μέλη τοῦ σώματος[b] πολλὰ ὄντα ἕν ἐστιν σῶμα, οὕτως καὶ ὁ χριστός· 13 καὶ γὰρ ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες [c]ἓν πνεῦμα ἐποτίσθημεν. 14 καὶ γὰρ τὸ σῶμα οὐκ

[a] ἔχει πολλά. [b] σώματος τοῦ ἑνός. [c] εἰς ἕν.

one severally as He wills. 12For as the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ: 13for in one Spirit also were *we* all baptized into one body, whether Jews or Greeks, whether slaves or freemen; and were all made to drink one Spirit. 14For the body also is not one member,

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Analogy of the human body.

12 The argument is confirmed by the analogy of the spiritual to the natural body. According to the metaphor so strongly brought forward in this Epistle, 'Christ' is here used for the Christian Society, by which His body is represented. See x. 17, xi. 29.

13 This explains and gives the reason for the former expression. 'I say, so is it with Christ; for by the one Spirit which we partake we were baptized into the one body of Christ.'

'In one Spirit (ἐν ἑνὶ πνεύματι) refers to the idea of 'baptism by the Spirit,' 'plunged, enveloped in the rushing blast of the Divine breath.'

'Into one body' refers to the formula, '*into* the name of Christ.' Compare Matt. xxviii. 19.

'Whether Jews or Greeks,' &c. This must be introduced only as being the kind of unity most prominently represented in baptism. Compare Galat. iii. 27, 28: 'As many of you as have been baptized *into* Christ have put on Christ. There is neither *Jew* nor *Greek*, there is neither bond nor free, there is neither male nor female, for ye are *all one* in Christ Jesus.

ἓν πνεῦμα ἐποτίσθημεν, 'were all made to drink one Spirit.' (J. reads ἐφωτίσθημεν for ἐποτίσθημεν, a curious instance of the use of φωτίζω for βαπτίζω in ecclesiastical Greek, in which this variation originated.) This is an amplification of the preceding; πνεῦμα rising above σῶμα, as ἐποτίσθημεν above ἐβαπτίσθημεν. 'We were made partakers, not only of the outward body, but of the inward life and Spirit which animates it (comp. Eph. iv. 4: 'there is one body *and one Spirit*'), we not only passed through the waters of baptism, but the Spirit by which we were baptized passed into us; we were penetrated by it through and through, even into our inmost spirits.' There is in ἐποτίσθημεν the double sense of 'were watered,' which connects it with baptism, and 'were given to drink,' which connects it with the idea of nourishment, and possibly, therefore, with the cup of the Lord's Supper (comp. x. 4). The same play on the word appears in iii. 6, where the

ἔστιν ἓν μέλος, ἀλλὰ πολλά. 15 ἐὰν εἴπῃ ὁ πούς, Ὅτι οὐκ
εἰμὶ χείρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ
ἔστιν ἐκ τοῦ σώματος. 16 καὶ ἐὰν εἴπῃ τὸ οὖς, Ὅτι οὐκ εἰμὶ
ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ
ἔστιν ἐκ τοῦ σώματος. 17 εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ
ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὄσφρησις; 18a νῦν δὲ ὁ θεὸς
ἔθετο τὰ μέλη, ἓν ἕκαστον αὐτῶν ἐν τῷ σώματι καθὼς
ἠθέλησεν· 19 εἰ δὲ ἦν [τὰ] πάντα ἓν μέλος, ποῦ τὸ σῶμα;
20 νῦν δὲ πολλὰ [μὲν] μέλη, ἓν δὲ σῶμα. 21 οὐ δύναται

a νυνί.

but many. 15 If the foot shall say, 'because I am not the hand, I am not of the body,' it is not on that account not of the body. 16 And if the ear shall say, 'because I am not the eye, I am not of the body;' it is not on that account not of the body. 17 If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? 18 But now God set the members, every one of them in the body as He willed: 19 and if they were all one member, where were the body? 20 but now are they indeed many members, but one body. 21 And the eye cannot say unto the hand 'I have no need of thee,' nor again the head

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phrase 'Apollos watered' (*ἐπότισεν*) conveys the first of these meanings, and the phrase, 'I fed you with milk' (*γάλα ὑμᾶς ἐπότισα*), conveys the second.

14–18 In order to answer the argument of those who maintained that the gift of tongues was the *only* manifestation of the Spirit, he enlarges on the necessity of variety in the constituent parts of the human frame, and the acknowledged use of each.

14 *καὶ γὰρ* gives the reason for *πάντες* in the previous verse. 'I say that we all received life and strength from one Spirit, *for so also* it is in the human body, which does not consist of one limb, but of many.'

15 *οὐ παρὰ τοῦτο οὐκ ἔστιν*, 'It is not, therefore, no part of the body.' *παρὰ τοῦτο*, 'on this account,' 'along of this.'

18 *νῦν δέ*. 'But as it is (as the human frame is really constituted) there is not one predominant sense or faculty, but many.'

καθὼς ἠθέλησεν, i.e. 'not according to man's fancies but God's pleasure.'

19 In the previous verses, he has set forth the *variety* of the human frame; in these, 19–26, with a view to the *confusion* which arose out of the exaggerated estimate of one gift in the Corinthian church, he sets forth its *unity*. *ποῦ τὸ σῶμα*; 'What would become of the organisation of the body *as a whole*?'

20 *νῦν δέ*. As in verse 18.

21 As a practical consequence of this joint variety and unity in the human body, he sets forth the mutual dependence of the different senses and limbs; again, with the view of reproving the contempt with which the gifts of teaching were regarded by

[δὲ] [a] ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρί Χρείαν σου οὐκ ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶν Χρείαν ὑμῶν οὐκ ἔχω· [22] ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν, [23] καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει, [24] τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει. ἀλλὰ ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ [b] ὑστερουμένῳ περισσοτέραν δοὺς τιμήν, [25] ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ

[a] Om. δ. [b] ὑστεροῦντι.

to the feet 'I have no need of you:' [22] nay, much more those members of the body which seem to be weaker are necessary, [23] and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour, and our unseemly parts have more abundant seemliness, [24] and our seemly parts have no need. But God tempered the body together, having given more abundant honour to that part which lacked, [25] that there should be no division in the body, but that

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those endowed with the gift of tongues.

22 ἀλλὰ πολλῷ μᾶλλον. 'Not only do the hand and foot stand in need of each other, but even the feeblest and humblest parts of the body are by common consent invested with an artificial dignity, as if to compensate for their natural insignificance or unseemliness:' alluding to the almost universal instinct of fitness or of decency which has dictated, on the one hand, the use of ornaments; on the other hand, the necessity of clothing.

The passage indicates the same strain of argument as forms the basis of ix. 3–15, appealing to the natural feelings of men on the subject of dress.

τὰ ἀσθενέστερα, ἀτιμότερα, ἀσχήμονα, are best left undefined, as the Apostle has left them; the words being accumulated and varied designedly, so as to include all parts of the human frame, without particularly specifying any.

ὑπάρχειν here seems to retain its classical sense, 'to be in their own nature weak;' distinguished from εἶναι in verse 23, 'to be by general consent unhonoured.'

23 τιμὴν περιτίθεμεν. The word περιτίθεμεν (comp. Matt. xxvii. 28; Mark xv. 17) points to dress; and if so, τιμὴν may possibly have been suggested by the passage in Gen. xx. 16, where it is used by the LXX. for 'a covering of the eyes.'

The covering of the body, and uncovering of the face, is probably one chief point of the contrast.

24 ὁ θεὸς συνεκέρασεν, 'God through these natural instincts provided a compensation.'

25 The particular expressions used here, σχίσμα, μεριμνῶσιν, πάσχει, δοξάζεται, συγχαίρει, 'division,' 'care,' 'suffering,' 'glory,' 'joy,' may all be taken for the physical and involuntary sympathy of the human frame, as

ἀλλήλων μεριμνῶσιν τὰ μέλη. [26]καὶ εἴ [a]τι πάσχει ἓν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἓν μέλος, συγχαίρει πάντα τὰ μέλη. [27]ὑμεῖς δέ ἐστε σῶμα χριστοῦ καὶ μέλη ἐκ μέρους. [28]καὶ οὓς μὲν ἔθετο ὁ θεὸς ἐν τῇ

[a] καὶ εἴτε.

the members should have the same care one for another. [26]And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. [27]Now *ye* are the body of Christ and members in particular. [28]And God set some in the church,

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Chrysostom explains *συγχαίρει*, 'The mouth speaks, and the eyes laugh and sparkle.' But they also indicate that the Apostle's mind was chiefly fixed on the moral application of these natural phenomena; and that in this application he has strayed beyond the limits of the particular subject of the gifts into the contemplation of Christian unity generally, of which he had spoken in verses 14–19. Compare verse 13. And the momentary fervour by which this passage is distinguished from the rest of the argument arises from the consciousness of his own intense sympathy, as already described in viii. 13, ix. 19–22, and as given almost in the same words in 2 Cor. xi. 28, 29: 'That which cometh upon me daily, the care (*ἡ μέριμνα*) of all the Churches. Who is weak? (*τίς ἀσθενεῖ*) and I am not weak?'

26 *δοξάζεται*, 'glorified.' If this has any precise reference to the parts of the body, it is another illustration of the significance (as in verse 23, xi. 2–14) which the Apostle attaches to the ornaments (as crowns, &c.) to which it probably would allude.

27 *ὑμεῖς δέ ἐστε σῶμα χριστοῦ καὶ μέλη ἐκ μέρους*. The greater elevation of the previous passage had prepared the way for the transition from the statement of the analogy to its moral application. 'But *you*, the Christian society,—as distinct from the bodily organisation, of which I have just been speaking,—you are, collectively speaking, the body of Christ; as, individually, you are His limbs.' Compare vi. 15: 'know ye not that your bodies (i.e. your individual bodies) are members of Christ?'

28–30 This general application is now unfolded in detail: *οὓς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ*, corresponds to *νῦν δὲ ὁ θεὸς ἔθετο τὰ μέλη*, in verse 18: 'As in the natural body He placed the various limbs, so "in the Church" (*ἐν τῇ ἐκκλησίᾳ* being used with especial reference to the public meetings, comp. xi. 20) He placed men endowed with different gifts.' It is evident from the context, and from comparison with the parallel passage in Eph. iv. 11–16: (1) that he is speaking here, not of offices, but of gifts: (2) that the gifts which he enumerates were not enjoyed by two or three orders only, but by the whole of the Christian society.

οὓς μὲν would naturally have required *οὓς δὲ* in the next clause, but the form of enumeration is exchanged for *πρῶτον, δεύτερον,*

ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα[a] χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν. [29] μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι;

[a] εἶτα.

first apostles, secondly prophets, thirdly teachers, after that miracles, after that gifts of healings, helps, insights, divers kinds of tongues. [29] Are

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τρίτον, as that again is exchanged for ἔπειτα, ἔπειτα.

ἔθετο refers to the first foundation of the Church. This enumeration stands midway between that of the gifts in verses 8–10, and that in Eph. iv. 11; less abstract than the first, and (as might be expected from its priority in time) less concrete than the second. To a certain extent the gifts of 'knowledge and wisdom,' correspond to the offices of 'Apostles, prophets, and teachers.' 'Apostles' are placed first, as the founders of the Church (comp. Eph. ii. 20, and Rev. xxi. 14), and as endowed in the highest degree with spiritual gifts. The name expresses the character of those who had either been immediately sent forth by Christ Himself, or who had been raised to a level with the Twelve by direct revelations from Him.

For the juxtaposition of 'prophets' with 'Apostles,' compare Eph. ii. 20; iv. 11. For the word itself see ch. xiv.

29 διδάσκαλοι, 'teachers.' These also are noticed in Eph. iv. 11; Acts xiii. 1, in the same order, and by implication in Rom. xii. 7. The name expresses the function of regular teaching or expounding, as distinct from the inspired and impassioned preaching of the 'prophets.' Of all these 'gifts' it is the one which approaches most nearly to an established order of clergy.

'Teachers.'

For the rest of the gifts compare verses 9, 10. Two are added here, which are there not expressly named, 'helps' (ἀντιλήψεις) and 'governments' (κυβερνήσεις). If, as is possible, they designate gifts like those mentioned in the analogous part of the enumeration in verses 8, 10; then none are more likely to be alluded to than the two here omitted, viz. 'interpretation of tongues' (ἑρμηνεία γλωσσῶν), and 'discernments of spirits' (διακρίσεις πνευμάτων).

'Helps.'

ἀντίληψις as used in the LXX. is not (like διακονία) help ministered by an inferior to a superior, but by a superior to an inferior (see Ps. lxxxix. 18; Ecclus. xi. 12, li. 7); and thus, whilst inapplicable to the ministrations of the deacon to the presbyter, would well express the various helps rendered by those who had the gift of interpretation, to the congregation at large, or to those who were vainly struggling to express themselves intelligibly in their strange accents. κυβέρνησις, which in the New Testament occurs only here, is in the LXX. always used as the rendering of תַּחְבֻּלוֹת, 'wise

'Governments.'

μὴ πάντες δυνάμεις; [30]μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσιν; μὴ πάντες διερμηνεύουσιν;

all apostles? are all prophets? are all teachers? are all miracles? [30]have all the gifts of healing? do all speak with tongues? do all interpret?

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foresight,' &c., as in Prov. i. 5, xi. 14, xxiv. 6. So in the unpublished 'Glosses on the Proverbs,' quoted by Schleusner, it is explained as ἐπιστήμη τῶν πραττομένων, and in Hesychius (apparently in explanation of this very passage), κυβερνήσεις are said to be προνοητικαὶ ἐπιστῆμαι καὶ φρονήσεις. This meaning would exactly accord with the 'discernments of spirits,' and thus the two enumerations would as nearly as possible coincide; and we should then have words (otherwise wanting) to which the Apostle may be supposed to refer in verse 30, 'Do all interpret?'

Paraphrase of Chap. XII. 1—30.

With regard to the gifts of the Spirit, you must not confine your appreciation of them to any one class. If you compare your present state with the blind unconscious condition in which you were before your conversion, you must be aware that even the simple acknowledgment of Christ as your Lord, which you made at your conversion, was an utterance of the Spirit of God; and you may therefore conceive that, however various are the gifts bestowed upon you, they all equally proceed from the breath of the Spirit; even as the services which they enable you to perform are all wrought for the one Master whom you acknowledged at your conversion; and as the effects which they produce are produced by the power of God from whom the Spirit comes. And as they all issue from the same source, so they have all the same end, namely, the benefit of others. This unity of origin and object is in no way contradicted by the variety of the gifts, moral, preternatural, or spiritual, and may be illustrated by the analogy between the framework of the human body and that of the body of Christ, which is the very form assumed by the Christian society in consequence of

its participation in these spiritual gifts. In the human body no one limb or organ is allowed to separate itself from the rest, or absorb the rest into itself, without self-destruction; so that, on the one hand, the independence of the separate senses is preserved, and, on the other hand, the unity of the organisation as a whole; and the consequence of this joint variety and unity is a mutual dependence of the several limbs and faculties upon each other, so that even the most insignificant and obscure have parts to perform, which the general consent of mankind has delighted to honour and adorn. Now, what the several limbs are in the natural body, that the individuals who compose the Christian society are in the body of Christ. Every individual believer has some gift, but not the same. There are the Apostles, the messengers of Christ Himself, the prophets with their inspired utterances, the teachers with their ordinary training and learning, the extraordinary powers inherent in some, the gifts of healing, the interpreters, the discerners of spirits, the speakers with tongues; these are all different from each other, and none need encroach on the others' functions.

The Miracles and the Organisation of the Apostolic Age.

This Chapter is the most detailed contemporary record extant of the extraordinary powers which manifested themselves in the Christian society during the first century. They resolve themselves into two classes: (1) Those which relate to healing, and which exactly correspond with the description of the miracles of Peter and John,[1] and with the allusions in James v. 14, 15: 'Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up;' and in Mark xvi. 18: 'They shall lay hands on the sick, and they shall recover.' (2) The gifts of teaching, which are here classed under the names of 'prophets,' 'teachers,' 'knowledge,' 'wisdom,' are implied rather than expressly claimed in the authority which the narrative of the Acts ascribes to the numerous speeches of the Apostles. But to gifts of this kind allusions are expressly made in the intimations in Matt. x. 20, and John xvi. 13, of 'the Spirit speaking in the disciples,' and 'guiding them into all truth.' And to the same effect are the passages in Rom. xii. 6, 7, 8: 'Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; . . . or he that teacheth, let him wait on teaching, or he that exhorteth, on exhortation;' Eph. iv. 7, 11: 'Unto every one of us is given grace . . . . He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;' 1 Pet. iv. 10, 11: 'As every man had received the gift, even so minister the same one to another. . . . If any man speak, let him speak as the oracles of God.' The Apostle seems to claim this gift for himself, both by implication in all his Epistles, and expressly in 1 Cor. vii. 40: 'I think that I also (i.e. as well as others) have the Spirit of God.' Of the special gifts of prophesying and speaking with tongues, there will be another occasion to speak

Gifts of healing.

Gifts of teaching.

[1] Acts iii. 1–10, v. 12–16, ix. 33–42.

in considering the 14th chapter. In the highest development of these various forms of the gift of teaching, we find the only direct recognition of what in modern language is called 'inspiration;' and although the limits of such a gift, and the persons in whom it existed, are never clearly defined, the description of it is important, because, unlike the other gifts, its results can still be appreciated. We cannot judge of the gifts of healing; their effects have long since passed away. But we can judge of the gift of teaching by the remains which it has left in the writings of the New Testament; and these remains incontestably prove that there was at that time given to men an extraordinary insight into truth, and an extraordinary power of communicating it.

Universal diffusion of these gifts.

It is important to observe, that these multiplied allusions imply a state of things in the Apostolical age, which has certainly not been seen since. On particular occasions, indeed, both in the first four centuries, and afterwards in the middle ages, miracles are ascribed by contemporary writers to the influence or the relics of particular individuals; but there has been no occasion when they have been so emphatically ascribed to whole societies, so closely mixed up with the ordinary course of life. It is not maintained that every member of the Corinthian Church had all or the greater part of those gifts, but it certainly appears that every one had some gift; and this being the case, we are enabled to realise the total difference of the organisation of the Apostolical Church from any through which it has passed in its later stages. It was still in a state of fusion. Every part of the new society was instinct with a life of its own. The whole atmosphere which it breathed must have confirmed the belief in the importance and novelty of the crisis.

Moderation in the Apostle's mode of appeal to the gifts.

But yet more remarkable, both as a proof of the Divine power and wisdom which accompanied this whole manifestation, and also as affording a lesson to after times, is the manner in which the Apostle approaches the subject, and the inference which he draws from it. His object in enumerating these gifts is, not to enlarge on their importance, or appeal to them as evidences of the Christian faith; it is to urge upon his readers the necessity of co-operation for some useful purpose. Such a thought at such a moment is eminently characteristic of the soberness and calmness which pervade the Apostle's writ-

ings, and affords a striking contrast to the fanatical feeling which regards miracles as ends and not as means; and which despises, as alien and uncongenial, the ideas of co-operation, subordination, and order.

This chapter has a yet further interest. It is the introduction of a new idea into the Sacred Volume. It has been truly observed, that the great glory of the Mosaic covenant was, not so much the revelation of a truth before unknown, as the communication of that truth to a whole people; the first and only exception which the Eastern world presented to the spirit of caste and exclusion. But even in the Chosen People this universal sympathy with each other, and with the common objects of the nation, can hardly be said to have been fulfilled as it was intended.

New doctrine of social unity.

The idea of a whole community swayed by a common feeling of interest and affection, was not Asiatic, but European. It was Greece, and not Judæa, which first presented the sight of a πόλις or state, in which every citizen had his own political and social duties, and lived, not for himself, but for the State. In the Old Testament, the duty of brotherly concord was enforced, not by the lively image of the body and its members, but by the wholly different metaphor of the dews of Palestine and the priestly oil.[1] It was a Roman fable, and not an Eastern parable, which gave to the world the image of a 'body politic,' in which the welfare of each member depended on the welfare of the rest. And it is precisely this thought which, whether in conscious or unconscious imitation, was suggested to the Apostle, by the sight of the manifold and various gifts of the Christian community.

The image of the Christian Church, which the Apostle here exhibits, is that of a living society in which the various faculties of the various members were to perform their several parts,—not an inert mass of mere learners and subjects, who were to be authoritatively taught and ruled by one small portion of its members. It is a Christianisation, not of the Levitical hierarchy, but of the republic of Plato. It has become in after times the basis, not of treatises on Church government, but of

[1] Ps. cxxxiii. 1–3. For the frequent use of the figure first known through the fable of Menenius Agrippa, see Heydenreich and Wetstein *ad loc.*

Butler's Sermons on the general constitution of human nature and of human society. The principle of co-operation, as generally acknowledged in the economical and physical well-being of man, was here to be applied to his moral and spiritual improvement. But there was the fear lest an object so high and abstract as the promotion of man's moral welfare might be lost in the distance. Something nearer and more personal was required to be mixed up with that which was indistinct from its very vastness. The direct object, therefore, of Christian co-operation, according to St. Paul, was to bring Christ into every part of common life, to make human society one living body, closely joined in communion with Christ. And lest this comparison of the Church with the human body might in one respect lead to error, because there resides such a sovereignty in the brain or head, that in comparison of its great activity some of the other members may be called passive; therefore the functions of the head in the Christian Church are by the Apostle assigned exclusively to Christ Himself.[1]

This idea of Christian community in the Apostolical age, was kept up, not only by the universal diffusion of the spiritual gifts, but by all the outward institutions of the Church; by the primitive mode, as already described, of celebrating the Lord's Supper; by the co-operation of the whole community in the expulsion or restoration of offenders; by the absence, as would appear from this chapter, of any definite form of government or constitution; and, in the Church of Jerusalem, by the community of property.

Application of the Apostle's statement to modern society.

Of these institutions most, if not all, had, even before the termination of the Apostolical age, been either greatly modified or had ceased to exist; and the gifts, from which the institutions derived their life and spirit, had, as the Apostle himself anticipated, almost, if not altogether, vanished away. But the general truth which their existence suggested to St. Paul is still applicable to the natural gifts which constitute the variety of all civilised society. The earliest form of the Christian society was, as it were, a microcosm of the world at large; what was supplied to it in its first stage by miraculous intervention, is

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[1] For this whole subject of the idea of the early Church and its relations to the institutions of later times, see the instructive passages in Arnold's Fragment on the Church, pp. 149, 150.

to be sought for now in the natural faculties and feelings which it has comprehended within its sphere. And therefore it is truly a part of Christian edification to apply what St. Paul and St. Peter [1] have said of the diversity and relative importance and final cause of the first extraordinary display of the gifts of the Spirit, to the analogous variety of the gifts of imagination, reasoning powers, thought, activity, means of beneficence. Variety and complexity are the chief characteristics of civilisation; and it is one of the many indications of the new birth of the world involved in the introduction of the Gospel, that these very same qualities, by which human society is now carried on in nations and in Churches, should thus appear impressed on the face of primitive Christianity. A new word has lately come into existence, to express the necessary interdependence of men and of nations; but no better definition of 'solidarity' can be given than the old words here first uttered: 'Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.'

[1] Rom. xii. 6–8; 1 Cor. xii. 28; 1 Pet. iv. 10, 11. See Arnold's Sermons, vol. ii. 217 vi. 300.

Love, the Greatest of Gifts.

XII. 31—XIII. 13.

The Apostle, in the preceding verses, had pointed out the necessary variety of the gifts; he had asked indignantly whether there was indeed anything in the actual state of God's dispensations to warrant the attempt to subordinate all gifts to one; and then it would seem as if, after his manner, he suddenly paused. The very fervour of his own rapid questions has brought before him vividly the angry jealousy with which the Corinthians grasped at one out of these many gifts, and that, though the most startling, the least useful. Already, in speaking of the Factions, and of the scandals occasioned by the sacrificial feasts, he had seen how much they thought of themselves, and how little of others; and he now wishes to urge upon them that far above any other gift—far above even the gift of tongues, or the gift of knowledge, is the gift of Love, which would teach them that the true measure of the value of gifts was their practical usefulness.

On this connexion with the general argument, Bengel well remarks: 'Characterem amoris, quem Paulus Corinthiis, et characterem sapientiæ, quem Jacobus item iis, ad quos scripsit, cap. iii. 17, attemperavit, utiliter inter se conferas, adhibito loco, 1 Cor. viii. 1.'

'Charity.'

There is no word which exactly renders the signification of Ἀγάπη. 'Caritas' was diverted from its usual meaning by St. Jerome, to serve this purpose, evidently from a feeling that the Latin 'amor' was not sufficiently spiritual. And from this word, in slightly altered forms, have been derived the words by which its force has been usually expressed in French, Italian, Spanish, Swedish, and English. In itself 'charity' would not be an unsuitable rendering. But in English the limitation of its meaning by popular usage has so much narrowed its sense, that the simpler term 'Love,' though too general exactly to meet the case, is now the best equivalent. It is used in the German Versions (Liebe), and was used in the older English Versions down to 1582, as it is still in the present version, wherever it occurs in the writings of St. John.

[31] Ζηλοῦτε δὲ τὰ χαρίσματα τὰ [a] μείζονα· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι. XIII. [1] ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κύμβαλον ἀλαλάζον. [2] [b] κἂν ἔχω

[a] τὰ κρείττονα. [b] καὶ ἐάν.

[31] But seek zealously the greater gifts: and yet show I unto you a more excellent way. XIII. [1] Though I speak with the tongues of men and of angels, yet have not Love, I am become sounding brass or a clanging cymbal. [2] And though I have prophecy and understand all

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31 ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα. 'The humblest gifts are not to be despised; but if you are to be envious of any, if you are to be desirous of acquiring any, desire not the worst, not the most useless, but the best; such as the gift of prophecy, which conduces to the good of others.' That such is the meaning appears from the parallel in xiv. 1, where 'rather that ye may prophesy' corresponds to 'the best gifts' here. For the bad sense implied in ζηλοῦτε compare verse 4 (οὐ ζηλοῖ). For a similar play on its good and bad senses see Gal. iv. 17, 'They zealously affect you (ζηλοῦσι), but not well. . . . But it is good to be zealously affected (ζηλοῦσθαι) always in a good thing.' For this qualification of the general sentiment which he had been expressing just before, compare Matt. xxiii. 23: 'These ought you to have done, and not to leave the other undone.'

καθ' ὑπερβολὴν is to be taken with ὁδόν. Compare ἁμαρτωλὸς καθ' ὑπερβολήν, like '*par excellence*,' Rom. vii. 13.

ὁδόν, 'way of life.' Compare the use of ἡ ὁδὸς for 'Christianity,' in Acts ix. 2, xix. 9, 23, xxiv. 14, 22.

XIII. 1–3 There is a climax in the passage throughout.

Without Love the greatest gifts are worthless, even though they be:

(1) The gift of tongues, verse 1.

(2) The gift of prophecy, and of knowledge, and of faith, verse 2.

(3) The gift of zeal for man as shown in outward acts, verse 3.

And in each case the conclusion corresponds to the expression used in the first part of the sentence. He speaks throughout in the first person, as in Rom. vii. 7–25, personifying, as it were, human nature in himself.

The gift of tongues is mentioned first, as it was against the exaggerated estimate of this that he had chiefly to contend. The expression is hyperbolical, like viii. 13, or Rom. ix. 3, but still based on a real feeling. 'Though the utterances of this gift included all that both worlds could express of great and glorious; yet without Love to harmonise them, they would be but jarring and unmeaning discord.' For the phrase 'men and angels,' comp. iv. 9.

προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη [a]μεθιστάναι, ἀγάπην δὲ μὴ ἔχω, [b]οὐθέν εἰμι. [3c]κἂν ψωμίσω πάντα

[a] μεθιστάνειν. [b] οὐδέν. [c] καὶ ἐὰν ψωμίζω.

secrets and all knowledge, and though I have all faith so that I could remove mountains, but have not Love, I am nothing. [3]And though I

χαλκὸς ἠχῶν, 'sounding brass,' is a general name for musical instruments (not a trumpet, for which he would have used the word σάλπιγξ, as in xiv. 8). 'Sounding brass.'

ἀλαλάζον, 'clanging.' In Ps. cl. 5, two different kinds of cymbal are spoken of, rendered by the LXX. κυμβάλοις εὐήχοις, and κυμβάλοις ἀλαλαγμοῦ, 'the well-tuned cymbal,' and 'the *loud* cymbal.' The last is the one here alluded to. Apion the grammarian was called the 'cymbalum mundi.' (Plin. Præf. Hist. Nat.) The force of the epithets depends on the unmeaning character of the sound of cymbals, compared with the significance of real music; compare xiv. 7, where the same contrast is implied between the gift of tongues and the gift of prophecy.

He proceeds next to speak of prophecy, as the gift of which he himself thought most highly, and which he wishes to contrast with that of tongues, as spoken of in the preceding verse. For its connexion, as here, with the gift of knowledge and with faith, see xii. 8, 9, 10; and Rom. xii. 6.

2 πάντα τὰ μυστήρια, 'the whole range of God's secrets.' (An inexact expression for εἰδῶ τὰ μυστήρια πάντα καὶ ἔχω πᾶσαν τὴν γνῶσιν.) Comp. Rom. xi. 33, πᾶσαν τὴν γνῶσιν 'all the knowledge in the world.'

πᾶσαν τὴν πίστιν, 'all the faith in the world,' in the same sense as in xii. 9. For the phrase 'to move mountains,' compare our Lord's saying in Matt. xvii. 20, xxi. 21. It seems to have been a proverbial expression. Compare the Rabbinical passages quoted by Heydenreich *ad loc.*; and Lightfoot on Matt. xxi. 21, where the most distinguished teachers are called 'uprooters of mountains.' Compare also the well-known story of Mahomet, and the Eastern proverb, 'Man may go to man, but not mountain to man:' and the legends of similar miracles of St. Gregory of Cæsarea and of St. Nonnosus, in Estius. 'Move mountains.'

οὐθέν εἰμι, 'though I seem to have control over the whole spiritual world, I am nothing.'

3 From the gift of prophecy, with its accompanying graces, he proceeds to the outward expressions of Love itself.

κἂν ψωμίσω πάντα τὰ ὑπάρχοντά μου, according to the use of ψωμίζω, in Rom. xii. 20; Numb. xi. 18, may be taken in the general sense of 'supplying food,' governing, like ποτίζω, a double accusative, so that here τὸν πτωχὸν must be understood. But it may also be, according to the etymology, 'If I divide all my goods into morsels.' Coleridge in a MS. note on this passage says: 'The true and most significant sense is, "Though I dole away in mouthfuls all my property or estates." Ψωμίζω.

τὰ ὑπάρχοντά μου, [a]κἂν παραδῶ τὸ σῶμά μου ἵνα [b]καυ-

[a] καὶ ἐάν. [b] Lachm. Ed. 1. ἵνα καυχήσωμαι.

dole away all my goods, and though I give my body to be burned, yet have not Love, it profiteth me nothing. [4]Love suffereth long, Love is

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Who that has witnessed the almsgiving in a Catholic monastery, or the court of a Spanish or Sicilian bishop's or archbishop's palace, where immense revenues are syringed away in farthings to herds of beggars, but must feel the force of the Apostle's half satirical ψωμίσω ? '

The Received Text and Lachmann, on the authority of C. D. G. and the Latin MSS. read ἵνα καυθήσωμαι. Lachmann in his first edition, on the authority of A.B., reads, ἵνα καυχήσωμαι. If the former reading, ἵνα καυθήσωμαι, be correct, the sense would be that, as in the first clause he excludes services to men, so here he excludes zeal for God. And the warning would apply to such spurious martyrdoms as took place from time to time in the early Church, not from conscience, but from ambition. Compare Cyprian's Letters ; Hieron. ad. Gal. v. ; and the story (quoted by Heydenr. *ad loc.*) of Sapricius, a Christian of Antioch, who, on his way to martyrdom, refused to forgive his enemy Nicephorus. Already in the Apostle's time Gentile instances of such self-immolation were well known : Calanus burnt himself before the army of Alexander. And, still more to the point, another Indian, apparently a Buddhist, at Athens, in the time of Augustus (Strabo xv. 1, 73; Dio Cass. liv. 9 ; Plut. Vit. Alex. 69). His tomb at Athens may have been seen by St. Paul with the inscription

'Give my body to be burned.'

'Zarmochegas, the Indian from Bargosa (i.e. Barygaza), according to the ancient customs of India, made himself immortal and lies here.' To this, therefore, the Apostle would naturally refer, and the very words, πυρὶ τὸ σῶμα παραδόντες, are used by Josephus (B. J. vii. 8. 7) in speaking of such Indian fanatics. See the whole story well discussed by Bishop Lightfoot (on the Colossians, p. 156). He observes that it would also illustrate the other reading, ἵνα καυχήσωμαι, the motive of the Buddhist at Athens being, according to Dio Cassius, ὑπὸ φιλοτιμίας or εἰς ἐπίδειξιν. This reading ('that I may boast '), of which the construction, though harsh, is borne out by 2 Cor. xi. 16 (ὡς ἄφρονα δέξασθέ με, ἵνα κἀγὼ μικρόν τι καυχήσωμαι), perhaps agrees better with the context. It would seem to be still a continuation of the instances of self-denying beneficence : 'Though I sacrifice not only my property, but my bodily ease and comfort;' 'though I give up,' not strictly the life (which would be ψυχήν, as in Acts xv. 26), but the means of life ; what in classical Greek would be βίος, as distinct from ζωή. If so, he alludes to the hard life which he led by his determination to maintain himself by his own labour, and which was the especial subject of his boasting, as of an extraordinary merit. Compare ix. 27 (ὑπωπιάζω μου τὸ σῶμα), and ix. 15, 16, where, as here, he applies to it the same expression καύχημα.

θήσωμαι, ἀγάπην δὲ μὴ ἔχω, [a] *οὐθὲν ὠφελοῦμαι.* [4] *ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ [ἡ ἀγάπη], οὐ περπερεύεται, οὐ φυσιοῦται,* [5] *οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν,* [6] *οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ,* [7] *πάντα*

[a] *οὐδέν.*

kind; Love envieth not; vaunteth not herself, is not puffed up,[5] doth not behave herself unseemly, seeketh not her own, is not easily provoked, thinketh not evil, [6]rejoiceth not in iniquity, but rejoiceth with the truth, [7]beareth all things, believeth all things, hopeth all things, endureth all

'It profiteth me nothing.' This is said to express that, in spite of such vast exertions, no result follows. Compare Matt. xvi. 26: 'What shall it profit a man to gain the whole world?'

4–7 He now drops his own example and personifies Love itself, as in Rom. v.–viii. he personifies Sin, Death, and the Law, and in 2 Cor. viii. 12, the virtue of Christian Zeal (*προθυμία*), and as Wisdom is personified in the Books of Proverbs, Wisdom, and Ecclesiasticus. The enumeration of qualities begins with especial reference to the gifts, and then rises above them, like the argument in xii. 10, 11.

(1) *μακροθυμεῖ, χρηστεύεται, οὐ ζηλοῖ.* Lachmann's punctuation gives an expressed nominative case to each of these first three attributes. 'Love bears long with offenders; there is a kindness in Love; there is no envy or jealousy (comp. *ζηλοῦτε* in xii. 31) in Love.'

(2) *περπερεύεται, φυσιοῦται, ἀσχημονεῖ,* relate to the humility inseparable from true Love. *περπερεύεται* (from the old Latin word '*perperus*,' a braggart, see Polyb. xxxii. 6, 5, xl. 6, 2), 'shows itself off,' as distinguished from *ἀλαζονεύεσθαι*, which is 'to pretend to qualities which one has not.' (Compare *ἐνεπερπερευσάμην*, in Cicero ad Att. i. 14.)

περπερεύεσθαι.

φυσιοῦται, 'is inflated with vanity,' see viii. 1.

ἀσχημονεῖ, 'is disorderly,' 'eccentric,' apparently with the notion of pride implied (as in vii. 36), alluding to the disorders occasioned by the use of the gifts. See xiv. 40: *πάντα εὐσχημόνως γινέσθω.* Chrysostom interprets the word, 'does not refuse to perform degrading acts,' as if he had read *ἀσχημονεῖ*, instead of *οὐκ ἀσχημονεῖ.*

(3) *οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν.* These three indicate the unselfish placid qualities.

οὐ ζητεῖ, 'grasps not at her own rights' (what in classical Greek is expressed by *ἐλασσοῦσθαι*), see x. 24, 33.

οὐ παροξύνεται, 'is not provoked to anger.'

οὐ λογίζεται, 'does not impute or store up in her calculations the injury she has received.'

(4) *οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ.* All these qualities express the sympathy and self-denial of Love for others. Injustice and Justice (for this is here the sense of *ἀληθείᾳ* as opposed to *ἀδικίᾳ*) are here personified as well as

στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. [8] ἡ ἀγάπη οὐδέποτε [a] πίπτει. εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι,[b] παύσονται· εἴτε γνῶσις, καταργη-

[a] ἐκπίπτει. [b] Note. MS. C. is deficient between γλῶσσαι] and [μὲν ἡ τῶν, xv. 40.

things. [8] Love never faileth. But whether there be prophecies, they shall vanish away; whether there be tongues, they shall cease; whether

Love, and the sense is, 'She has no pleasure in the advance of Wickedness, but she *shares the joy* of the triumph of Goodness.' Compare 3 John, 4.

πάντα στέγει may be:—

(1) 'conceals faults in a neighbour;' according to the general sense of Prov. x. 12. στέγω in Ecclus. viii. 17, is thus used: 'Consult not with a fool, for he cannot keep counsel' (στέξαι). And in classical writings, compare Eur. Phœn. 1214; Soph. Phil. 136; Œd. Tyr. 341; Thuc. vi. 72. For the sense of the passage so understood, compare an interpretation sometimes put on 1 Pet. iv. 8, ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν. But καλύπτω there, as in James v. 20; Rom. iv. 7; Ps. xxxii. 1; Clem. Ep. ad Cor. i. 49, is probably used for 'covering,' not in the sense of 'concealment,' but of 'expiation.'

'Bears all things' (στέγει).

The other sense, however, is preferable: (2) 'bears all things,' i.e. 'endures,' or, 'is proof against,' 'all reproaches and hardships,' which is the sense of the word in the only other passages where it occurs in the N. T. (1 Cor. ix. 12: 1 Thess. iii. 1, 5). The metaphor is taken from a ship or roof which does not leak (Æsch. Suppl. 134; Thuc. ii. 94; Plat. Rep. 621; Crit. 111, D.), or troops warding off an assault (Thuc. iv. 34; Diod. Sic. xi. 32), or ice bearing weight (Diod. Sic. iii. 33). Cyprian apparently read στέργει (by the same confusion of MSS. that occurs in Soph. Œd. Tyr. 11), so as to make the enumeration of στέργει, πιστεύει, ἐλπίζει agree with the subsequent mention of Love, Faith, and Hope.

πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. All these words relate, in the first instance, to the feelings of Love in respect to man. 'She believes all that is told her, without mistrust, she hopes all good of every one, she endures all vexations.' But the words, πίστις, ἐλπίς, ὑπομονή, having acquired a religious sense by their frequent use in relation to God, here rise above their context; and so the earthly sphere within which his view of Love has hitherto been confined, breaks away, and in the next verse he ascends a loftier height to tell us of its future fortunes, ὑπομένει especially leading him to it, by the higher sense which it has here, as in Rom. v. 4, and which thus distinguishes it from στέγει.

8 ἡ ἀγάπη οὐδέποτε πίπτει. 'This is the last and crowning glory of Love, that it is imperishable.'

πίπτει, 'loses its strength;' so Rom. ix. 6: οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ, and in LXX. Job xv. 33; Isa. xxviii. 1, 4, where it is applied to the fading of flowers.

Here the description of Love

θήσεται. 9 ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους προφητεύομεν· 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, [a]τὸ ἐκ μέρους καταργηθήσεται. 11 ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος,[b] ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε[c] γέγονα ἀνήρ, κατήργηκα τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ ἄρτι δι'

[a] τότε τό. [b] ὡς νήπιος ἐλάλουν, etc. [c] ὅτε δέ.

there be knowledge, it shall vanish away. 9 For we know in part and we prophesy in part: 10 but when that which is perfect is come, that which is in part shall vanish away. 11 When I was a babe, I spake as a babe, I understood as a babe, I thought as a babe: since I am become a man, I have made the things of a babe to vanish away. 12 For now we see through

closes. But St. Paul now returns to the especial object for which he had introduced it, and proceeds to contrast the permanence of Love with the perishableness of the gifts on which they so prided themselves.

'Prophecy,' 'tongues,' and 'knowledge,' are mentioned, as being the three already contrasted with Love, in verses 1 and 2.

'Knowledge' is taken in the sense of the spiritual gift in xii. 8; and the limitations of it, although applying analogously to all human knowledge, must be understood accordingly.

9 ἐκ μέρους. The stress is on these words: 'Only *partial* glimpses of the truth are revealed in prophecy; only *partial* glimpses of the truth are received in the intuitions of knowledge.' The passage is important, as showing a consciousness of the imperfection even of revealed knowledge. Compare 1 John iii. 2: 'It doth not yet appear what we shall be.'

10 ὅταν δὲ ἔλθῃ τὸ τέλειον. *We* should more naturally say, 'When we go to that which is perfect.' *He*, in expectation of the return of his Lord, says, 'When that which is perfect is come to us.'

11 He here once more returns to himself, as the representative of man in general; and the illustration which follows is probably suggested by the word τέλειον, 'perfect,' 'full-grown,' τέλειος and νήπιος being naturally opposed to each other as in ii. 6, iii. 1. In the word νήπιος ('infant,' rather than 'child') he follows out his etymological scent of the word ('speechless,' as *infans* in Latin), and uses it in this passage to express the imperfection of the loftiest sounds of earth, compared with what shall be hereafter. The several words used have a perceptible, though remote, reference to the three gifts just before mentioned. 'The gift of tongues shall be as the feeble articulations of an infant' (for λαλῶ, as applied to those gifts, see xiii. 1, xiv. 2–6, 23): 'the gift of prophecy and discernment of spirits shall be as an infant's half-formed thoughts' (φρονεῖν has the double sense of 'thoughts,' and of 'wisdom:' compare the analogous use of σοφία and κυβερνήσεις in xii. 8, 28, in relation to prophecy): 'the gift of knowledge shall be as the infant's half-formed reasonings' (compare viii. 2: 'If any man think that he knoweth

'As a child' (νήπιος).

ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. [13]*νυνὶ δὲ μένει πίστις ἐλπίς ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.*

a glass darkly, but then face to face: now I know in part, but then shall I know even as also I am known. [13]And now abideth Faith Hope Love, these three; but the greatest of these is Love.

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anything, he knoweth nothing yet as he ought to know').

ὅτε in classical Greek would be *ἐπειδή*.

12 *δι' ἐσόπτρου* may be: (1) 'through a window' (of transparent stone, or whatever other substance was used for admitting light into ancient houses), in which case compare the Rabbinical saying, 'All the prophets saw through a dark glass, Moses saw through a bright glass.' (Wetstein, Schöttgen *ad loc.*)

'Through a glass.'

But (2) more probably 'through the means of a mirror,' as in James i. 23; and for the sense, compare 2 Cor. iii. 18. Ancient mirrors were usually (not of glass, but) of polished metal. The expression, 'through (*διὰ*) a mirror,' may arise from the illusion that what is seen in the mirror seems to be behind it, and so seen through it.

ἐν αἰνίγματι, 'in a dark similitude,' 'in a *mystery*' (in the modern sense of that word).

πρόσωπον πρὸς πρόσωπον. The whole sentence has an allusion to the vision of God by Moses, as in 2 Cor. iii. 18. Comp. 2 Cor. v. 7, *οὐ διὰ εἴδους*; and Numb. xii. 8: *στόμα κατὰ στόμα λαλήσω αὐτῷ, ἐν εἴδει, καὶ οὐ δι' αἰνιγμάτων, καὶ τὴν δόξαν κυρίου εἶδε.*

ἐκ μέρους, κ. τ. λ. 'now my knowledge is partial, then it will be as full as the Divine knowledge.' For the same consciousness of this contrast, see viii. 3; Gal. iv. 9; 2 Cor. iii. 5; Phil. iii. 12. Philo de Cherub. § 32, pp. 159, 160: *νῦν ὅτε ζῶμεν γνωριζόμεθα μᾶλλον ἢ γνωρίζομεν.*

13 Having dwelt on the transitory nature of all other gifts, he concludes by recapitulating what gifts alone are permanent, and by declaring that even of these Love is the greatest.

νυνὶ δὲ is (not 'at this present time,' distinguished from the future, which would be expressed as in verse 12 by *ἄρτι*, but) 'as it is,' 'as matters stand, amidst the perishable nature of all besides.' (Comp. *νυνὶ δὲ ἔγραψα*, v. 11; *νυνὶ δὲ χριστὸς ἐγήγερται*, xv. 20.)

μένει . . . τὰ τρία ταῦτα, 'there remain unchanged these three great gifts, and these three only.' He has already said that Love cannot fail; and it would seem as if he here recollected the two other virtues which he usually classes with Love, and wished to indicate that they also were immortal. Comp. 1 Thess. i. 3, 'your work of faith and labour of love, and patience of hope:' 1 Thess. v. 8, 'the breastplate of faith and love; and for an helmet, the hope of salvation:' and Col. i. 4, 5, 'your faith in Christ Jesus and the love which ye have to all the saints, for the hope that is laid up for you in heaven.' They are specially mentioned as being those qualities which most evidently raise man to a higher world.

PARAPHRASE OF CHAP. XII. 31—XIII. 13.

Such is the variety of gifts set before you; all necessary, none to be despised. But if there be any at which you aim with more than usual ardour, take those which are really the best; and even if you attain these, remember that there is a loftier height, a serener heaven beyond, in comparison with which all, even the best, are as nothing. LOVE *alone can prevent the noblest utterances of the gift of tongues from sinking into a jarring discord;* LOVE *alone can give reality to the revelations of prophecy, the intuition of knowledge, the energy of faith;* LOVE *alone can give value even to the most heroic outward acts of self-denial and beneficence. Look at her as she stands before you, portrayed in her full proportions; look at her kind unruffled countenance, so unlike your factions and rivalries; look at her freedom from the envy with which you regard each other's gifts; look at her freedom from the display, the false pretensions, the vulgar insolence which disgrace your public meetings; look at her refusal to press her own rights, to take offence, or to bear malice: how unlike your selfish and litigious spirit; look at her sympathy with all that is good; her endurance, her trustful and hopeful character, embracing as it does all that is greatest in her two accompanying graces,* FAITH *and* HOPE. *She continues, and so will they with her. For look, lastly, at her imperishable freshness; what a contrast to the transitory character of all other gifts. The gift of tongues shall cease of itself when the occasion for it is gone. The gifts of prophecy and of knowledge, being in their own nature imperfect and partial, shall pass away when this earthly system shall pass away before the coming of that which is perfect. Then, and not before, shall the inarticulate utterances and the half-formed conceptions of our present infantine state be exchanged for the full-grown faculties of the man; then, and not before, shall the dimly seen images of the earthly glass be exchanged for that perfect vision of Divine things which was enjoyed by Moses when he stood with unveiled face on the mount, and received in his countenance the reflected glory of God Himself. But till that time is come, we can conceive of the future only through these three great gifts, which exist now, and will continue hereafter; namely,* FAITH *and* HOPE, *which live as the handmaids of the greatest of all,* LOVE.

The Apostolical Doctrine of Love.

The foregoing passage stands alone in the writings of St. Paul, both in its subject, and in its style. This Epistle finds its climax here, as that to the Romans in the conclusion of the 8th chapter, or that to the Hebrews, in the 11th. Whatever evil tendencies he had noticed before in the Corinthian Church met their true correction in this one gift. To them, whatever it might be to others,—to them, with their factions, their intellectual excitements, their false pretensions, it was all-important. Without this bond of Love he felt that the Christian society of Greece would surely fall to pieces, just as its civil society in former times had appeared to philosophers and statesmen to be destined to dissolution, without the corresponding virtue of *φιλία* or mutual harmony. Therefore, although in a digression, he rises with the subject into the passionate fervour which in him is only produced by a directly practical object. Unlike the mere rhetorical panegyrics on particular virtues, which are to be found in Philo and similar writers, every word of the description tells with double force, because it is aimed against a real enemy. It is as though, wearied with the long discussions against the sins of the Corinthian Church, he had at last found the spell by which they could be overcome, and uttered sentence after sentence with the triumphant cry of 'Eureka.'

Climax of the Epistle.

The particular motive for the introduction of the passage in this place was, as we have seen, the wish to impress upon his readers the subordination of gifts of mere display, such as the gift of tongues, to gifts of practical utility, such as prophecy. And analogously the same truth still needs to be impressed: 'to all but one in ten thousand,' it has been well said, 'Christian speculation is barren of great fruits; to all but one in ten thousand, Christian benevolence is fruitful of great thoughts.' Such is the directly practical result of the chapter. But the very style shows that it rises far above any immediate or local occasion. On each side of this chapter the tumult of argument and remonstrance still rages: but within it, all is calm; the sentences move in almost rhythmical melody; the imagery unfolds itself in almost dramatic propriety; the lan-

guage arranges itself with almost rhetorical accuracy. We can imagine how the Apostle's amanuensis must have paused, to look up in his master's face at the sudden change in the style of his dictation, and seen his countenance lighted up as it had been the face of an angel, as this vision of divine perfection passed before him. What then, let us ask, is the nature and origin of that new element of goodness, of which this is the earliest detailed description?

'Αγάπη peculiar to the New Testament.

In the first place, the word *ἀγάπη* is, in this sense, altogether peculiar to the New Testament. It is a remarkable fact that the word, as a substantive, is entirely unknown to classical Greek. The only passage where it is quoted in Stephens's Thesaurus as occurring is in Plutarch's Symposium; and there it has been subsequently corrected by Reiske from *ἀγάπης ὢν* to the participle *ἀγαπήσων*. The verb *ἀγαπᾶν*, indeed, is used in classical Greek, but in the lower sense of acquiescence, esteem, or caressing. It is in the LXX. we first find it employed, to designate what we call 'love;' and it is there introduced (probably from its likeness in sound to the Hebrew words[1]) to represent אָהַב and עָגַב (*ahab* and *agab*) both words expressive of passionate affection, drawn from the idea of panting, aspiring after a desired object. The substantive *ἀγάπη* is used almost entirely for sexual love, namely, in Jer. ii 2; 2 Sam. xiii. 15, and throughout the Canticles. It only occurs besides, in a more general sense, in Eccles. ix. 1, 6. But in Wisdom vi. 19, *ἀγάπη τήρησις νόμων παιδείας*; on the other hand, in Prov. x. 12, it is *φιλία*. In all these instances the word is probably suggested by the Hebrew feminine form אַהֲבָה (*ahabah*). In the New Testament, on the other hand, when used simply, and unexplained, it is equivalent to benevolence based on religious motives. The Old Testament (in the word *ahab*) exhibited the virtues both of conjugal affection and of friendship 'passing the love of women,' as in the case of David; it exhibited also, throughout the Psalms, the same passionate devotion transferred from man to God; it exhibited, lastly, the same feeling emanating from God Himself towards His peculiar people, the spouse of His choice, the daughter of Zion. The

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[1] So amongst others *βάρις* is used as the translation of *birah*, a palace; *γῆ*, for *gai*, a ravine, and *goi*, people; *βῶμος* for *bamah*, a high place. See Appendix to 'Sinai and Palestine,' § 81.

Greek world exhibited in a high degree the virtue of personal friendship, which was, indeed, so highly esteemed, as to give its name (φιλία) to affection generally. Domestic and conjugal affection, strictly speaking, there was not. The word which most nearly approaches to the modern notion of love (ἔρως) expressed either a merely sensual admiration of physical beauty, or, in the philosophical language of Plato, an intellectual admiration of ideal beauty. The writers who at Alexandria united the last efforts of Grecian philosophy with the last efforts of Jewish religion, went a step in one sense beyond both the Old Testament and also the Greek literature, though in another sense below them both. Benevolence to man, as man, expressed in the word 'philanthropy' (φιλανθρωπία), occupies a very prominent position in the writings of Plato. But whilst this quality breaks through the narrow limits in which the passionate yearning of the Hebrew dispensation was confined, it loses its intensity. It becomes an abstraction to be panegyrised, not a powerful motive to be acted upon.

In contradistinction to all these, and yet the crown and completion of all, is the Love, or ἀγάπη, of the New Testament. Whilst it retains all the fervour of the Hebrew aspiration and desire, and of the personal affection of the Greek, it ranges through as wide a sphere as the comprehensive benevolence of Alexandria. Whilst it retains the religious element that raised the affections of the Hebrew Psalmist to the presence of God, it agrees with the classical and Alexandrian feelings in making its chief object the welfare of man. It is not Religion evaporated into Benevolence, but Benevolence taken up into Religion. It is the practical exemplification of the two great characteristics of Christianity, the union of God with man, the union of religion with morality; Love to man for the sake of Love to God; Love to God showing itself in Love to man. Its meaning.

It is, perhaps, vain to ask by what immediate means this new idea was introduced to the Apostle's mind; it may be that this very passage is the expression of his delight at first fully grasping the mighty truth which henceforth was never to pass from him. But the impression left by the words rather is, that he assumes it as something already known; new, indeed, in its application to the wants of the Corinthian Church, but recognised as a fundamental part of the Christian revelation. It is perhaps not too much to say that this is one of the Its origin.

ideas derived expressly from what he calls 'the revelations of *the Lord*.' It is, in all probability, from the great example of self-sacrificing love shown in the life and death of Jesus Christ, that the Apostle, and through him the Christian world, has received the truth, that Love to man for the sake of God is the one great end of human existence. 'A new commandment He gave unto us that we should love one another, as He loved us. Greater love hath no man than this, that he lay down his life for another.' Until Christ had lived and died, the virtue was almost impossible. The fact of its having come into existence, the urgency with which the Apostle dwells upon it, is itself a proof that he had lived and died as none had ever lived and died before. This is confirmed by observing that the word and idea which thus first appear in the writings of St. Paul receive their full meaning and development in those of St. John. To the minds of both these great Apostles, amidst all their other diversities, 'Love' represented the chief fact and the chief doctrine of Christianity. We can hardly doubt that, in the case of St. John, it was drawn from the example or teaching of Christ Himself. At any rate, the concurrence of the two Apostles in this doctrine is a strong testimony to its derivation from a common source superior to them both.

Finally, it is instructive to contrast the Apostolical view of Love with the later representations of it:—

First, the course of language, here as elsewhere, is a striking proof of the inferiority of the popular conception of the virtue to this its original portraiture. This is exemplified in the two senses which the word 'Charity' (derived from the Latin[1] version of *ἀγάπη*) has acquired, at least in the English language.

Usually it is employed for 'almsgiving,' as in the phrases an 'act of charity,' an 'object of charity,' a 'charitable institution.' Yet this is the very sense with which the Apostle especially contrasts his own employment of the word. When he says, 'though I give my goods to feed the poor, and have not charity, it profiteth me nothing,' it is as though he had foreseen the corruption of his own language, and had said, 'though I have in its fullest extent "Charity" in the sense in which the word will hereafter be used, and have not "Charity" in the sense in which alone it should properly be used, it pro-

[1] See note on xiii. 1.

fiteth me nothing.' And this primitive contrast between the inward spirit and the outward expression of Love is the more remarkable, because it is specially Eastern religions that have tended to make the act of almsgiving stand for the virtue of which it is but one form. Of the five articles of the Mussulman creed, almsgiving is the only moral truth. In the Jewish religion, at the time of the Christian era, the word corresponding to 'duty' or 'righteousness' had been confined, in like manner, to outward acts of beneficence.[1] In the Greek Church, although the word for 'Love' (*ἀγάπη*) has been preserved from its Western degradation, the word for 'Mercy' (*ἐλεημοσύνη*) has been corrupted into the visible acts of mercy—so much so that in the Western languages its original meaning has disappeared; and we know it now only in 'eleemosynary' institutions, or in the more familiar form 'alms,' in which the outward contraction is a fitting type of the contraction of the inward spirit. Against all these corruptions, as well as against the belief, often prevalent in the middle ages, of the necessary duty of indiscriminate bounty, the Apostle's doctrine is a salutary protest.

There is another sense in which the English word 'Charity' is sometimes used,—namely, 'toleration' or 'forbearance,' as when we speak of a 'charitable construction,' in 'charity with our neighbours.' But this sense, though founded on the words which describe Charity as 'thinking no evil,' and 'not easily provoked,' inadequately expresses its full signification. The mere passive virtue of toleration, though it is a direct result of Christian Love, is yet but a very small part of it. As there may be almsgiving without Love, so there may be toleration without Love. Here, again, our conceptions of Charity soon 'come to an end,' but this new 'commandment' of Christ and His Apostle 'is exceeding broad.'

Lastly, this Chapter agrees with St. John's representations in setting forth the paramount importance of Christian Love as the highest truth and duty of the Christian dispensation. In the great controversies which have agitated the doctrines of Christendom, this supremacy of Love, both as a revelation of the Divine essence, and as the duty of man, has hardly been recognised. Whilst churches and nations have been rent asunder for the sake of proclaiming some statement re-

[1] See note on 2 Cor. ix. 9.

specting the nature of subordinate gifts, such as faith and knowledge, or of subordinate means of grace, such as the sacraments or the modes of Christian worship, few have heeded, still fewer have maintained for life and death, the supremacy of what the Apostles declare to be the greatest of all gifts, the most unfailing of all the ways of approach to God.

Yet the well-known story of the last words of St. John, that in the command of mutual love was contained the substance of the Gospel, does not go beyond the declaration of St. Paul, that of all the gifts of God, Charity is the most excellent, the most immortal; that even Faith and Hope are inferior to Love. To a certain extent this truth has been acknowledged in later times by the veneration shown to persons who have specially exhibited this virtue, whether in its passive form, as Ken, Fénelon, Fletcher of Madeley, or in its active form, as Xavier and Elizabeth of Hungary. These, rather than Dominic or Calvin, Luther or Loyola, are the characters which the world especially calls by the name of 'Christian.' This chapter, too, has, even from unwilling witnesses, always commanded assent. 'Nothing,' says John Wesley, 'is more common than to find even those who deny the authority of the Holy Scriptures, yet affirming, "This is my religion: that which is described in the thirteenth chapter of the Corinthians." Nay, even a Jew, a Spanish physician, then settled at Savannah, used to say, with great earnestness, "that Paul of Tarsus was one of the finest writers I have ever read. I wish the thirteenth chapter of his first letter to the Corinthians were wrote in letters of gold; and I wish every Jew were to carry it with him wherever he went." He judged (and herein he certainly judged right) that this single chapter contained the whole of true religion.'[1]

'The Scripture that the Baron de Rentz most studied next to the Life of our Blessed Saviour, to qualify himself for all good works, was St. Paul's description of Charity, in the thirteenth chapter of his First Epistle to the Corinthians. And whosoever is exercised in the virtues there described will not run in vain, nor labour in vain.'[2]

'Deus non est fides,' says Bengel, 'Deus non est spes, sed Deus est Amor.'

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[1] Wesley, Sermons, vol. iii. p. 46.
[2] Ibid. Life of M. de Rentz.

THE GIFT OF TONGUES AND THE GIFT OF PROPHESYING.

XIV. 1—40.

At this point of the Apostle's argument it becomes necessary to form some notion of the nature of these gifts and their relation to each other.

I. The gift of 'prophesying,' or of the 'prophets.' The word 'Prophet' (προφήτης) was derived in the first instance from the interpreters who *spoke forth* or expounded the unintelligible oracles of the Pythoness of Delphi, or the rustling of the leaves of Dodona. In a metaphorical sense it was used of poets, as interpreters of the Gods or Muses. It was then adopted by the LXX. as the best equivalent of the *nabi* or 'prophet' of the Old Testament. According to the common Jewish tradition, prophecy expired with Malachi; and there is no recorded instance of it between his time and the Christian era. It is true that the name is applied to Zacharias and Anna, and also to the Baptist and to Christ.[1] But the frequency of the gift was regarded as the special sign of a new dispensation, and as such its universal diffusion is described at the day of Pentecost. 'Your sons and your daughters shall prophesy . . . and on my servants and on my hand-maidens I will pour out . . . of my Spirit; and they shall prophesy.'[2] In the subsequent narrative of the Acts, prophets and prophetesses are described in all Christian congregations—at Jerusalem, at Antioch, at Cæsarea.[3] In all the Epistles, the gift of prophecy occupies a conspicuous place. The Apocalypse is called 'a prophecy,'[4] and it often mentions 'the spirit of prophecy,' and 'the prophets' in the Christian Church.[5] In all these cases in the New Testament as in the Old, and it may be added in the Koran, the prominent idea is, not that of prediction, but of delivering inspired messages of

'Prophets.'

[1] Matt. xiv. 5, xxi. 11, 46; Mark xi. 32; Luke i. 67, 76, ii. 36, vii. 26, 28, 39, xiii. 33; John iv. 19, ix. 17.

[2] Acts ii. 17, 18.

[3] Acts xiii. 1; xv. 32; xxi. 9.

[4] Rev. i. 3, xxii. 7, 10, 18.

[5] Ibid. xix. 10; xi. 3, 6, 10, 18; xvi. 6; xviii. 20, 24; xxii. 6, 9.

warning, exhortation, and instruction: 'building up, exhorting, and comforting;'[1] 'convincing, judging, and making manifest the secrets of the heart.'[2] The ancient classical and Hebrew sense prevails everywhere. Epimenides and Mahomet on the one hand, Elijah and Paul on the other, are called 'prophets,' not because they foretold the future, but because they enlightened the present.[3]

Gift of Tongues.

II. 'The gift of tongues' is a much more difficult subject. The most important passages relating to it are (1) Those contained in this chapter, and the allusions to it in xii. 10, 28, as 'divers kinds of tongues' (*γένη γλωσσῶν*), and xiii. 1: 'Though I speak with the tongues of men and of angels.' (2) Mark xvi. 17: 'They shall speak with new tongues' (*γλώσσαις λαλήσουσι καιναῖς*). (3) The descriptions of the gift at the day of Pentecost, Acts ii. 3–21; at the conversion of Cornelius, Acts x. 46; at the conversion of the twelve disciples of John the Baptist, Acts xix. 6. (4) The more doubtful allusions, Luke xxi. 15: 'I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay.' Eph. v. 18: 'Be not drunk with wine, wherein is excess (compare Acts ii. 13); but be filled with the Spirit; speaking "in" yourselves (*λαλοῦντες ἑαυτοῖς*) in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord.' 1 Thess. v. 19: 'Quench not the Spirit; despise not prophesyings.' 1 Peter iv. 11: '"Each one as he" has received "a" gift . . . . if any "one" speak (*λαλεῖ*), let him speak as the oracles of God.'

The only allusion to this gift as still existing after the Apostolic times, is in Irenæus:[4] 'We hear many brethren in the Church, having prophetical gifts, and by the Spirit speaking in all kinds of languages.' Many speculations occur in the later Fathers on the subject; but their historical testimony to the nature of the gifts may all be summed up in one sentence of Chrysostom, in his comment on this chapter: 'This whole place is very obscure; but the obscurity is produced by our ignorance of the facts described, which are such as then used to occur, but now no longer take place.'

From these data we may attain the following conclusions:—

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[1] 1 Cor. xiv. 3.
[2] Ibid. 24, 25.
[3] So also formerly in English; as in Taylor's 'Liberty of *Prophesying*.'
[4] Adv. Hær. vi. 6.

The gift in question is described as something entirely new in the Apostolical age. 'They shall speak with *new* tongues.'[1] The effect on the spectators at the day of Pentecost is of universal astonishment.[2] It is described as the special mark following upon conversion[3] (whether immediately before baptism,[4] or immediately after[5]). It is, moreover, spoken of as in an especial manner a gift 'of the Spirit,' that is, the *new* manifestation of God in the hearts of Christians. Hence its appearance at the day of Pentecost: 'They were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance.'[6] Hence the 'speaking with tongues' was the sign that Cornelius had 'received the Holy Spirit.'[7] Hence, when Paul placed his hands on the disciples at Ephesus, 'the Holy Spirit came upon them, and they spake with tongues.'[8] Hence the very name of 'the Spirit' and 'spiritual gifts' seems to have been appropriated to this gift, at Corinth and elsewhere. Compare the argument in xii. 1–13, and the particular expressions in xiv. 1, 12, 14, 37; and perhaps 1 Thess. v. 19; and Eph. v. 18. 1. Its novelty.

It was closely connected with the gift of prophesying. This appears not only from these chapters where the two are always compared, as being, though different, yet homogeneous (see xii. 10, 28; xiii. 1; xiv. 1–6, 22–25), but from the notices in the Acts. In Acts ii. 17–21, Peter, in his justification of himself and the other Apostles, describes it under no other name than 'prophesying;' and in Acts xix. 6, the converts are described 'speaking with tongues and prophesying.' To the same effect is the connexion in 1 Thess. v. 19, where 'quench not the Spirit' is followed by 'despise not prophesyings.' 2. Its connexion with prophesying.

It was distinguished from prophesying by consisting, not of direct warning, exhortation, or prediction, but of thanksgiving, praise, prayer, singing, and other expressions of devotion: 'pray with a tongue;' 'my spirit prays;' 'I sing in the Spirit;' 'thou givest thanks in the Spirit;'[9] 'we hear them speaking the wonderful works of God.'[10] 'They heard them speaking with tongues, and mag- 3. Devotional.

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[1] Mark xvi. 17.
[2] Acts ii. 7, 12.
[3] Mark xvi. 17.
[4] Acts x. 46.
[5] Ibid. xix. 6.
[6] Acts ii. 4.
[7] Ibid. x. 44, 46, 47.
[8] Ibid. xix. 6.
[9] 1 Cor. xiv. 14–16.
[10] Acts ii. 11.

nifying God.'[1] 'Speaking . . . in psalms and hymns and spiritual songs, singing and making melody . . . to the Lord, giving thanks always.'[2]

4. Expression of the feelings.

It would appear that these expressions of devotion were outpourings of the heart and feelings, rather than of the understanding; so that the actual words and meaning were almost always unintelligible to the bystanders, sometimes to the speakers themselves. 'He that speaketh with a tongue speaketh *not to men, but to God*; for no one heareth; and in the Spirit he speaketh mysteries; . . . he that speaketh with a tongue edifieth *himself*' [and not the Church].[3] 'If I come to you speaking with tongues, what shall I profit you?'[4] 'Let him that speaketh with a tongue pray that he may interpret.'[5] 'If I pray with a tongue, my spirit prayeth, but my understanding is unfruitful.'[6] 'If thou givest thanks in the Spirit, how shall he that filleth the place of the unlearned say Amen to thy giving of thanks; for he knoweth not what thou sayest.'[7] 'I had rather speak five words with my understanding that I may instruct others also, than ten thousand words with a tongue.'[8] 'Making melody *in your hearts*.'[9] To the same effect are the passages which describe the impression produced on bystanders: 'If all speak with tongues, and the unlearned or unbelievers come in, will they not say that ye are mad?'[10] 'Others mocking said, They are full of new wine.'[11] Compare also Eph. v. 19, where the injunction 'to be filled with the Spirit' and to 'speak in themselves,' is preceded by the prohibition, 'be not drunk with wine.'

Thus far there is no difficulty in combining the several accounts. It was a trance or ecstasy, which, in moments of great religious fervour, especially at the moment of conversion, seized the early believers; and this fervour vented itself in expressions of thanksgiving, in fragments of psalmody or hymnody and prayer, which to the speaker himself conveyed an irresistible sense of communion with God, and to the bystander an impression of some extraordinary manifestation of power, but

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[1] Acts x. 46.
[2] Eph. v. 19.
[3] 1 Cor. xiv. 2, 4.
[4] Ibid. 6.
[5] Ibid. 13.
[6] Ibid. 14.
[7] 1 Cor. xiv. 16.
[8] Ibid. 19.
[9] Eph. v. 19.
[10] 1 Cor. xiv. 23.
[11] Acts ii. 13, 15.

not necessarily any instruction or teaching, and sometimes even having the appearance of wild excitement, like that of madness or intoxication. It was the most emphatic sign to each individual believer that a power mightier than his own was come into the world; and in those who, like the Apostle Paul, possessed this gift in a high degree, 'speaking with tongues more than they all,'[1] it would, when combined with the other more remarkable gifts which he possessed, form a fitting mood for the reception of 'God's secrets' (*μυστήρια*),[2] and of 'unspeakable words, which it is not lawful for man to utter,' 'being caught into the third heaven,' and into 'Paradise.'[3] And thus the nearest written example of this gift is that exhibited in the abrupt style and the strange visions of the Apocalypse, in which, almost in the words of St. Paul, the Prophet is described as being 'in the Spirit on the Lord's day,' and 'hearing a voice as of a trumpet,'[4] and seeing 'a door open in heaven,' and 'a throne set in heaven,'[5] and 'the New Jerusalem,' 'the river of life,' and 'the tree of life.'[6]

5. The 'Tongues.'

But a difficulty arises when we ask, what was the special form which these outpourings of devotion and these prophetic trances assumed? This must be sought in the names by which they were called: (1) 'Speaking with tongues' (*λαλεῖν γλώσσαις*);[7] 'speaking with a tongue' (*λαλῶν γλώσσῃ*).[8] (2) 'The tongues' (*αἱ γλῶσσαι*);[9] 'a tongue' (*γλῶσσαν*);[10] 'kinds of tongues' (*γένη γλωσσῶν*).[11] (3) 'Speaking with other tongues' (*λαλεῖν ἑτέραις γλώσσαις*),[12] 'speaking with new tongues' (*γλώσσαις λαλήσουσιν καιναῖς*).[13]

The use of the word 'tongue' (*γλῶσσα*) need not necessarily imply a distinct language of a nation, which in the New Testament is usually expressed by *διάλεκτος*.[14] We may therefore conclude that the word *γλῶσσα* was applied to this spiritual gift, partly from the fact that the word in classical Greek was sometimes applied to strange uncommon expres-

[1] 1 Cor. xiv. 18.
[2] Ibid. ii. 7, iv. 1, xiv. 2, xv. 51.
[3] 2 Cor. xii. 4–6.
[4] Rev. i. 10.
[5] Ibid. iv. 1, 2.
[6] Ibid. xxi. 1, xxii. 1, 2.
[7] 1 Cor. xiv. 5, 6, 18, 23, 39; Acts x. 46, xix. 6.
[8] 1 Cor. xiv. 2, 4, 13, 14, 19, 27.
[9] Ibid. 22.
[10] 1 Cor. xiv. 26.
[11] Ibid. xii. 28.
[12] Acts ii. 4.
[13] Mark xvi. 17.
[14] Acts i. 19, ii. 6, 8, xxi. 40, xxii. 2, xxvi. 14. The exceptions are in the expressions, 'nations and peoples and *tongues*,' Rev. v. 9, vii. 9, x. 11, xi. 9, xiii. 7, xiv. 6, xvii. 15.

sions, as in Aristotle,[1] partly from the circumstance that in the use of this gift 'the tongue' was literally the organ employed, the mind, as it were, remaining passive, whilst the tongue gave utterance to words of which the speaker was hardly conscious. That these meanings were both intended to be conveyed, is confirmed by the manner in which kindred expressions are used. When, in xiii. 1, the Apostle says, 'Though I speak with the tongues of men and of *angels*' (*ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων*), the last word shows that he was not thinking of languages or dialects, but of every conceivable form of speech or style. And when, in xiv. 9, he says, 'So, ye, unless ye utter by *the tongue* (*διὰ τῆς γλώσσης*) a clear sound,' he uses the word in reference to the phrase so often repeated in the immediate context, 'speaking with a tongue' (*λαλῶν γλώσσῃ*). Probably, however, this peculiarity of style or speech was, if not always, yet occasionally heightened by the introduction of foreign words or sentences into the utterances thus made. The expressions 'kinds of tongues,'[2] 'new tongues,'[3] 'other tongues,'[4] though they need not of necessity imply anything more than a variety or a novelty of modes of expression, yet become more appropriate if something of a new language, or of different languages, were united with these new or various modes. This is the impression conveyed by the comparison of the 'speaker with tongues' to a 'barbarian'[5] (i.e. a foreigner), and of the sign of tongues generally to the sign of foreign languages—'other tongues and other lips' (*ἑτερογλώσσοις καὶ χείλεσιν ἑτέρων*)[6]—spoken of in Isaiah xxviii. 11. And such, however it may be explained in detail, must be the meaning of the first recorded appearance of the gift on the day of Pentecost. The stress laid on the variety of nations there assembled, and the expressions[7] 'every man heard them in *his own language*' (*τῇ ἰδίᾳ διαλέκτῳ*), 'how hear we every man in *our own language*, wherein we were born?' 'we hear them speak in *our tongues*' (*ἐν ταῖς ἡμετέραις γλώσσαις*), can hardly be explained on any other supposition than that the writer meant to describe that, at least to the hearers, the sounds spoken seemed to be those of distinct languages and real dialects. If this account is to be taken literally, it would imply

[1] Rhet. iii. 3, 4; Poet. xxi. 6.
[2] 1 Cor. xii. 10, 28.
[3] Mark xvi. 17.
[4] Acts ii. 4.
[5] 1 Cor. xiv. 11.
[6] Ibid. 21, 22.
[7] Acts ii. 6, 8, 11

that the fervent expressions of thanksgiving which on that occasion, as on others, constituted the essential part of the gift, were so far couched in foreign dialects as to be intelligible to the natives of the several countries. The emphatic record of this peculiar characteristic of the gift, viewed in connexion with the general spirit and object of the Acts, seems designed to point out the gift of various tongues as the natural result and sign of the first public manifestation of a religion specially designed to break through the barriers which divide man from man and nation from nation. Such a significance, however suitable to the occasion of the first revelation of a Universal Church, would not be equally appropriate in the more ordinary manifestations of the gift. True, the effect described as occurring on the day of Pentecost might grow out of it. But, even here, as Xavier is said to have understood and made himself understood by the Indians, without knowing their language, and as, even in common life, persons in a highly wrought state of feeling are enabled to understand each other, though not speaking the same language, so this gift, which, above all others, lifted the speaker out of himself, might have the same effect. And the peculiar form of language ordinarily used as the vehicle of communication at that time, would contribute to the same result. Hellenistic Greek, compounded as it was of Greek, Latin, and Hebrew, and instinct with that peculiar life and energy which we see it assume in the various styles of the New Testament, especially in St. Paul and in the Apocalypse, was almost in itself a 'speaking' in 'divers kinds of tongues.' It has often been remarked, that the spread of this dialect by the conquests of Alexander was a providential preparation for the spread of the Gospel; and there is nothing more strange in the development of this peculiar language into the gift of tongues, than in the development of the natural powers of strength and intellect into the gifts of 'ministry,' of 'wisdom,' and of 'knowledge.' All the various elements of Aramaic and Hellenic speech, latent in the usual language of the time, would be quickened under the power of this gift into a new life, sometimes intelligible, sometimes unintelligible to those who heard it, but always expressive of the vitality and energy of the Spirit by which it was animated.

Still it must be observed, that even if foreign words were always part of its exercise (of which there is no proof), there is no instance and no probability of its having been ever used

as a means of instructing foreign nations, or of superseding the necessity of learning foreign languages. Probably in no age of the world has such a gift been less needed. The chief sphere of the Apostles must have been within the Roman Empire, and within that sphere Greek or Latin, but especially Greek, must have been everywhere understood. Even on the day of Pentecost, the speech of Peter, by which the first great conversion was effected, seems to have been in Greek, which probably all the nations assembled would sufficiently understand; and the speaking of foreign dialects is nowhere alluded to by him as any part of the event which he is vindicating and describing. The Epistles, in like manner, were all written in Greek, though many of them are addressed to the very nations whose presence is described in the Acts on that occasion; the people of Judæa, Cappadocia, Pontus, Asia, Phrygia, and the dwellers at Rome. When the Lycaonians addressed Paul and Barnabas in the speech of Lycaonia,[1] there is no mention of Paul and Barnabas answering them in that language. A very ancient tradition describes Peter as employing Mark for an interpreter.[2] Irenæus, who alone of the early Fathers alludes to the gift of tongues, and that in a manner which seems to imply diversity of language,[3] was himself obliged to learn the Gaulish language. And, lastly, the whole chapter now in question is inconsistent with such a supposition. The Church of Corinth is described as full of speakers with tongues, and yet evidently no work of conversion was going on, nor any allusion made to such a work as a possible object for the gift. Yet had such an object been within even its distant scope, the argument almost imperatively demanded that the Apostle should have said, 'Why do you waste so great a gift on those who cannot profit by it, when you might go forth beyond the limits of the Empire to preach with it to the Scythian and Indian tribes?'

Illustrations from Paganism;

The subject must not be left without reference to similar manifestations which may serve, either by way of contrast or resemblance, to illustrate its main peculiarities. In the Pagan world the Apostle's words[4] themselves remind us of the unconscious utterances which

[1] Acts xiv. 11.
[2] Eus. H. E. iii. 39.
[3] Adv. Hær. vi. 6.
[4] 1 Cor. xii. 2.

accompanied the delivery of the ancient oracles, when the Pythoness with her ejaculations stood to the interpreters of the oracle in a relation similar to that which existed between the speakers with tongues and the prophets. In the Jewish dispensation we may compare the burst of song and trance, which accompanied the first great display of the prophetical spirit in the time of Samuel—'a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them,' and prophesying; and 'the Spirit of the Lord' descending upon those who witnessed the spectacle, however unprepared for it before, so that they too caught the inspiration 'and prophesied also,' and were 'turned into other men,' and passed days and nights in a state of ecstasy and seclusion.[1] The trance of Saul, compared with the Psalms of David, is a true likeness of the 'tongues' compared with the 'prophesyings' of Corinth. from Judaism;

But it is in subsequent periods that the nearest outward likenesses to the gift of 'tongues' can be found. The wide difference between the character, intellectual, moral, and spiritual, of the early Christian Church, and that of the sects in which such later manifestations have appeared, places a deep gulf between the Apostolical gift and these doubtful copies. Still, as the preaching, the teaching, the government, the gifts of knowledge, of wisdom, of ministry, which appear in the Apostolical age, are illustrated by the analogous institutions and faculties of less sacred times, so the excitement and freedom of the early Church may be illustrated no less from the expressions of later enthusiasm. Such phenomena, however inferior to the manifestations of the Apostolical times, have their origin in the same mysterious phase of human life and human nature, which, with so much besides of the most opposite character, was included in the wide range of the spiritual influences of Apostolical Christianity.

The earliest of these manifestations was the alleged ecstatic state of the Montanists at the close of the second century.

'There is at present a sister amongst us,' says Tertullian, 'who has obtained the gift of revelations, which she receives in the congregation or solemn sanctuary by ecstasy in the Spirit, who has converse with angels, sometimes even with the Lord, and sees and hears sacred truths (*sacramenta*), and from Montanism;

[1] 1 Sam. x. 5, 6, 10; xix. 20–24.

discerns the hearts of some, and ministers remedies to those who want them. Also, according as the Scriptures are read, or the Psalms sung, or exhortations (*adlocutiones*) uttered, or petitions presented, so from these several sources materials are furnished for her visions. We had happened to be discussing something about the soul, when this sister was in the Spirit. After the conclusion of the service, and the dismissal of the congregation, she, after her usual manner of relating her visions (for they are carefully recorded that they may be examined), amongst other remarks, said, "the soul was shown to me in a bodily form, the spirit appeared, but not of an empty or shapeless quality, but as something which gave hope of being held, tender and bright, and of an aerial hue, and altogether of human form."'

The paroxysms which attended the preaching of Wesley furnish an instance in later times. Another, more nearly to the point, was the utterance of strange sounds among the persecuted Protestants of the South of France, at the beginning of the last century, commonly called the 'Prophets of Cevennes.' Descriptions of this movement are to be found in the 'Histoire des Pasteurs,' by Peyrat; the 'Troubles de Cevennes,' by Gibelin; and the 'Eglises de Désert,' by C. Coquerel. Their appearance in England excited the ridicule of Lord Shaftesbury in his 'Characteristics,' and called forth, in answer to him, an 'Impartial Account of the Prophets,' published by an eye-witness.[1] These accounts are chiefly remarkable, especially the last-named, as bearing testimony to the good character and general sobriety of the persons professing to be inspired.

from the Prophets of Cevennes;

But the most important of these manifestations, as the one claiming the most direct connexion with the Apostolical gifts, was the so-called 'gift of tongues' in the followers of Mr. Irving, about 1831–1833. Of the exercise of this gift accounts are here subjoined from two eye-witnesses: the first a believer in its Divine origin at the time he wrote; the second a believer and actor in the transactions which he describes, but at the time that he wrote, rejecting their Divine, though still maintaining their supernatural (though diabolical) origin.

and from the followers of Irving.

(1) 'As an instance of the extraordinary change in the powers of the human voice when under inspiration, I may here mention the

[1] 'A letter to a Friend.' London: Morphew, 1800.

case of an individual whose natural voice was inharmonious, and who besides had no ear for keeping time. Yet even the voice of this person, when singing in the Spirit, could pour forth a rich strain of melody, of which each note was musical, and uttered with a sweetness and power of expression that was truly astonishing, and, what is still more singular, with a gradually increasing velocity into a rapidity, yet distinctness of utterance, which is inconceivable by those who have never witnessed the like; and yet, with all this apparently breathless haste, there was not in reality the slightest agitation of body or of mind. In other instances the voice is deep and powerfully impressive. I cannot describe it better than by saying that it approaches nearly to what might be considered a perfect state of the voice, passing far beyond the energies of its natural strength, and at times so loud as not only to fill the whole house, but to be heard at a considerable distance; and though often accompanied by an apparently great mental energy and muscular exertion of the whole body, yet in truth there was not the slightest disturbance in either; on the contrary, there was present a tranquillity and composure both of body and mind, the very opposite to any, even the least, degree of excitement.

'Every attempt at describing these manifestations, so as to convey an accurate knowledge of them to others, is sure to fail, since, to have any adequate perception of their power, they must be both seen and felt. Yet, were it otherwise, my conscience would scarcely allow me the liberty of entering into so minute a detail; for the consciousness of the presence of God in these manifestations is fraught with such a holy solemnity of thought and feeling, as leave neither leisure nor inclination for curious observation. In a person alive to the presence of the Holy Ghost, and overwhelmed by His manifestations beside and around him, and deeply conscious that upon his heart naked and exposed rests the eye of God, one thought alone fills the soul, one way of utterance is heard, "God be merciful to me a sinner." Nor can the eye be diverted from the only sight that is then precious to it, far more precious than life itself; "The Lamb of God, that taketh away the sin of the world."'[1]

(2) 'After one or two of the brethren had read and prayed, Mr. T. was made to speak two or three words very distinctly, and with an energy and depth of tone which seemed to me extraordinary, and it fell upon me as a supernatural utterance which I ascribed to the power of God; the words were in a tongue I did not understand. In a few minutes Miss E. C. broke out in an utterance in English which, as to matter and manner, and the influence it had upon me, I at once bowed to as the utterance of the Spirit of God. Those who

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[1] A Brief Account of a Visit to some of the Brethren in the West of Scotland. Published by J. Nisbet, London, 1831, pp. 28, 29.

have heard the powerful and commanding utterance need no description; but they who have not, may conceive what an unnatural and unaccustomed tone of voice, an intense and riveting power of expression, with the declaration of a cutting rebuke to all who were present, and applicable to my own state of mind in particular, would effect upon me, and upon the others who were come together, expecting to hear the voice of the Spirit of God. In the midst of the feeling of awe and reverence which this produced, I was myself seized upon by the power, and in much struggling against it was made to cry out, and myself to give out a confession of my own sin in the matter for which we were rebuked.' . . . . . 'There was in me, at the time of the utterance, very great excitement; and yet I was distinctly conscious of a power acting upon me beyond the mere power of excitement. So distinct was this power from the excitement, that in all my trouble and doubt about it, I never could attribute the whole to excitement.[1] . . . . I read the fourth chapter of Malachi; as I read the power came upon me, and I was made to read in the power. My voice was raised far beyond its natural pitch, with constrained repetitions of parts, and with the same inward uplifting, which at the presence of the power I had always before experienced.'[2] 'Whilst sitting at home a mighty power came upon me, but for a considerable time no impulse to utterance; presently, a sentence in French was vividly set before my mind, and under an impulse to utterance, was spoken. Then, in a little time, sentences in Latin were in like manner uttered; and, with short intervals, sentences in many other languages, judging from the sound and the different exercise of the enunciating organs. My wife, who was with me, declared some of them to be Italian and Spanish; the first she can read and translate, the second she knows but little of. In this case she was not able to interpret nor retain the words as they were uttered. All the time of these utterances I was greatly tried in mind. After the first sentence an impulse to utterance continued on me, and most painfully I restrained it, my conviction being that, until something was set before me to utter, I ought not to yield my tongue to utterance. Yet I was troubled by the doubt, what could the impulse mean, if I were not to yield to it? Under the trial, I did yield my tongue for a few moments; but the utterance that broke from me seemed so discordant that I concluded the impulse, without words given, was a temptation, and I restrained it, except as words were given me, and then I yielded. Sometimes single words were given me, and sometimes sentences, though I could

[1] Narrative of Facts characterising the Supernatural Manifestations, in Members of Mr. Irving's Congregation and other Individuals, in England and Scotland, and formerly in the writer himself, by Robert Baxter: 2nd edition, Nisbet, London, 1833, pp. 5–7.

[2] Narrative of Facts, &c. p. 12.

neither recognise the words nor sentences as any language I knew, except those which were French or Latin.[1] . . . My persuasion concerning the unknown tongue, as it is called (in which I myself was very little exercised), is, that it is no language whatever, but a mere collection of words and sentences; and in the lengthened discourses is, most of it, a jargon of sounds; though I can conceive, when the power is very great, that it will assume much of the form of a connected oration.' [2]

The Apostle's endeavour to restrain the use of the gift of tongues.

It must again be repeated that those instances are brought forward, not as examples of the Apostolical gift, but as illustrations of it. But, however inferior they may have been to the appearances of which they were imitations or resemblances, they yet serve to show the possibility of the same combination of voice, and ecstasy, and unknown or foreign words, as has been described in the case of the Apostolic gifts; they show also how, even when accompanied by extravagance and fanaticism, such a manifestation could still be, in a high degree, impressive and affecting. It was the glory of the Apostolic age that, instead of dwelling exclusively on this gift, or giving it a prominent place, as has been the case in the sects of later days, the allusions to it are rare and scanty, and (in the chapter now before us) even disparaging. The Corinthian Christians, indeed, regarded it as one of the highest manifestations of spiritual influence; but this was the very tendency which the Apostle sought to repress. The object of this Section of the Epistle, as of the whole discussion on spiritual gifts of which it forms a part, is to restrain, moderate, and reduce to its proper subordination the fervour, the eccentricity, so to speak, occasioned by these gifts, and to maintain beyond and above them the eternal superiority of the moral and religious elements which Christianity had sanctioned or introduced.

Analogous to the anti-ceremonial teaching of the Prophets.

In this respect, as in many others, the mission of the Apostle was analogous to that of the ancient prophets. There was, indeed, in the early Christian Church no fear (except from the Jewish party) of an undue development of that ceremonial and hierarchical spirit, against which the Prophets and Psalmists, from Samuel and David downwards, had so constantly lifted up their voices to assert the supreme importance of justice, mercy, and truth; of obedience above sacrifice; of a broken and contrite spirit above

[1] Narrative of Facts, &c. pp. 133, 134. [2] Ibid. pp. 134, 135.

burnt offerings of bulls and goats. It was from an opposite quarter that these great spiritual verities were endangered in the beginning of the Christian Church; but the danger was hardly less formidable. The attractions of miraculous power, of conscious impulses of a Divine presence, of a speech and an ecstatic state which struck all beholders with astonishment, were the temptations which, amongst the primitive Gentile Christians, threatened to withdraw the Church from the truth, the simplicity, and the soberness of Christ and of Paul, as the stately ceremonial of the Jewish worship had, in ancient times, had the like effect in withdrawing the nation of Israel from the example of Abraham and the teaching of Moses. That the gifts were not less necessary to sustain the first faith of the Apostolical Christians, than the Levitical rites were to sustain that of the Jewish people, does but render the illustration more exact. Isaiah and Amos protested against the corruptions of the ancient Jewish priesthood. The Apostle himself, in the Epistles to the Romans and Galatians, protested against circumcision and the rites of the Mosaic Law. So in this chapter he protests against all those tendencies of the human mind which delight in displays of Divine power, more than in displays of Divine wisdom or goodness,—which place the evidence of God's Spirit more in sudden and wonderful frames of feeling and devotion than in acts of usefulness and instruction,—which make religion selfish and individual rather than social. Gregory the Great warned Augustine of Canterbury not to rejoice that spirits were subject to him by miraculous power, but that his name was written in the Book of Life through the conversions which he had effected. The attempts of Paley to rest Christianity solely upon its external evidence have, in our own times, been rejected by a higher and more comprehensive philosophy. The great body of the Christian Church has, in all ages, given little heed to the extraordinary displays of power, real or pretended, by particular sects or individuals. In all these cases the warning of the Apostle in this chapter has been at hand, to support the more rational and the more dignified course (if so it may without offence be called), which minds less enlightened, and consciences less alive to the paramount greatness of moral excellence, may have been induced to despise. The Apostle's declaration, that 'he himself spake with tongues' 'more than they all,' when combined with his other qualities, is a guarantee that the Apostolical gift of tongues was not im-

posture or fanaticism. But, on the other hand, his constant language respecting it is no less a guarantee that gifts such as these were the last that he would have brought forward in vindication or support of the Gospel which he preached. The excitable temperament of Eastern as compared with Western nations may serve to explain to us, how conditions of mind, like that implied in the gift of tongues, should have accompanied without disturbing a faith so sober, so lofty, so dispassionate, as that of the Apostle. But it also makes that soberness the more remarkable in the Apostle born and bred in this very Oriental atmosphere, where, as is still shown by the exercises of the Mussulman dervishes, nothing is too wild to be incorporated into religious worship; where, as is still shown by the ready acceptance of the legends of Mahomet and the Mussulman saints, nothing is too extravagant to be received as a miracle. He acknowledged the fact, he claimed the possession, of this extraordinary power; and yet he was endowed with the wisdom and the courage to treat it as always subordinate, as often even useless and needless.

The Superiority of Prophesying to Speaking with Tongues.

XIV. [1] *Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε.* [2] *ὁ γὰρ λαλῶν γλώσσῃ οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ* [a] *θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι*

[a] τῷ Θεῷ.

[1] Follow after Love, but seek zealously the spiritual gifts, but rather that ye may prophesy. [2] For he that speaketh in a tongue speaketh not unto men, but unto God: for no one heareth, but in the spirit he speaketh

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XIV. 1 The Apostle, having concluded his description of Love, for a moment pauses before he returns to the special subject from which this description had been a digression, and breathes one more fervent commendation of it to the Corinthians: 'Follow, pursue Love.' (*διώκω* is thus used in Romans ix. 30, 31, xii. 13, xiv. 19; 1 Thessalonians v. 15.) He then resumes the argument which he had abandoned in xii. 31, and this is the force of *δέ*.

ζηλοῦτε δὲ τὰ πνευματικά, 'you are right in earnestly desiring the gifts of the Spirit.' For *ζηλοῦτε*, see note on xii. 31. *τὰ πνευματικά* is 'the gifts of the Spirit' generally, but with a special reference to the gift of tongues.

μᾶλλον δὲ ἵνα προφητεύητε, 'but more than anything else desire the gift of prophecy.' *ἵνα* is here passing into the Romaic sense, in which it is used as a substitute for the infinitive. Compare for this use, verse 12; and Matthew vii. 12; Mark vi. 8, 25.

2 Now follow the reasons for his preference of prophesying to speaking with tongues, as derived from the greater usefulness of prophesying. It is a particular inference from the general truth, which he has just given in his description of Love.

The first contrast is between the isolation of the speaker with tongues by his communion with God alone, and the usefulness of the prophet to others by his acting as a teacher.

οὐδεὶς ἀκούει, i.e. 'hears *so as to understand*,' as in verse 16, *οὐκ οἶδεν*. He does not mean literally that no sounds were heard. Compare for the same ambiguity the account of St. Paul's conversion, Acts ix. 7, where his companions are described as 'hearing the voice' (*ἀκούοντες τῆς φωνῆς*); but in xxii. 9, as '*not* hearing it' (*τὴν φωνὴν οὐκ ἤκουσαν*). Comp. also Mark iv. 33: 'He spake the word unto them . . . as they were able to hear' (*ἀκούειν*). Gen. xi. 7: 'Let us confound their language, that they may not *understand* one another's speech.' xlii. 23: 'They knew not that Joseph *understood*.' Isaiah xxxvi. 11: 'We *understand* the Syrian language' (all *ἀκούειν* in LXX.).

μυστήρια. Here, as elsewhere, 'God's secrets;' here, however,

δὲ λαλεῖ μυστήρια· [3] ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. [4] ὁ λαλῶν γλώσσῃ ἑαυτὸν οἰκοδομεῖ, ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. [5] θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων [a] δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδο-

[a] γὰρ for δέ.

mysteries: [3] but he that prophesieth speaketh unto men edification and exhortation and consolation. [4] He that speaketh in a tongue edifieth himself, but he that prophesieth edifieth the church. [5] I would that ye all spake with tongues, but rather that ye prophesied: but greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. [6] But now, brethren, if I come

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not, as elsewhere, in the sense of secrets *revealed*, but in the sense (nearly approaching to the modern meaning of the word 'mystery') of secrets *concealed*. The only other instance is Rev. xvii. 5: '*Mystery, Babylon the Great*,' &c.

3 *οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν*. These three words convey the object of Christian prophesying:—

οἰκοδομὴν, 'building up by successive stages of enlightenment and advancement in goodness.' Compare especially Eph. iv. 12, 13.

παράκλησις, 'exhortation' or 'consolation' (see note on 2 Cor. i. 3), as in the word *παράκλητος*, 'comforter,' which may mean either 'strengthener' or 'consoler.' How closely connected was this gift with prophesying, may be seen in the fact that the name of 'Barnabas,' 'the son of prophecy,' is rendered in Acts iv. 36 *υἱὸς παρακλήσεως*.

παραμυθία shares with *παράκλησις* the sense of 'consolation,' but with a more tender shade of meaning. The form *παραμύθιον* occurs, as here, in conjunction with *παράκλησις*, in Phil. ii. 1: 'If any consolation, if any *comfort of love*;' and *παραμυθούμενοι* with *παρακαλοῦντες*, in 1 Thess. ii. 11. Bengel: '*Exhortatio* tollit tarditatem; *consolatio* tristitiam.'

4 The second contrast is between the speaker with tongues, as building up only his own soul; and the prophet, as building up the souls of the Christian congregation. This mention of the edification of the speaker's self is not inconsistent with verses 13, 14, which imply that he did not understand what he said. The consciousness of ecstasy and communion with God would have an elevating effect, independently of any impression produced on the understanding. See note on verse 14.

For *ἵνα*, see note on verse 1.

ἐκτὸς εἰ μή. Here, as in xv. 2; 1 Tim. v. 19, *μὴ* is pleonastic.

διερμηνεύῃ, i.e. the speaker himself. See verse 13.

6 *νῦν δέ*, 'but as it now stands;' i.e. 'if the tongues are there and no interpreter.'

He gives these four gifts or

μὴν λάβῃ. [6] νῦν[a] δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ; [7] ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολὴν τοῦ φθόγγου[b] μὴ δῷ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον; [8] καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῷ, τίς παρασκευάσεται εἰς πόλεμον; [9] οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες. [10] τοσαῦτα,

[a] *νυνί.* [b] *τοῖς φθόγγοις.*

unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation or by knowledge or by prophesying or by teaching? [7] Even things without life giving sound, whether pipe or harp, except they give a distinction of sound, how shall it be known what is piped or harped? [8] For if the trumpet give an uncertain sound, who shall prepare himself for the battle? [9] So likewise *ye*, except ye utter by the tongue a word easy to be understood, how shall it be known what is

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utterances, as exhausting all the modes of teaching.

(1) *ἀποκάλυψις*, 'unveiling of the unseen word,' as in 'The Apocalypse.'

(2) *γνῶσις*, 'insight into Divine truth,' as in the 'wisdom' of ii. 6.

(3) *προφητεία*, 'message of exhortation or consolation,' as in verse 3.

(4) *διδαχή*, 'regular teaching,' like the continuous teaching of our Lord's discourses and parables; as in Acts ii. 42.

7 He illustrates his argument by a general reference to sounds.

ὅμως τὰ ἄψυχα. This drawn out in full would be, *καὶ τὰ ἄψυχα, καίπερ ἄψυχα ὄντα, ὅμως*, 'lifeless instruments, though lifeless, *yet*,' &c. Compare Gal. iii. 15: *ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ*, and for a like condensation see Rom. ii. 1.

The flute or pipe (*αὐλός*) and harp (*κιθάρα*) are mentioned as the only two kinds of instrumental music known in Greece.

φθόγγος is used only here and in Rom. x. 18. As distinguished from *φωνή* it expresses musical sounds. *φθόγγου* (not *τοῦ φθόγγου*) is the real reading of B. Lachmann adopted *τοῦ* in ignorance.

γνωσθήσεται τὸ αὐλούμενον; 'How shall the particular note of the pipe be recognised?'

8 He adds another instance of a different kind.

πόλεμον, not 'war' (as usual), but (as in Rev. xvi. 14) 'battle.'

9 He now applies what he has said, as in the analogous passages of xii. 27–31, and xv. 35–41.

διὰ τῆς γλώσσης, 'through the tongue,' i.e. as compared with the various instruments he has just mentioned, but also probably with a special reference to the gift of 'speaking with a *tongue*' (see p. 247).

εὔσημον, 'intelligible.'

10 He now pushes his range of comparisons further, so as to

εἰ τύχοι. γένη φωνῶν [a] εἰσὶν ἐν κόσμῳ, καὶ οὐδὲν [b] ἄφωνον· [11] ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος, καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. [12] οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. [13] διὸ [c] ὁ λαλῶν γλώσσῃ προσευχέσθω ἵνα διερμηνεύῃ. [14] ἐὰν [γὰρ] προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου προσεύχεται,

[a] ἔστιν. [b] οὐδὲν αὐτῶν. [c] Διόπερ.

spoken? for ye shall speak into the air. [10] There are, it may be, so many kinds of sounds in the world, and nothing is without sound: [11] therefore if I know not the meaning of the sound, I shall be unto him that speaketh a barbarian, and he that speaketh a barbarian unto me. [12] Even so *ye*, forasmuch as ye are zealous of spirits, seek that ye may abound to the edifying of the church. [13] Wherefore he that speaketh in a tongue let him pray that he may interpret. [14] For if I pray in a tongue, my spirit

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include the various languages of men.

φωνή, though used in verse 8 for the trumpet, is here extended to human language, as in the LXX. (Genesis xi. 1, 7; Deuteronomy xxviii. 49; Isaiah liv. 17), and often in classical writers.

εἰ τύχοι, a common expression to express doubt about numbers (see Dionys. Hal. iv. 19, *μυρίων ἢ δισμυρίων εἰ τύχοι*, and other examples in Wetstein). See also xv. 37.

ἄφωνον, 'without a distinct sound.'

11 *δύναμιν*, 'meaning,' 'force.'

βάρβαρος, a 'foreigner' (i.e. one who does not speak the Greek language). 'Barbarus hic ego sum, quia non intelligor ulli,' Ovid, Trist. v. 10.

ἐν ἐμοί, 'in my judgment.'

12 He now applies the whole argument to the Corinthians.

ζηλωταί. See note on verse 1. For the construction compare *ζηλωτὴς Θεοῦ*, Acts xxii. 3.

πνευμάτων, 'spirits,' used for 'spiritual gifts,' as *δυνάμεις* for 'workers of miracles,' xii. 29 (compare also xii. 10, xiv. 32), and here, as in verse 1, used specially, though not exclusively, for the 'tongues.'

πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας, 'to the building up of the Church,' is put first for the sake of the emphasis laid upon it.

ἵνα περισσεύητε. See note on 1.

13 *προσευχέσθω ἵνα διερμηνεύῃ*, 'pray that he may interpret.' This implies that the speaker himself had not necessarily an understanding of what he was saying. In order to explain it to others, he had to pray for a separate gift, that of 'interpretation.' Comp. xii. 30: 'do all speak with tongues? do all interpret?' which implies that the two gifts were not of necessity united in the same persons.

14 He illustrates the uselessness of the gift to others by showing the uselessness of it in the case of prayer. The repetition of the word 'pray' (*προσεύχεσθαι*) implies that in verse 13 as well as 14 it is used for the

ὁ δὲ νοῦς μου ἄκαρπός ἐστιν. 15 τί οὖν ἐστίν; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ· ψαλῶ τῷ πνεύματι, ψαλῶ [a] καὶ τῷ νοΐ. 16 ἐπεὶ ἐὰν εὐλογῇς [b] πνεύματι,

[a] ψαλῶ δὲ καὶ νοΐ. [b] εὐλογήσῃς τῷ.

prayeth, but my understanding is unfruitful. 15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, I will sing with the understanding also. 16 Else if

'inspired prayer with tongues,' as though the sense were, 'So important is it for this gift to be turned to practical use, that the special object, to which the speaking or praying with tongues should be directed, is the acquisition of the gift of interpretation.'

τὸ πνεῦμα, 'the spirit,' is used for the moral and spiritual affections united with the Spirit of Christ, or the Spirit which is the life of the Spiritual gifts.

ὁ νοῦς is 'the mind or intellectual element,' as in Phil. iv. 7, Luke xxiv. 45. The effect here described, the use of words which touch the feelings without conveying any distinct notions to the understanding, is illustrated by the state of the disciples of Irving (see pp. 263–265). Such too is the impression produced on the uneducated, not only, as Estius well remarks, by public prayers, of which the general object is understood, though the particular sense is unknown, but by the words of Scripture, which often strike the heart more from the general spirit they breathe, than from any special meaning of the words themselves.

ἄκαρπος, 'without result.'

15 τί οὖν ἐστίν; 'what then is the consequence to be deduced from all this?' (Comp. verse 26; Acts xxi. 22; Rom. iii. 9, vi. 15.)

προσεύξομαι is the reading in B. and Latin versions. προσεύξωμαι A. D. E. F. G. 'If I am to pray with my spirit, I will pray also with my understanding.' From this he passes to another manifestation of the tongues, that of singing. Comp. Eph. v. 19: 'Speaking to yourselves in psalms and hymns.' James v. 13: 'Is any among you sad? let him pray. Is any merry? let him sing psalms.' (See p. 245.)

16 As the wrong use of the gift comes again before him, he passes back from the first person to the second. The mention of 'singing' suggests the especial purpose to which singing was applied; namely, thanksgiving, and the special inconvenience which would arise from the thanksgiving being offered in an unintelligible form, as though the sense were, 'Sing with the understanding; for, unless you do, the thanksgiving will be useless.'

The 'thanksgiving' or 'blessing' of which he speaks, seems to be that which accompanied the Lord's Supper, and whence it derived its name of the 'Eucharist.' In this connexion the words εὐλογεῖν and εὐχαριστεῖν were used convertibly, as appears in all the accounts of the institution (see on xi. 24). In answer to this thanksgiving the congregation uttered their 'Amen.' 'After the prayers,' says Justin (Apol.

ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ

thou bless with the spirit, he that occupieth the room of the unlearned how

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c. 65, 67), 'bread is offered, and wine and water, and the president offers up according to his power prayers and thanksgivings at once, and the people shout the Amen (τὸ ἀμὴν as here). The president offers praise and glory to the Father of all, through the name of His Son and of the Holy Spirit, and at length returns thanks to God for having vouchsafed us to partake of these things. When he has finished the prayers and thanksgivings, all the people present shout, saying "Amen," which is the Hebrew for "So be it."'

'The Amen.'

The 'Amen' thus used was borrowed from the worship of the Synagogue, and hence probably the article is prefixed as to a well-known form. It was there regarded as the necessary ratification of the prayer or blessing. 'He who says Amen is greater than he that blesses' (Berashoth viii. 8). 'Whoever says Amen, to him the gates of paradise are open,' according to Isaiah xxvi. 2, whence they read 'Open ye the gates, that the righteous nation which keepeth the Amen, may enter in' (Wetstein *ad loc.*). An 'Amen,' if not well considered, was called an 'Orphan Amen' (Lightfoot *ad loc.*). 'Whoever says an Orphan Amen, his children shall be orphans; whoever answers Amen hastily or shortly, his days shall be shortened; whoever answers Amen distinctly and at length, his days shall be lengthened' (Berashoth, 47, 1; Schöttgen *ad loc.*). Compare the use of the word as uttered by the vast assembly of pilgrims at Mecca, to express their assent to the great sermon at the Kaaba (Burton's Pilgrimage, iii. p. 314).

So in the early Christian liturgies, it was regarded as a marked point in the service; and with this agrees the great solemnity with which Justin speaks of it, as though it were on a level with the thanksgiving: 'the president having given thanks, and the whole people having shouted their approbation.' And in later times, the Amen was only repeated once by the congregation, and always after the great thanksgiving, and with a shout like a peal of thunder.

ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου. 'He who, in consequence of his not understanding the tongues, is to the speaker with tongues what an unlearned person is with regard to a learned.' This also must be the sense of ἰδιώτης in ver. 23, 24. The blessing was not valid, unless it was, as it were, ratified by the 'Amen' of the *whole* congregation. In the only two other passages where ἰδιώτης occurs in the New Testament, it has reference, as here, to speech: 2 Cor. xi. 6, ἰδιώτης τῷ λόγῳ. Acts iv. 13, ἀγράμματοί εἰσι καὶ ἰδιῶται, in reference to παῤῥησία.

ἰδιώτης.

The word ἰδιώτης was adopted by the Rabbis merely spelling it in Hebrew letters (see Lightfoot *ad loc.*).

ὁ ἀναπληρῶν τὸν τόπον, 'He who fills the condition or situa-

τῇ σῇ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις οὐκ οἶδεν· [17] σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. [18] εὐχαριστῶ τῷ θεῷ,[a] πάντων ὑμῶν μᾶλλον [b]γλώσσῃ λαλῶ· [19] ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους, [c]τῷ νοΐ μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ.

[20] Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ

[a] Add μου. [b] γλώσσαις λαλῶν. [c] διὰ τοῦ νοός μου.

shall he say the Amen at thy giving of thanks? since what thou sayest he knoweth not; [17] for *thou* indeed givest thanks well, but the other is not edified. [18] I thank God, I speak with a tongue more than ye all; [19] yet in the church I would rather speak five words with my understanding, that I might teach others also, than ten thousand words in a tongue.

[20] Brethren, become not little children in your minds, howbeit in

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tion;' also a Hebraism naturally used in speaking of the forms of worship, mostly borrowed from the Synagogue. Buxtorf, Lex. Talmud, p. 2001. For this sense of τόπος see Ecclus. xii. 12.

17 καλῶς. 'You do well to give thanks; it is meet and right so to do.' (Comp. 'Ye call me Lord and Master, and ye say well,' καλῶς λέγετε, John xiii. 13.)

18 He returns to his own case.

εὐχαριστῶ τῷ θεῷ may either be: (1) 'I thank God that I speak,' &c., or (2) 'I thank God in the Spirit, and I speak,' &c., so as to take εὐχαριστῶ in the same sense as in verse 17. But the first mode is probably right, as best agreeing with the following sentence, and the change of the meaning of the word is not greater than occurs elsewhere (see note on xi. 23); or, (3) according to A. εὐχαριστῶ τῷ θεῷ πάντων ὑμῶν μᾶλλον γλώσσῃ, 'I thank God, more than you all, with a tongue.'

For the Apostle's power of speaking with tongues, compare the description of his visions and revelations in 2 Cor. xii. 1, 2.

19 ἀλλὰ ἐν ἐκκλησίᾳ, 'but whatever I may do *in private, in an assembly* I had rather, &c.'

ἄλλους κατηχήσω, 'instruct thoroughly.'

20 He concludes with an appeal to their common sense like that in xi. 14, 'I speak as to wise men' (φρονίμοις).

ταῖς φρεσίν. The word only occurs here in the N. Test.

τέλειοι, 'full grown.' For the same contrast of childishness and manliness, compare ii. 6, 'We speak wisdom among the full grown' (ἐν τελείοις): iii. 1, 'I could not speak to you as spiritual, but as infants' (νηπίοις): xiii. 10, 11, 'When that which is full grown (τὸ τέλειον) is come, then that which is in part shall be done away. When I was an infant (νήπιος), I spake and thought as an infant; but when I became a man (ἀνήρ), I put away infantine things (τὰ τοῦ νηπίου).'

νηπιάζετε seems introduced to strengthen παιδία. 'Be, if you will, not childlike only, but in-

κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶν τέλειοι γίνεσθε. 21 ἐν τῷ νόμῳ γέγραπται, ὅτι ἐν ἑτερογλώσσοις καὶ ἐν χείλεσιν [a] ἑτέρων λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακού-

[a] ἑτέροις.

malice be ye babes, but in your minds become perfect men. 21 In the law it is written, that 'with men of other tongues and with lips of others will I speak unto this people, and yet for all that will they not hear me, saith

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fantine in wickedness.' The verb occurs nowhere else in the New Testament.

21 He follows up this appeal to their own judgment by an appeal to the Old Testament. ἐν τῷ νόμῳ γέγραπται. 'It is written in the Law.' Here, as in John x. 34, xii. 34, xv. 25, 'the Law' is used for the Old Testament generally, instead of being, as usual, confined to the Pentateuch. The whole passage is from Isaiah xxviii. 9–12: 'Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.' The general sense seems to be that, as they mocked the prophet for teaching them as if he was teaching children, he answers that God shall teach them indeed with words that they could not understand, through the invasion of the Assyrian foreigners. The Apostle must have read and quoted the passage as describing that God's speaking to the Israelites through the lips and language of a foreign people would be in judgment, and not in mercy, and would have no effect. Hardly a word in this quotation coincides with the LXX.: διὰ φαυλισμὸν χειλέων, διὰ γλώσσας ἑτέρας, ὅτι λαλήσουσι τῷ λαῷ τούτῳ, λέγοντες αὐτοῖς, Τοῦτο τὸ ἀνάπαυμα τῷ πεινῶντι καὶ τοῦτο τὸ σύντριμμα, καὶ οὐκ ἠθέλησαν ἀκούειν.

ἑτερογλώσσοις is peculiar to this passage in the New Testament. It is used, however (A.D. 150), by Aquila in his translation of this very passage in Isa. xxviii. 11, and of Ps. cxiv. 1 ('strange language'), and it illustrates the meaning of 'other tongues' (ἑτέραις γλώσσαις), in Acts ii. 4. The word is used for 'foreign languages' in Polyb. xxiv. 9, § 5 (Wetstein).

It must be observed that, although the general sense is thus represented by the Apostle's quotation, yet the *words* of the last clause on which he lays so much stress, as proving the fruitlessness of foreign tongues, '*and not even so shall they hear*,' in the original passage relate, not to the foreign language, but to the intervening words which the Apostle has left out, and which seem to refer to the obscure language of the prophet's former teaching.

The passage may have been suggested to his memory by its mention of children and of child-

σονται μου, λέγει κύριος. [22] ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προφητεία οὐ τοῖς ἀπιστοις ἀλλὰ τοῖς πιστεύουσιν. [23] ἐὰν οὖν ἔλθῃ[a] ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες [b]λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν

[a] *συνέλθῃ*, and so Lachm. Ed. 1. [b] *γλώσσαις λαλῶσιν.*

the Lord.' [22] Wherefore the tongues are for a sign not to the believers but to the unbelievers, but prophesying not for the unbelievers, but for the believers. [23] If therefore the whole church be come into one place and all speak with tongues, and there come in those who are unlearned

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ish teaching, of which he had himself just spoken in verse 20.

22 From this quotation, or rather from the special words which it contains ('tongues,' and 'they shall not hear'), he draws a conclusion against the gift of speaking with tongues. 'If this be so, "the tongues" are a sign of God's presence, not to those who are converted but to those who refuse to be converted, that is, a sign not of mercy, but of judgment. But prophesying is a sign of God's presence, not to those who refuse to be converted, but to those who are converted, and is thus a sign of mercy.'

23, 24 He confirms this by the actual fact, and presents the two opposite pictures of what would be the effect on persons who had not either of the gifts in question, according as the whole congregation had one or the other. If the congregation spoke with tongues, the effect would be mere astonishment, and an impression that they were all seized with frenzy; but if they prophesied, the effect would be conviction that there was really a Divine presence among them, enabling them to discern the secrets of the heart.

In each case, to make his argument stronger, he imagines the whole society present, and every member of it exercising his gift. If they *all* spoke with tongues, the confusion would be increased, because this would imply that there were none to interpret. If they *all* prophesied, this would increase the wonder and the effect, because the man would feel that, not one eye only, but a thousand eyes were fixed on his inmost soul. Hence the repetition of 'all' four times over, and the expressions 'the whole Church' and 'the same place.'

ἰδιώτης is a 'person without the gift of tongues, or of prophecy;' 'a layman,' in the sense of one without the knowledge of any special branch of knowledge. See note on verse 16.

ἄπιστος, a 'heathen,' as in vi. 6, vii. 12–15; not in the stronger sense in which he has just used the word in verse 22, of 'a heathen who refuses to be converted.'

The two words together include all who could possibly be affected, 'Christians without the gifts,' and 'heathens.'

For the impression of madness produced on those who saw the gift of tongues, compare Acts ii. 13: 'These men are full of new wine.'

ὅτι μαίνεσθε; [24] ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, [25] [a] τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, καὶ οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ, ἀπαγγέλλων ὅτι [b] ὄντως ὁ θεὸς ἐν ὑμῖν ἐστίν.

[a] Add καὶ οὕτω. [b] ὁ Θεὸς ὄντως.

or unbelievers, will they not say that ye are mad? [24] But if all prophesy, and there come in an unbeliever or one unlearned, he is convinced by all, he is judged by all, [25] the secrets of his heart become manifest, and so falling down on his face he will worship God, and report that of a truth God is in you.

This would be the passage where, if the gift of tongues had been given for the purpose of converting foreign nations by speaking foreign languages, the Apostle would have pointed it out; the more so, as both 'unbelievers' and 'foreign tongues' are alluded to in verses 22, 23, and 24. See Introduction to this Chapter, pp. 247, 248.

24 The description which follows describes the intended effect of all Christian preaching. Although both the 'unlearned' and the 'unbeliever' are mentioned, it is evident that the latter is chiefly in the Apostle's mind, and hence ἄπιστος is in this second clause put before ἰδιώτης.

ἐλέγχεται ὑπὸ πάντων. 'He is rendered conscious of his sins by all.' 'One after another of the prophets shall take up the strain, and each shall disclose to him some fault which he knew not before.' For this sense of ἐλέγχω see John xvi. 8.

ἀνακρίνεται ὑπὸ πάντων. 'He is examined and judged by all.' 'One after another shall ask questions which shall reveal to him his inmost self, and sit as judge on his inmost thoughts.' For ἀνακρίνω see its constant use in this Epistle, ii. 14, 15, iv. 3, 4, ix. 3, x. 25, 27.

25 τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται. 'The secrets of his heart become manifest.' Compare the description of 'the word of God,' which probably includes prophesying or preaching, in Heb. iv. 12, 13: 'Piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight.'

καὶ οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ, 'And as a consequence he will fall prostrate before God.' Compare the effect of Samuel's prophesying on Saul, 'He lay down all that day and night,' 1 Sam. xix. 24.

ἀπαγγέλλων ὅτι ὄντως ὁ θεὸς ἐν ὑμῖν ἐστίν. 'Carrying away the tidings that the God, whom he has thus worshipped, is truly among you.' 'Deum vere esse in vobis et verum Deum esse qui est in vobis.' (Bengel.)

Paraphrase of Chap. XIV. 1—25.

Let Love be your great aim; but admire and cherish at the same time the gifts of the Spirit, chiefly the gift of prophesying. The gift of tongues only informs a man's self; the gift of prophecy informs others. The gift of tongues must be inferior to prophecy, unless it is accompanied with the gift of interpretation, or with the usual gifts of teaching. As musical instruments are useless, unless their notes are distinguishable; as the different sounds of the human voice are useless, unless they are understood by those who hear them; so these gifts are useless, unless they are rendered intelligible. He, therefore, who has the gift of speaking with a tongue, should pray that he may have the gift of interpretation. This should be the very object of his prayer when he prays with a tongue; else such a prayer, though elevating to his feelings, is useless to his understanding. Both in prayer and praise the feelings and the understanding should go together. If the Eucharistic thanksgiving be uttered in a tongue, he who does not understand the tongue, and who is thus in the condition of an ignorant man, cannot give his ratification of the thanksgiving in the solemn 'Amen' of the congregation; the thanksgiving may be good, but it is of no use. Thankful as I am for my possession of this gift in an extraordinary measure, I yet had rather speak five words to instruct others, than any number of words in a tongue. My dear brothers, consider the matter by your own common sense; be children, be infants, if you will, in wickedness; but in mind be not children, but full-grown men. You remember the passage in the Old Testament which speaks of 'other tongues,' and of the 'people not hearing.' So it is still. The 'tongues' are a sign, not to those who will believe, but to those who will not believe; whereas prophecy is a sign to those who will believe. Conceive the whole congregation collected, and every member speaking with tongues; the impression on a heathen, or on a man without this gift, will be that you are mad. But conceive the same congregation, with every member prophesying, and the effect will be that a stranger will feel that by every member of that congregation he is convinced of sin, and his thoughts judged, and his heart laid open; and he will acknowledge by act and word the presence of God amongst you.

The Office of the Understanding in Christian Worship.

The importance of the general principle established by the Apostle in this Section, as declaring the superiority of a religion of moral action to a religion of mere reverence or contemplation, has already been noticed. This principle is here applied to Christian worship.

There has always been a tendency to envelop the worship of God in mystery and darkness. To a certain extent, this is inevitable and desirable. The communion with the Infinite and Invisible can never be reduced to the same precise laws as those which regulate our ordinary acts. The awful reverence which, in the Old Testament, represented Him as dwelling in darkness unapproachable, and the seraphs as veiling their faces before Him, can never be safely discarded. The feelings with which the most refined and exalted spirits of humanity adore the Maker of all things, the Friend of their own individual souls, can never be reduced to the level of the common worldly worshippers of every-day life. So much will probably be granted by all, and a deep truth will be recognised in the ancient ceremonial forms by which, in the Jewish and Pagan rituals of ancient times, and some Christian rituals of modern times, this feeling was encouraged. But the utter lifelessness into which these forms have degenerated, when the understanding has been shut out from any participation in them, shows that this tendency may be carried to such an excess as to destroy the very feeling which it was meant to foster. Mystery of Worship.

It is in this Chapter that the counter-principle is most emphatically stated. The precept, 'Be not children in understanding; howbeit, in malice be ye children, but in understanding be men,' is to be found in substance in many parts of the Gospels and Epistles. But in this passage it is directly applied to that very province of religious worship in which the intellect is often supposed to have no part or place. Importance of the understanding in Christian worship.

Two practical directions the Apostle gives, by which the understanding was to be restored to its proper position in the worship of God; each called forth by the peculiar circumstances of the case, and obvious in itself, but at times overlooked or neglected. The 1. The mode of worship to be intelligible.

first is, that the worship shall be conducted in a form intelligible to the people. To pray or praise in the spirit, but without the concurrence of the understanding; to utter thanksgivings, to which the congregation cannot give a conscious assent; to utter sounds, however edifying to the individual, without interpreting them to the congregation, is, in the Apostle's view, essentially inconsistent with the true nature of Christian worship. It was thus not without reason that this Chapter became the stronghold of those attacks which were made in the sixteenth century on the practice of conducting the service in a dead language. But neither the prohibition of unintelligible sounds, nor of an unintelligible language, is so important as the maintenance of the positive principle, that worship must carry along with it, so far as possible, the whole nature of man. It is possible that the language used may have ceased to be habitually spoken, and yet be sufficiently understood; or, on the other hand, that the words used may belong to a living language, and yet that the service shall be such as the congregation cannot follow. On the one hand, extempore prayers, or dumb show, as in modern sects,—ancient prayers, Latin prayers, music, art, an elaborate ritual, amongst older Churches,—may each fall under the Apostle's censure, so far as they deprive the worshipper of a free access to the actual sense and meaning of the acts in which he is engaged. Or, on the other hand they may each in their turn promote the Apostle's object, so far as they tend to bring that sense and meaning home to the memory, the imagination, the understanding, the reason, the conscience of the worshipper, educated or uneducated, civilised or uncivilised, as the case may be. As 'there are so many kinds of voices in the world, and none of them is without signification,' so also, 'there are so many kinds of worship in the world, and none of them is without signification,' to Greek or Roman, German or Englishman, barbarian or Scythian. To discover the true 'voice' in which to reach the mind and heart of the worshipper, the true 'interpretation' by which the gift of prayer and praise, always more or less difficult to be understood by the people, can be rendered intelligible, should be the one great object of every form of worship. In proportion as this is not sought, or as darkness and mystery are directly encouraged, in that proportion superstition and profaneness will creep in, because the 'understanding' will remain 'unfruitful,' and the different parts of the congregation will be 'as barbarians to each other.'

Secondly, and as a consequence of this, is to be noticed the great stress laid by the Apostle on practical instruction as a part of worship. He had rather speak 'five words with his understanding that he might teach others,' than 'ten thousand words in an unknown tongue.' That 'the Church may receive edifying,' and that his hearers 'may prophesy to edification, to exhortation and comfort,' is his chief desire. The object of prophesying is specially described as 'convincing,' 'judging,' and 'making manifest the secrets of the heart,' and its effects are produced directly on the mind and conscience of the hearer. The description indeed resembles strongly the results of the teaching of Socrates, whose life, as it represents the most stimulating power ever brought to bear on the human understanding, so also in many respects forcibly illustrates the first spread of the Gospel. 'To him the precept "know thyself," was the holiest of all texts. . . . To preach, to exhort, even to confute particular errors appeared to him useless, so long as the mind lay wrapped up in its habitual mist or illusion of wisdom: such mist must be dissipated before any new light could enter. . . . The newly created consciousness of ignorance was alike unexpected, painful, and humiliating—a season of doubt and discomfort, yet combined with an internal working and yearning after truth never before experienced.'[1] 2. Instruction a part of worship.

These emphatic declarations are a sanction, not merely of the importance of what is strictly called preaching, and of the objects which all preaching should have in view, but of education itself as a part of Christian worship. What was supplied in the Apostolical age by the special gift of prophesying, must now be supplied by all the natural gifts which enable a man to be a wise teacher and counsellor of those around him. The principle has been recognised in the worship of most Churches, from very early times. The 'sermon,' and the 'catechism' (of which the name is derived from the word used by the Apostle in this very Chapter, ἵνα καὶ ἄλλους κατηχήσω[2]), occupying as they do a prominent place in the services of almost all the Western Churches of Christendom, vindicate by long precedent this important element. It is true that these institutions have often taken a colour from the ritual in which they have been incorporated, rather than given that ritual a colour of their own

[1] Grote, Hist. of Greece, VIII. pp. 603, 608. [2] xiv. 19.

They themselves have often become forms, instead of making the rest of the service less formal; have been concerned with abstract propositions, rather than with practical improvement; have tended to make the taught dependent on the teacher, instead of 'building him up' to think and act for himself. In proportion as this has been the case, the Apostle's comparison of the relative value of the gift of tongues and the gift of prophesying is no less important than it was at Corinth. A discourse, a lesson, a series of catechetical questions and answers, though always useful as a witness to the Apostolical principle of edification, may be as completely without effect and without response in the congregation, as the gift of tongues which in the bystanders produced only indifference or astonishment. On the other hand, if these parts of the Christian service are conducted with the power and the insight which the Apostle describes as their true characteristic, the conscience of the hearer responding to the voice of the teacher, the Apostle assures us that God is there in a 'Real Presence'—these are his very words (ὄντως ἔστι)—which may indeed exist in other portions of Christian worship, but which is nowhere else so distinctly asserted as in this.

[26]τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος[a] ψαλμὸν ἔχει, διδαχὴν ἔχει, [b]ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἑρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν [c]γινέσθω. [27]εἴτε γλώσσῃ τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ

[a] Add ὑμῶν. [b] γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει. [c] γενέσθω.

[26]How is it then, brethren? when ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation: let all things be done unto edifying. [27]If any one speak in a tongue, let it be by two or at the most three, and by course, and let one

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The comparison of the two assemblies, one consisting of speakers with tongues, the other of prophets, suggests to the Apostle a general conclusion to the whole discussion on the gifts; namely, the necessity of preserving order.

τί οὖν ἐστίν; 'What, then, is the practical result of all this?' Compare verse 15. 'The fact is that, whenever you meet for worship, each of you has some gift which he wishes to exercise. One has a song of praise (*ψαλμόν*), (see note on 15); another has a discourse (*διδαχή*), (see note on 6); another has a revelation of the unseen world (*ἀποκάλυψιν*), (see the same); another has a tongue (*γλῶσσαν*); another has an interpretation of tongues' (*ἑρμηνείαν*).

This was the state of things which had to be corrected. The first general rule which he gives is, *πάντα πρὸς οἰκοδομὴν γινέσθω*. 'Let all these gifts be arranged for the building up and perfecting of the whole.' Compare Eph. iv. 11, 12, 13.

27 He exemplifies this, first, in the case of the tongues (27, 28); next, in the case of the prophets (29–36).

εἴτε should have been followed by *εἴτε*, in verse 29; but the construction of the sentence is lost in passing from one thought to the other. The direction for the speakers with tongues is, that they shall not speak in groups of more than two, or at the most three; and that of these, only one shall speak at a time. This implies that there had been a danger lest the whole assembly should be engrossed by them, as in verse 23, and also lest all should speak at once. There was to be one interpreter, to prevent the difficulty noticed in verses 13–17, of the assembly not understanding what was said. If there was no one present with the gift of interpretation, then the speaker with tongues was to repress his utterance, and content himself with inward communion with God. *ἐν ἐκκλησίᾳ* may, however, indicate that he might speak in private, though not in public. The nominative case to *σιγάτω* is (not *ὁ ἑρμηνευτής*, but) *ὁ λαλῶν γλώσσῃ*. Compare for this construction Luke xv. 15, possibly Acts vi. 6.

ἀνὰ μέρος, 'in turn.' This may either be, that in each group each shall speak in turn,

μέρος, καὶ εἷς διερμηνευέτω· [28] ἐὰν δὲ μὴ ᾖ [a] ἑρμηνευτής, σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ. [29] προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν· [30] ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω. [31] δύνασθε γὰρ καθ' ἕνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσιν καὶ πάντες παρακαλῶνται· [32] καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται· [33] οὐ γάρ ἐστιν ἀκαταστασίας ὁ θεός, ἀλλὰ εἰρήνης. ὡς ἐν πάσαις

[a] διερμηνευτής.

interpret: [28] but if there be not an interpreter, let him keep silence in the church, and let him speak to himself and to God. [29] Let the prophets speak two or three, and let the others judge: [30] if anything be revealed to another sitting by, let the first be silent. [31] For one by one ye can all prophesy, that all may learn and all may be comforted: [32] and the spirits of the prophets are subject to the prophets: [33] for God is not the author

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or that each group shall speak in turn.

29 He next directs the conduct of the prophets. They may come, apparently, in any numbers; but only two or three are to speak, and the rest are to interpret, or discern the meaning and value of their prophecies. *προφῆται*, 'prophets,' is the subject of the whole sentence, implying that those who had the gift of discernment (*διάκρισις*) (see note on xii. 10) were included under the class of prophets.

30 'If, whilst one of the prophets is speaking, another has a revelation to impart, he is to stand up and utter it, and the first speaker is to sit down, and be silent.' It was of more importance to catch the first burst of a prophecy, than to listen to the completion of one already begun.

καθημένῳ, 'sitting and not speaking.' This implies that the prophets stood whilst they spoke.

31–32 He justifies this command by showing that there was time and room for all to exercise their gift.

δύνασθε, 'you have it in your power.'

The stress here, as in verse 24, is on *πάντες*, 'all.' 'You can *all* prophesy, and then every member of the assembly in turn will receive his own proper instruction and exhortation.'

32 'And this is not difficult; the spirits of the several prophets are subject to the prophets in whom they reside.' For the same personification, so to speak, of the spiritual gifts, see verse 12, *ζηλωταὶ πνευμάτων*; xii. 10, *διακρίσεις πνευμάτων*. The absence of the article implies that this control of the prophetic impulses by the wills of the prophets was an essential part of the prophetic character; 'Prophets' spirits are subject to prophets.' This distinguishes these impulses from those of the heathen pythonesses and sibyls.

33 'The reason of this subjection is, that God, from whom these gifts proceed, is a God not

ταῖς ἐκκλησίαις τῶν ἁγίων, [34] αἱ γυναῖκες[a] ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ [b] ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ [c] ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει. [35] εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστιν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ.[d] [36] ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν ἢ εἰς ὑμᾶς μόνους κατήν-

[a] Add ὑμῶν. [b] ἐπιτέτραπται. [c] ὑποτάσσεσθαι. [d] γυναιξὶν ἐν ἐκκλησίᾳ λαλεῖν.

of confusion but of peace. [34] As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be under obedience, as also saith the law. [35] And if they desire to learn any thing, let them ask their own husbands at home: for it is a shame for a woman to speak in the church. [36] What!

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of instability and uncertainty, but of peace.'

ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων, though in the older texts joined to the preceding, has, since the time of Cajetan, and rightly, been joined to the following, the connexion being the same as in xi. 16. Lachmann, in his second edition, has further deviated from the common punctuation, by attaching τῶν ἁγίων to αἱ γυναῖκες, which is rendered possible, though not necessary, by the omission of ὑμῶν in A. B. If so, the sense will be, 'As in all the assemblies, let the wives of the saints keep silence in the assemblies.'

34, 35 One particular instance of confusion growing out of the neglect of order in the control of the gifts, was the speaking of women in the assemblies. This custom, like that of appearing unveiled (xi. 3–16), he condemns on the ground that he forbade it in all the assemblies of Christians. The speaking of women was also expressly forbidden in the synagogues. (See Wetstein and Lightfoot, *ad loc.*)

'The law.' Gen. iii. 16. Compare the same argument in 1 Tim. ii. 11–14.

He anticipates the objection, that possibly the women might wish to ask questions in the assembly, by pointing out that their husbands were their natural guides.

τοὺς ἰδίους, 'their *own* husbands.' See on vii. 2.

These two verses (34, 35) are in D. E. F. G. placed at the end of the chapter.

36 He concludes with a general warning of obedience to his authority. Throughout the Epistle there has been an indication of the assumption which the Corinthians made, of taking an independent course, apart from all other Churches, and from the claims of St. Paul himself; and therefore he here reminds them that they were not the first or only Church in the world. Compare on i. 2, iv. 8, ix. 1.

ὁ λόγος τοῦ θεοῦ, 'the word of God;' in especial reference to the gifts of speaking and prophesying. Compare Heb. iv. 12. There is perhaps an allusion to Isa. ii. 3: 'Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.'

κατήντησεν, 'found its way to you.' See x. 11.

τησεν; 37 εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω, ἃ γράφω ὑμῖν, ὅτι κυρίου ἐστὶν ἐντολή.[a] 38 εἰ δέ τις ἀγνοεῖ, [b]ἀγνοεῖται. 39 ὥστε, ἀδελφοί [μου], ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν [c]μὴ κωλύετε [ἐν] γλώσσαις· 40 πάντα [d]δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

[a] ὅτι τοῦ κυρίου εἰσὶν ἐντολαί.
[b] ἀγνοείτω.
[c] γλώσσαις μὴ κωλύετε.
[d] Om. δέ.

went the word of God out from you? or came it unto you only? 37 If any one think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are a commandment of the Lord. 38 But if any one know not this, he is not known.[a] 39 Wherefore, my brethren, seek zealously to prophesy, and forbid not to speak with tongues: 40 but let all things be done with seemliness and in order.

[a] *Or* God knows not him.

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37 εἴ τις δοκεῖ. 'If any one claims to be a prophet, or especially endued with spiritual gifts.' πνευματικός seems here, as in verse 1, to be almost synonymous with λαλῶν γλώσσῃ. For the form, 'If any seem,' compare viii. 2: 'If any one seems to know anything,' and Gal. ii. 6: 'Those who seem to be somewhat' (οἱ δοκοῦντες).

ἐπιγινωσκέτω: 'Let him prove his inspiration by recognising, that the words which I write, are no less than commandments of the Lord.' There are many various readings; ἐντολαί, ἐντολή,—κυρίου, θεοῦ τοῦ κυρίου. κυρίου ἐντολή is in A. B. The analogy of vii. 10 and the word κυρίου naturally imply a precept of Christ, that is, either some words now lost to us, or else the general authority of Christ's teaching.

38 ἀγνοεῖται, A. D. F. G., 'he is ignored by God: God is ignorant of him.' ἀγνοείτω, B. C. E., 'let him be ignorant.' If the former reading is preferred, then compare viii. 2, 3, xiii. 12; if the latter, it is a contemptuous expression of indifference as to the opinion of such a one, however great his pretensions.

39, 40 This is the summary of the whole. Verse 39 sums up xiv. 1–25, verse 40 sums up xiv. 26–38.

For ζηλοῦτε, see on xii. 31. For εὐσχημόνως, see on xiii. 5.

Paraphrase of Chap. XIV. 26—40.

Your general state is this: At your assemblies every one comes with some gift which he wishes to exercise. The rule for your guidance must be the building up *of the* whole society. *The speakers with tongues are not to engross the whole assembly, or to speak all at once; two, or at most three, are to come, and of these each is to speak singly, and none without an interpreter. If prophets come in large numbers, two or three only are to speak, and the rest are to be judges of what they say. Each prophet is to have his opportunity of speaking, that every member of the congregation may receive his proper instruction and consolation. It is essential to the office of a prophet to have the spirit within him under control: for God loves not confusion, but peace. For the same reason the women are not to break through their natural subjection by speaking in the assemblies. They are not even to ask questions, except from their husbands, who are their natural guides.*

To these directions you ought not to oppose yourselves on any plea of fancied pre-eminence or exclusiveness. If any one prides himself on his spiritual or prophetical gift, let him prove it by recognising in these words of mine a Divine command; if he cannot recognise it, he is not recognised by God. The conclusion, therefore, is to aim chiefly at prophecy without discouraging the gift of tongues; and the great rule is to do everything with order and decency.

Apostolical Worship.

It may be important to sum up all that this Epistle, combined with other notices, has presented to us on the subject of Christian worship. (I) The Christian assemblies of the first period of the Apostolical age, unlike those of later times, appear not to have been necessarily controlled by any fixed order of presiding ministers. We hear, indeed, of 'presbyters,' or 'elders' in the Churches

I. Absence of any fixed order.

of Asia Minor,[1] and of Jerusalem.[2] And in the Church of Thessalonica mention is made of 'rulers' (*προισταμένους ὑμῶν*);[3] and, in the Churches of Galatia, of 'teachers' (*τῷ κατηχοῦντι*).[4] But no allusion is to be found to the connexion of these ministers or officers, if so they are to be called, with the worship of the Apostolic Church, and the omission of any such is an almost decisive proof that no such connexion was then deemed necessary. Had the Christian society at Corinth been what it was at the time when Clement addressed his Epistle to it, or what that at Ephesus is implied to have been in the Ignatian Epistles, it is almost inevitable that some reference should have been made by the Apostle to the presiding government which was to control the ebullitions of sectarian or fanatical enthusiasm; that he should have spoken of the presbyters, whose functions were infringed upon by the prophets and speakers with tongues, or whose authority would naturally moderate and restrain their excesses. Nothing of the kind is found. The gifts are to be regulated by mutual accommodation, by general considerations of order and usefulness; and the only rights, against the violation of which any safeguards are imposed, are those of the congregation, lest 'he that fills the place of the unlearned' (i.e. as we have already seen, 'he that has not the gift of speaking with tongues') should be debarred from ratifying by his solemn Amen the thanksgiving of the speaker. The gifts are not, indeed, supposed to be equally distributed, but every one is pronounced capable of having some gift, and it is implied as a possibility that '*all*' may have the gift of prophesying or of speaking with tongues.

II. The worship carried on through the gifts.

(II) Through the gifts thus distributed, the worship was carried on. Four points are specially mentioned:

1. Prayer.

(1) *Prayer*. This, from the manner in which it is spoken of in connexion with the tongues, must have been a free outpouring of individual devotion, and one in which women were accustomed to join, as well as men.[5]

2. Song.

(2) What has been said of prayer may be said also of '*Praise*' or '*Song*,' *ψαλμός*.[6] We may infer from Eph. v. 19, where it is coupled with 'hymns and odes' (*ὕμνοις καὶ ᾠδαῖς*), that it must have been of the nature

[1] Acts xiv. 23.
[2] Ibid. xi. 30; xv. 6, 22, 23.
[3] 1 Thess. v. 12.
[4] Gal. vi. 6.
[5] xiv. 13, 14, 15; xi. 5.
[6] xiv. 15, 26.

of metre or rhythm, and is thus the first recognition of Christian poetry. The Apocalypse is the nearest exemplification of it in the New Testament.

(3) Closely connected with this is *Thanksgiving*. The 'song of the understanding' is especially needed in the giving of thanks.[1] In this passage we have the earliest intimation of a liturgical form. Although the context even here implies that it must have been a free effusion, yet it is probable that the Apostle is speaking of the Eucharistic thanksgiving for the produce of the earth; such as was from a very early period incorporated in the great Eucharistic hymn used, with a few modifications, through all the liturgical forms of the later Christian Church. And from this passage we learn that the 'Amen,' or ratification of the whole congregation, afterwards regarded with peculiar solemnity in this part of the service, was deemed essential to the due utterance of the thanksgiving. 3. Thanksgiving.

(4) 'Prophesying,' or 'teaching,' is regarded (not by the Corinthians, but) by the Apostle, as one of the most important objects of their assemblies. The impulse to exercise this gift appears to have been so strong as to render it difficult to be kept under control.[2] Women, it would seem from the Apostle's allusion to the practice in xi. 5, and prohibition of it in xiv. 34, 35, had felt themselves entitled to speak. The Apostle rests his prohibition on the general ground of the subordination of women to their natural instructors, their husbands. 4. Prophesying.

(III) The Apostolical mode of administering the Eucharist has already been delineated at the close of Chap. xi. It is enough here to recapitulate its main features. It was part of the chief daily meal, and, as such, usually in the evening; the bread and wine were brought by the contributors to the meal, and placed on a table; of this meal each one partook himself; the bread, in one loaf or many, was placed on the table; each loaf or cake was then broken into parts; the wine was given at the conclusion of the meal; a hymn of thanksgiving was offered by one of the congregation, to which the rest responded with the solemn word, 'Amen.' III. The Eucharist.

These points are all that we can clearly discern in the worship of Apostolic times, with the addition, perhaps, of the

[1] xiv. 16. [2] xiv. 32.

fact mentioned in Acts xx. 7, and confirmed by 1 Cor. xvi. 2, that the first day of the week was specially devoted to their meetings.

Effects of this state of the early Church.

The total dissimilarity between the outward aspects of this worship and of any which now exists, is the first impression which this summary leaves on the mind. But this impression is relieved by various important considerations. First, when we consider the state of the Apostolic Church as described in the Acts and in this Epistle, it is evident that in outward circumstances it never could be a pattern for future times. The fervour of the individuals who constituted the communities, the smallness of the communities themselves, the variety and power of the gifts, the expectation of the near approach of the end of the world, must have prevented the perpetuation of the Apostolic forms. But if Christianity be, as almost every precept of its Founder and of its chief Apostle presumes it to be, a religion of the Spirit, and not of the letter, then this very peculiarity is one of the most characteristic privileges. No existing form of worship can lay claim to universal and eternal obligation, as directly traceable to Apostolic times. The impossibility of perpetuating the primitive forms is the best guarantee for future freedom and progress. Few as are the rules of worship prescribed in the Koran, yet the inconvenience which they present, when transplanted into other than Oriental regions, shows the importance of the omission of such in the New Testament.

I. No forms of eternal obligation.

But, secondly, there are in the forms themselves, and in the spirit in which the Apostle handles them, principles important for the guidance of Christian worship in all times. Some of these have been already indicated. In this last concluding Section, the whole of this advice is summed up in two simple rules:—

II. Principles laid down.

'Let all things be done unto edifying,' and 'let all things be done decently and in order.'

'*Let all things be done unto edifying.*'[1]

'Edifying' (*οἰκοδομή*) has, as already noticed in xiv. 3, the peculiar sense both of building up from first principles to their practical application, and of fitting each member of the society into the proper place which the growth and rise of the whole building

1. 'Let all things be done unto edifying.'

[1] xiv. 5, 12, 17.

require. It is 'development,' not only in the sense of unfolding new truth, but of unfolding all the resources contained in the existing institution or body. Hence the stress laid on the excellence of 'prophesying,' as the special gift by which men were led to know themselves (as in xiv. 24, 25, 'the secrets of their hearts being made manifest'), and by which (as through the prophets of the older dispensations) higher and more spiritual views of life were gradually revealed. Hence the repeated injunctions that *all* the gifts should have their proper honour;[1] that those gifts should be most honoured by which not a few, but *all*, should benefit;[2] that *all* who had the gift of prophecy should have the opportunity of exercising that gift;[3] that *all* might have an equal chance of instruction and comfort for their own special cases.

'*Let all things be done decently and in order.*'[4]

2. 'Decently and in order.'

'Decently' (*εὐσχημόνως*); that is, so as not to interrupt the gravity and dignity of the assemblies. 'In order' (*κατὰ τάξιν*); that is, not by hazard or impulse, but by design and arrangement. The idea is not so much of any beauty or succession of parts in the worship, as of that calm and simple majesty which in the ancient world, whether Pagan or Jewish, seems to have characterised all solemn assemblies, civil or ecclesiastical, as distinct from the frantic or enthusiastic ceremonies which accompanied illicit or extravagant communities. The Roman Senate, the Athenian Areopagus, were examples of the former, as the wild Bacchanalian or Phrygian orgies were of the latter. Hence the Apostle has condemned the discontinuance of the veil,[5] the speaking of women,[6] the indiscriminate banqueting,[7] the interruption of the prophets by each other.[8] 'The spirits of prophets are subject to prophets,' is a principle of universal application, and condemns every impulse of religious zeal or feeling which is not strictly under the control of those who display it. A world of fanaticism is exploded by this simple axiom; and to those who have witnessed the religious frenzy which attaches itself to the various forms of Eastern worship, this advice of the Apostle, himself of Eastern origin, will appear the more remarkable. The wild gambols

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[1] xii. 20–30.
[2] xiv. 1–23.
[3] xiv. 29–31.
[4] xiv. 40.
[5] ix. 1–16.
[6] xiv. 34.
[7] xi. 16–34.
[8] xiv. 30–32.

yearly celebrated at Easter by the adherents of the Greek Church round the chapel of the Holy Sepulchre at Jerusalem, show what Eastern Christianity may become;[1] they are living proofs of the need and the wisdom of the Apostolical precept.

To examine how far these two regulations have actually affected the subsequent worship and ritual of Christianity, to measure each Christian liturgy and form of worship by one or other of these two rules, would be an instructive task. But it is sufficient here to notice that on these two points the Apostle throws the whole weight of his authority; these two, and these only, are the Rubrics of the Primitive Church.

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[1] 'Sinai and Palestine,' Ed. iv. 465–471.

Chap. XV. 1—58.

THERE does not appear to be any connexion between this and the preceding Chapters. Both the importance and the peculiar nature of the subject here discussed, would naturally occasion its reservation for the last place of the Epistle. The other questions had touched only the outskirts of the Christian faith; this seemed to reach its very foundation. It is evident from the expression in the 12th verse ('How say some among you?'), that the Apostle is combating some teachers in the Corinthian Church, who denied, as it would seem, not the Resurrection of Christ, but the Resurrection of the dead generally.

The deniers of the Resurrection,

Of this tendency in the Jewish section of the Church, occasioned apparently by the Oriental, or, as it was afterwards called, Gnostic abhorrence of matter, we have a specimen in the teaching of Hymenæus and Philetus, who said that 'the Resurrection was already past;'[1] evidently meaning thereby, that there was no resurrection, except in the moral conversion of man. But of any opposition to this tendency there is no trace in the Apostle's argument; and the particular aspect of Judaism exhibited by Hymenæus and Philetus belongs to a later period. It seems, therefore, more natural to identify the Corinthian teachers with the Epicurean deniers of the Resurrection, such as the Sadducees in Judæa,[2] and in the very Church of Achaia to which this Epistle[3] was addressed, the Athenian cavillers, who 'mocked when they heard of the resurrection of the dead.'[4] With this agree not only the general circumstances of time and place, but also the particular allusions to them; not as corrupting, but as contradicting, the received teaching of the Apostle; as resting their objections to it, not on any refined notion of matter, but on its philosophical difficulties;[5] combining pretensions to knowledge with laxity of morals.[6]

not Oriental or Jewish,

but Epicurean and Greek.

It is a remarkable instance of the great latitude which

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[1] 2 Tim. ii. 17, 18.
[2] Matt. xxii. 23.
[3] See notes on i. 1.
[4] Acts xvii. 18, 32.
[5] xv. 35.
[6] xv. 33, 34.

prevailed in the Corinthian Church, that these impugners of the Resurrection remained within the Christian society; and that their position was not deemed, either by themselves or the Apostle, as necessarily incompatible with the outward profession of Christianity. Still, to the Apostle's mind, the Resurrection of the dead was a matter of no secondary importance. If we may take the account in the Acts as a just illustration of the language of his Epistles, we find him declaring that it was the chief truth which he preached, and for which he suffered;[1] and in the Epistles themselves, although nowhere so fully set forth as in this Chapter, it is always assumed as the great end of the believer's hope.[2] It is the one doctrine which Saul the Pharisee transfers to Paul the Apostle. In the Acts he represents himself to be the Pharisaic victim of a Sadducee persecution. It is the link between his past and present life. It is the same promise to which, before his conversion, with the rest of the twelve tribes, instantly serving God day and night, he had hoped to come.[3]

Not excluded from the Church.

The Apostle's view of the Resurrection.

The same, but yet how different! He now no longer dwelt on the elaborate exhibition of the future life, as decked out with all the figures of Rabbinical rhetoric. There was now a nearer and dearer object in the unseen world, which threw into the shade all meaner imaginations concerning it, all lower arguments in behalf of its existence. That object was Christ. He was a believer writing to believers; and therefore the one fact which he adduces to convince and to warn his readers, is the fact of the Resurrection of Christ. And this may account for his toleration of those whom he is here opposing. Though differing from him in the hope of their own resurrection, he felt that, in their belief in Christ and Christ's Resurrection, they were united with him. In this great agreement he overlooked even their great difference —their common love and faith in Christ brought him nearer to them, though doubting the Resurrection of the dead, than to the Jewish Pharisees, who, though believing it, had no sympathy with his love of Christ.

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[1] Acts xxiii. 6, xxiv. 15, 25, xxvi. 8.

[2] See Rom. vi. 8, viii. 11; 2 Cor. v. 10; 1 Thess. iv. 14.

[3] Acts xxvi. 7.

XV. [1]*Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε,* [2]*δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέ-*

[1] Now, brethren, I would have you know the Gospel which I preached unto you, which also ye received, and wherein ye stand, [2]by which also ye are saved, if ye keep in memory with what word I preached the Gospel

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XV. 1 *Γνωρίζω.* In all the passages where this is used in the earlier Epistles (1 Cor. xii. 3; 2 Cor. viii. 1; Gal. i. 11), it has the signification of 'remind,' 'call to your attention.' In the later Epistles (Eph. vi. 21; Col. iv. 7; 2 Pet. i. 16), and in all the passages where it occurs in the passive voice (including Romans xvi. 26), it has the signification of 'discover.'

ἀδόκιμος.

'The Gospel' (*τὸ εὐαγγέλιον*) is not necessarily limited to the historical facts of the death and the resurrection of Christ, as stated in the ensuing verses. In Gal. i. 11, and probably in Romans i. 16, x. 16, xi. 28, it is used for the announcement of the universality of the Gospel, in which sense he speaks of it occasionally as '*my* Gospel' (*τὸ εὐαγγέλιόν μου*), Rom. ii. 16, xvi. 25. Still the historical meaning of the word is always implied, and is here predominant.

'The Gospel.'

2 The repetition of *καὶ* is partly to make a stronger assertion—'which *in fact* you received' (see Thucyd. vi. 64), partly to express the successive stages of the climax: 'It is not only the glad tidings which you received from me (*παρελάβετε*, as in verse 3, corresponding to *παρέδωκα*), as an historical fact; but it is also that on which you take your immovable stand (see Rom. v. 2; 2 Cor. i. 24); and not only so, but also the means by which you are to be saved at the last.' For this sense of *σώζεσθε* compare Acts ii. 47; 1 Cor. i. 18; 2 Cor. ii. 15.

In English it would be expressed by the repetition of the antecedent: '*that Gospel* which you received, *that Gospel* on which you stand, *that Gospel* through which you are saved.'

τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε. In these words there is a mixture of two constructions. The first part, *τίνι . . . εὐηγγελισάμην*, is intended to modify the harshness of the expression *γνωρίζω τὸ εὐαγγέλιον*: 'I remind you of the Gospel, i.e. of the way in which I preached it.' The phrase *τίνι λόγῳ* is the same kind of redundancy as in the expressions *λόγος σοφίας, λόγος γνώσεως* (xii. 8), *ὁ λόγος τοῦ σταυροῦ* (i. 18), and merely calls attention to the *manner*, as distinct from the *subject*, of his preaching, i.e. to the fact that he had *first of all* preached to them the Death and Resurrection of Christ.

εἰ κατέχετε depends partly on *εὐηγγελισάμην*, 'this was the way I preached to you, if you remem-

χετε, ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε. [3] παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρέλαβον, ὅτι χριστὸς ἀπέθανεν ὑπὲρ

unto you, unless ye believed in vain. [3] For I delivered unto you first of all that which I also received, how that Christ died for our sins according

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ber it,' partly on σώζεσθε, 'you are saved if you hold it fast,' affording another instance of the Apostle's manner of throwing back an important word out of its natural place to the end of the sentence. See on viii. 11.

ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε, 'and you do hold it fast, if your conversion is to have its proper fruits.'

ἐπιστεύσατε, 'received the faith at your conversion.' Comp. Rom. xiii. 11.

ἐκτὸς εἰ μὴ is a pleonasm, as in xiv. 5. For this sense of εἰκῇ, see Rom. xiii. 4, and especially Gal. iii. 4, iv. 11.

3 'You remember *how* I preached the Gospel, for it was thus; *in the first place to declare*,' &c.: γάρ connects ἐν πρώτοις with τίνι λόγῳ, but also perhaps expresses the connexion of the whole sentence, 'You remember all this, for this was my course.' For the sense of παρέδωκα and παρέλαβον, compare their similar use in xi. 23.

'That Christ died for our sins.' He begins the account of his 'Gospel' not with the birth or infancy of Christ, but with His death. This may result merely from the fact that the Resurrection is the point to which he calls attention, and that therefore he does not go further back in the history than the event out of which, so to say, the Resurrection originated. But the language rather leads us to infer that the statement of the death occurs first, because it was actually the first point in the Apostle's mode of teaching, thus confirming his declaration in i. 18, 23, ii. 2, that the Crucifixion was the great subject of his first preaching at Corinth. And this also agrees with the general strain of the Epistles, in which the Death and Resurrection are the main points insisted upon, as in Rom. iv. 25; Eph. i. 7–23; Col. i. 14–23; 1 Tim. iii. 16.

'Died for our sins,'

'For our sins,' i.e. not merely 'in our behalf,' which would have been ὑπὲρ ἡμῶν, as in Rom. v. 8; nor 'in our place,' which would have been ἀντὶ ἡμῶν, but 'as an offering in consequence of our sins,' 'to deliver us from our sins.' For the general sense of ὑπὲρ in this connexion, see on 2 Cor. v. 15. (Compare for the meaning διὰ τὰ παραπτώματα, in Rom. iv. 25, and περὶ τῶν ἁμαρτιῶν ἡμῶν, in Gal. i. 4, and 1 Pet. iii. 18; also Heb. x. 6, 8, 18, 26, xiii. 11.)

'According to the Scriptures.' That great stress was laid on the conformity of our Lord's death to the ancient Scriptures, appears from the frequent references to them, especially in the writings of St. Luke. Thus xxiv. 25–27: 'O fools, and slow of heart to believe *all that the prophets have spoken* . . . and beginning at *Moses and all the prophets*, He expounded unto them *in all the Scriptures* the things concerning Himself.' Also xxiv. 44–46: 'All things must be fulfilled,

'according to the Scriptures.'

τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, [4] καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ[a] κατὰ τὰς γραφάς, [5] καὶ

[a] τῇ τρίτῃ ἡμέρᾳ.

to the Scriptures, [4] and that He was buried, and that He has been raised the third day according to the Scriptures, [5] and that He was seen by

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which were written in *the law of Moses and in the prophets and in the Psalms* concerning me. Then opened he their understanding that they might understand *the Scriptures*:' and xxii. 37: 'This that is *written* must yet be accomplished in me: for *the things concerning* me have an end.' Acts iii. 35: 'Then Philip began at the same *Scripture*.' It is evident from the general tenor of these passages, that the 'Scriptures' alluded to are chiefly the prophets; and from the two last-quoted that the prophecy chiefly meant is Isa. liii. 5–10. Compare the quotation in 1 Pet. ii. 24.

In the next clause the second introduction of the words, 'according to the Scriptures,' refers equally to the Burial and the Resurrection, and perhaps explains the connexion of the Burial (not as in the present creeds with the Death, but) with the Resurrection. The passages referred to are such as Ps. ii. 7; Isa. lv. 3 (in Acts xiii. 33–35); and (in allusion to the third day) Hosea vi. 2; but specially Ps. xvi. 10: 'Thou shalt not leave my soul in hell, neither shalt thou suffer thine Holy One to see corruption,' as in Acts ii. 25–31, xiii. 35–37, where the same contrast is drawn between the grave and the deliverance from it. The mention of the Burial in this very brief summary of facts agrees with the emphatic account of it in every one of the four Gospels, there, as here, in connexion with the Resurrection. So 1 Pet. iii. 18, 19.

The force of the perfect ἐγήγερται seems to be 'has been raised and is alive.' See on verse 12.

4 The details of the Resurrection which follow, are probably introduced, not as actually forming parts of that which the Apostle taught 'first of all' (ἐν πρώτοις), but in confirmation of it, for the special object which he now had in view; and accordingly in the next sentence the construction is no longer dependent on παρέδωκα or παρέλαβον.

5 ὤφθη is the word used for these appearances in St. Paul (here and in verses 6, 7, and 8, and 1 Tim. iii. 15), in St. Luke (xxiv. 34, ὤφθη Σίμωνι), and in the Acts (ii. 3, ix. 17, xiii. 31, xxvi. 16), and is the phrase usually employed elsewhere for supernatural appearances as of angels (Luke i. 11, xxii. 43), of Moses and Elijah (Matt. xvii. 3; Mark ix. 4; Luke ix. 31), or of God (Acts vii. 2, 26, 30, 35). In the other Gospels (Mark xvi. 9, 12, 14; John xxi. 1, 14) the appearances after the Resurrection are expressed by ἐφάνη, ἐφανέρωσεν, and ἐφανερώθη. Appearances after the Resurrection;

The appearance to Peter is nowhere directly mentioned in the Gospels, but is implied in the exclama- to Peter;

ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα. [6] ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες[a] μένου-

[a] πλείους.

Kephas, then by the twelve. [6]After that He was seen by above five hundred brethren at once, of whom the greater part remain unto this

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tion of the Apostles on the return of the disciples from Emmaus, 'the Lord is risen indeed, and hath appeared to Simon' (Luke xxiv. 34). The prominence thus given to Peter, agrees with that assigned to him generally in the Gospel narrative. For the name 'Kephas,' see note on ix. 5.

to the Twelve;

The appearance to 'the Twelve' naturally coincides with the appearance to the ten Apostles, on the evening of the day of the Resurrection, recorded in Luke xxiv. 36; John xx. 19. οἱ δώδεκα is merely the expression to designate the college of Apostles, like 'duumviri,' or 'decemviri,' in Latin. Judas certainly was absent, if not Thomas.

6 Thus far the appearances would seem to be given in order of time, and so probably throughout, as indicated in the expression, 'last of all' (ἔσχατον), in verse 8, although the classical precision of πρῶτον, δεύτερον, εἶτα, κ. τ. λ. is lost in the mere alternation of ἔπειτα and εἶτα.

to the five hundred;

The only appearance of the Gospel narratives which can be identified with this to the 500, is that to the disciples in Galilee, Matt. xxviii. 16, 17, 18, where from the expression 'but some doubted,' it has been sometimes argued that there must have been others present besides the eleven Apostles, who alone are expressly mentioned. The number of those believers to whom our Lord is here said to have appeared far exceeds the sum total of believers (120) mentioned in Acts i. 15, as assembled in Jerusalem after the Ascension. If it were the meeting in Galilee, the larger number might perhaps be accounted for by the effect of our Lord's teaching as still preserved in the scene of His original ministrations. If, as is perhaps implied by the order in which it occurs, it were some meeting at Jerusalem not mentioned in the Gospels, then we must suppose that the numbers were swelled by Galilean or other disciples, not yet dispersed after the concourse of the Passover.

For ἐπάνω πεντακοσίοις, instead of ἐπάνω ἤ, compare πραθῆναι ἐπάνω δηναρίων τριακοσίων, Mark xiv. 5, and Ex. xxx. 14, xxxix. 3. (LXX.) ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω. Chrysostom says that some in his time took ἐπάνω to be, 'in the sky,' or 'on a hill.'

ἐφάπαξ may be, either 'once,' i.e. 'on one occasion, but on one occasion only;' or 'at once,' i.e. 'to the whole number, not at different times, but at the same time.' The first will agree best with the usual meaning of the word, the second with the context.

οἱ πλείονες, 'the majority.'

μένουσι, 'continue alive.' For a similar use of the word μένω, comp. John xxi. 22, 23. The survivors are mentioned as so many living witnesses of the event

σιν ἕως ἄρτι, τινὲς δὲ[a] ἐκοιμήθησαν. 7 ἔπειτα ὤφθη

[a] Add καί.

present, but some are fallen asleep. 7After that, He was seen by James,

which had taken place between twenty and thirty years ago. By speaking of those who had died in the interval, he may perhaps imply that, if there were no Resurrection (comp. 1 Thess. iv. 15), there would then be, as it were, a special injustice done to those, few as they might be, who had been tantalised by the glimpse of another world in the vision of their risen Lord, without the hope of sharing in it themselves. To them would apply almost literally the words, 'Then they also which have *fallen asleep in Christ* have perished' (verse 18). For ἐκοιμήθησαν, compare vii. 39, xi. 30.

to James; 7 The appearance to James is elsewhere only mentioned in the 'Gospel of the Hebrews:' 'But the Lord, when He had given the linen garment to the servant of the high priest [this apparently alludes in some manner to the story in Mark xiv. 51], went to James and appeared to him. For James had sworn that he would not eat bread from that hour in which he had drunk the cup of the Lord, until he should see Him risen (*resurgentem*) from the dead. "Bring," said the Lord, "a table and bread;" he brought a table and bread, and He blessed it, and broke it, and gave it to James the Just, and said to him, "My brother, eat thy bread because the Son of man is risen from the dead"' (Hieron. Catal. Scriptor. in Jacob.).

The vow of James in this passage is founded apparently on our Lord's speech in Matt. xxvi. 29 ('I will not drink of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom'); and agrees with the ascetic traits ascribed to James (Eus. H. E. ii. 23). The whole story coincides with the assertion (John vii. 5) that 'His brethren believed not in Him.' On the other hand, it would be difficult to reconcile the immediateness of the appearance, as implied in this narrative, with the order in which it is here related, not amongst the first, but amongst the last of the appearances; an arrangement which agrees better with the tradition in Eusebius, that the appearance to James was a year after the resurrection. The same argument also tells against a recent, and not improbable conjecture, that if Cleopas, in Luke xxiv. 18, is Alphæus, his companion may have been his son James; and that thus the appearance at Emmaus may have been the one here spoken of.

The only special appearances here recorded are those to the two chief Jewish Apostles, Peter and James, who are also singled out from the rest in Gal. i. 18, 19, ii. 9, 11, 12, and, by implication, in 1 Cor. ix. 5, and in this case, each is introduced as ushering in an appearance to the Apostles collectively.

to all the Apostles; The appearance to 'all the Apostles' may be identified with that in John xx. 26; in Matt. xxviii.

Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν. [8] ἔσχατον δὲ πάντων ὡσπερεὶ τῷ ἐκτρώματι ὤφθη κἀμοί. [9] ἐγὼ γάρ εἰμι ὁ

then by all the apostles. [8] But last of all—as by one born out of due

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16; or in Acts i. 4; the last is most probable.

The word πᾶσιν is added:

(1) To indicate an appearance to the Apostles, not singly but collectively, like ἐφάπαξ in verse 6; or (2) To mark the contrast of the appearance to James. 'First to James, then not only to James, but to all,' in which case it would be an argument in favour of the identity of James of Jerusalem with James the son of Alphæus.

The first is most in accordance with the position of the words, which, in case the second interpretation were right, would in classical Greek be τοῖς πᾶσιν or τοῖς ἄλλοις ἀποστόλοις. But the order of the sentence, especially as regards the last word, is so frequently disturbed in this Epistle (see note on viii. 11), that on the whole the latter interpretation may be preferred as best agreeing with the sense. The variation of phrases in St. Paul is so frequent that no stress can be laid on the distinction between τοῖς δώδεκα in ver. 5, and τοῖς ἀποστόλοις here.

τῷ ἐκτρώματι is probably 'the untimely offspring,' as in Job iii. 6, 16; Eccles. vi. 2. (LXX.); the Apostle calling himself so, partly in allusion to the abruptness of his conversion, partly to his inferiority to the other Apostles as explained in the next verse, 'the least of the apostles, who am not meet to be called an apostle.' The corresponding word *abortivus*, in Latin, was metaphorically applied, as here, to such senators as were appointed irregularly (Suet. Oct. c. 35, 2). The word itself is of Macedonian Greek, and corresponds to the Attic ἄμβλωμα. The article is prefixed, as referring to the general fact of abortions. Theophylact says that some in his time took it to be 'the last child' (ὕστερον γέννημα); a meaning which would suit the contrast equally, but can hardly be accepted without more authority.

ὤφθη κἀμοί. The word here applied to the appearance of our Lord to St. Paul, is the same as that used in the indirect allusions to it in the Acts (ix. 17, xxvi. 16), and agrees with St. Paul's own expression in ix. 1: 'Have I not seen (οὐκ ἑώρακα;) the Lord Jesus?' In both these passages he must refer chiefly, if not exclusively, to the vision on the road to Damascus (Acts ix. 1). Here, as in many other instances, the account in the Acts understates what the Apostle says of himself. Nothing is there given, except the dazzling light and the voice. Whether, however, it is that the Apostle conceives the whole scene as making up the impression here described, or whether he speaks of some distinct appearance not expressed in the narrative in the Acts, it is evident that both here and in ix. 1, he considers himself to be a witness of the Resurrection, as truly as the other Apostles; though long afterwards, as is implied by the

and to St. Paul himself.

ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ· [10]χάριτι

time,—He was seen by me also. [9]For *I* am the least of the apostles, that am not fit to be called an apostle, because I persecuted the Church of God: [10]but by the grace of God I am what I am: and His grace which

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words, 'to one born out of due time.' The only other direct allusion which his Epistles contain to the fact, in Gal. i. 16, 'God was pleased to *reveal* His Son *in* me' (ἀποκαλύψαι ἐν ἐμοί), implies an inward rather than an outward vision.

9 The greatness of the vision awakens in him the thought of his own unworthiness, and therefore, instead of proceeding at once to the result of his mission, he dwells for a moment on the humiliating circumstances which distinguished it from the call of the other Apostles. 'I say "to one born out of due time," and "last of all," *for I* (ἐγὼ γάρ), whatever may be the case with them, am the least of the Apostles.' The ground of this keen self-reproach was the fact, naturally recalled to him by the circumstances of his conversion, that he had 'persecuted the Church of God.' The expression 'persecute' (διώκω), or 'persecute the Church of God,' seems to be appropriated in an especial manner to St. Paul. It is used by himself of this act, in Gal. i. 13, 23; 1 Tim. i. 13; and in the Acts ix. 4, 5, xxvi. 11; the last passage (ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις) indicating the peculiar appropriateness of the word in his case, from its original sense of 'pursuing.' The expression 'the Church *of God*' is used for the sake of greater solemnity, perhaps also to mark more strongly his sense (as in Gal. i. 13), that the Christian society which he persecuted had superseded the ancient Church in the name of which he persecuted.

ἱκανός, 'fit,' see 2 Cor. iii. 5.

A like digression, occasioned by the mention of his mission, is found in Eph. iii. 8, where the expression 'the least of the apostles' is carried out into the still stronger expression 'less than the least of all the saints' (ἐλαχιστοτέρῳ πάντων τῶν ἁγίων). Another is 1 Tim. i. 12–16, where, as here, there is the allusion to his persecution of the Church,—'who before was a blasphemer and persecutor (διώκτης) and injurious;' with still more vehement expressions of self-abasement—'sinners, of whom I am chief.' In all these three passages the contrast between his present and his past life is naturally connected with the goodness of God by which the change was effected. In this passage the thought is coloured by the historical character of the Epistle. He here expresses his sense, not only of what he had been, but of what he actually felt himself now to be. 'By the grace of God I am what I am.' And the force of this is explained by what follows. 'And His grace was not in vain; yea, I toiled more abundantly than they all.' It is a correction of his strong expressions; a protest

δὲ θεοῦ εἰμὶ ὅ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ

was bestowed upon me was not in vain; but I laboured more abundantly

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against the possible misconstruction of his words by those to whom he had previously alluded in the same indirect manner, in ix. 1–5, when there was a question of his right to the Apostleship,—'though I am the least of the Apostles, though I am not fit to bear the name which I bear, though it is but by the goodness of God that I am anything, yet still I *am* what I *am*; it is not for nothing that God's goodness was so wonderfully shown towards me. Although my right to the name of an Apostle may be doubted, even by myself, yet my exertion has been greater than that of any of the Apostles.' Compare the whole passage of 2 Cor. xii. 7–12.

κενή, 'vain,' i.e. 'without fruits,' as in 14 and 58. His exertions are at once the effect and the repayment of God's favour.

ἐκοπίασα, 'I toiled,' as in Matt. vi. 28; Luke v. 5; Acts xx. 35; Rom. xvi. 6. For both words see Phil. ii. 16, οὐκ εἰς κενὸν ἐκοπίασα.

This thought of self-exaltation is but momentary, and he returns to the feeling of dependence and humiliation from which he had started—'Yet not I, but the grace of God which is with me.' For this complete merging of his own personality in the consciousness of a higher power working with and in him, compare Gal. ii. 20, 'I live, yet not I, but Christ liveth in me;' and in a bad sense, Rom. vii. 17, 'Not I, but sin that dwelleth in me.' In this passage, as often elsewhere, he describes his higher power as ἡ χάρις τοῦ θεοῦ. The exact sense is, 'The gracious countenance and free goodness of God, manifesting itself in His gifts;' and hence, as in the analogous word ἀγάπη (Love), the meaning fluctuates between the abstract attribute of God, and its concrete exemplifications in the qualities or faculties of the human heart and mind. Such are the shades of meaning which it bears, as thrice repeated here; 'By the *undeserved goodness* of God;'—'the goodness of God *which extended itself to me* (ἡ εἰς ἐμέ, not ἐν ἐμοί)'—'the goodness of God *which toiled with me* (σὺν ἐμοί).' In this last expression the goodness of God is personified, as elsewhere Sin, Death, Love. (See note on xiii. 4.) 'By my side was another Power, sharing in my toils and difficulties. It was the Good Hand of God.' Compare θεοῦ συνεργοί, iii. 9; 2 Cor. vi. 1. This sense is brought out more strongly by the omission of ἡ before σὺν, in B.D[1]. F. G.

'The grace of God.'

11 He now sums up his whole argument by merging whatever differences there might be between him and the other Apostles in the one fact, which both alike had to announce. 'Whether it were I or they,' implies again the consciousness of a supposed rivalry between his claims and those of others, and helps to ex-

ἐγὼ δέ, ἀλλὰ ἡ χάρις τοῦ θεοῦ [a]σὺν ἐμοί. [11]εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.

[a] ἡ σύν.

than they all, yet not *I*, but the grace of God with me. [11]Whether, therefore, it were I or they, so we preach, and so ye believed.

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plain the short interruption in verse 10,

'οὕτως κηρύσσομεν: such continues to be our message! such at your conversion was your belief (ἐπιστεύσατε).'

Paraphrase of Chap. XV. 1—11.

I now call to your remembrance, in conclusion, the substance of the glad tidings which I announced to you, and the mode in which I told it; glad tidings indeed of which you hardly need to be reminded, since you not only received it from me, but have made it the foundation of your lives ever since; and not only have made it the foundation of your lives, but are to be saved by it now and hereafter, if only you hold it fast in your recollection, if your conversion was anything more than a mere transitory impulse. Yes, you must remember it; for it was among the very first things which I told to you, as it was among the very first which I learned myself. It was: That Christ died for our sins, fulfilling in His death the prophecies concerning One who was to be wounded for our transgressions and bruised for our iniquities, and whose soul was to be an offering for sin. That He was laid in the sepulchre, and that out of that sepulchre He has been raised up and lives to die no more, again fulfilling the words in the Psalms, which declare that His soul should not be left in the grave, and that the Holy One should not see corruption. I told you also, as a proof of this, that he appeared to Kephas, chief of the Apostles, and then to the Apostles collectively. Next came the great appearance to more than five hundred believers together, the majority of whom are still living to testify to it, though some few have carried their testimony with them to the grave. Then again came a twofold appearance; this time not to Kephas, but to his great colleague, James, and afterwards, as before, to the Apostles collectively.

Last of all, when the roll of Apostles seemed to be complete, was the sudden appearance to me; a just delay, a just humiliation for one whose persecution of the congregation of God's people did indeed sink me below the level of the Apostles, and rendered me unworthy even of the name, and makes me feel that I owe all to the undeserved favour of God. A favour indeed which was not bestowed in vain, which has issued in a life of exertion far exceeding that of all the Apostles, from whose number some would wish to exclude me; but yet, after all, an exertion not the result of my own strength, but of this same Favour toiling with me as my constant companion. It is not, however, on any distinction between myself and the other Apostles, that I would now dwell. I confine myself to the one great fact of which we all alike are the heralds, and which was alike to all of you the foundation of your faith.

The First Creed, and the First Evidence of Christianity.

The foregoing Section is remarkable in two points of view: I. It contains the earliest known specimen of what may be called the Creed of the early Church. In one sense, indeed, it differs from what is properly called a Creed, which was the name applied, not to what new converts were taught, but to what they professed on their conversion. Such a profession is naturally to be found only in the Acts of the Apostles; as an impassioned expression of thanksgiving, in Acts iv. 24–30; or more frequently as a simple expression of belief, in Acts viii. 37 (in some MSS.), and in Acts xvi. 31, xix. 15. But the present passage gives us a sample of the exact form of the oral teaching of the Apostle. It cannot be safely inferred that we have here the whole of what he means to describe as the foundation of his preaching; partly because of the expression 'first of all,' partly because, from the nature of the case, he brings forward most prominently what was specially required by the occasion. Still, on the whole, the more formal and solemn introduction of the argument, 'I delivered, I received,' as in xi. 23, and the conciseness of the phrases, 'died,' 'was buried,' and the twice-repeated expression 'according to the Scriptures,' imply

Early form of Creed.

that at least in the third and fourth verses we have the original formula of the Apostle's teaching. And this is confirmed by its similarity to parts of the Creeds of the first three centuries, especially to that which, under the name of the Apostle's Creed, has been generally adopted in the Churches of the West.

Of the details of this primitive formula, enough has been said. But it is important to observe also its general character. Two points chiefly present themselves, as distinguishing it from later productions of a similar nature: (1) It is a strictly historical composition. It is what the Apostle himself calls it, not so much a Creed as a 'Gospel;' a 'Gospel' both in the etymological sense of that word in English as well as in Greek, as a 'glad message,' and also in the popular and ancient sense in which it is applied to the narratives of our Lord's life. It is the announcement, not of a doctrine, or thought, or idea, but of simple matters of fact; of a joyful message, which its bearer was eager to disclose, and its hearers eager to receive. Dim notions of some great changes coming over the face of the world, vague rumours of some wide movement spreading itself from Palestine, had swept along the western shores of the Mediterranean; and in answer to the inquiries thus suggested, Apostle and Evangelist communicated the 'things that they had seen or heard.' Thus the Apostle's 'Gospel' was contained in the brief summary here presented, and such a summary as this became the origin of the 'Gospels,' and, according to the wants of the readers, was expanded into the detailed narratives which still retain the name of 'glad tidings,' though, strictly speaking, that name belonged only to the original announcement of their contents.

I. Historical.

(2) Amongst the various forms of the creeds of the first four centuries, there are only two (those of Tertullian[1] and of Epiphanius;[2] from whom, probably, it was derived in the Nicene Creed) which contain the expressions here twice repeated, 'according to the Scriptures,' and in those two probably imitated from this place. The point, though minute, is of importance, as helping to bring before us the different aspect which the same events wore to the Apostolical age and to the next generations. If in so

II. Grounded on the Old Testament.

[1] Adv. Prax. c. 2. [2] II. p. 122.

compendious an account of the facts of the Gospel history, the Apostle twice over repeats that they took place in conformity with the ancient prophecies, it is evident that his hearers must have been not only familiar with the Old Testament, but anxious to have their new faith brought into connexion with it. Later ages have delighted in discovering mystical anticipations or argumentative proofs of the New Testament in the Old; but these words carry us back to a time when the events of Christianity required, as it were, not only to be illustrated or confirmed, but to be *justified* by reference to Judaism. We have in them the sign that, in reading this Epistle, although on the shores of Greece, we are still overshadowed by the hills of Palestine: the older covenant still remains in the eye of the world as the one visible institution of Divine origin; the 'Scriptures' of the Old Testament are still appealed to with undivided reverence, as the stay of the very writings which were destined so soon to take a place, if not above, at least beside them, with a paramount and independent authority.

Earliest account of the Resurrection of Christ.

II. This passage contains the earliest extant account of the Resurrection of Christ. Thirty years at the most, twenty years at the least, had elapsed,—that is to say, about the same period as has intervened between this year (1875) and the Crimean War of 1853; and, as the Apostle observes, most of those to whom he appeals as witnesses were still living; and he himself, though not strictly an eye-witness of the *fact* of the Resurrection, yet, in so far as he describes the vision at his conversion, must be considered as bearing unequivocal testimony to the *belief* in it prevailing at that time. Its importance in regard to the details of the appearances shall be noticed elsewhere.[1]

The Resurrection of the Dead.

Chap. XV. 12—34.

In the preceding verses the Apostle had carried himself and his readers back to the time when he first came among them, and when they had eagerly embraced the message which he

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[1] See Essay 'On the Relation of the Epistles to the Gospel History,' at the end of this work.

bore of the Resurrection of Christ. He had recalled to them the enthusiasm with which they had received it; the steadfastness with which they clung to it; the hopes which it held out to them.[1] He had recalled also the very words (*τίνι λόγῳ*) in which he had announced it; the successive scenes by which it had been attested; the appearances to Peter and James the greatest of the elder Apostles; the appearances to all the Apostles in a body; the appearance to the whole company of believers, with some of whom they might themselves have conversed; the appearance, lastly, to himself, himself a living proof of the reality of the vision; the vision a certain sign of the reality of his Apostleship. On this one point, amidst their other differences of character and calling, himself and the other Apostles, himself and his readers, were all agreed.

And now what was, or ought to be, the result of this agreement? 'If the chief announcement concerning Christ be, that He has been raised from the dead, how is it possible for any of you to maintain that there is no such thing as a resurrection of the dead? It is a burst of indignant surprise, which is immediately followed by a rapid exhibition of the irreconcilable character of the two statements. The argument would seem to imply that those who denied the general Resurrection, still admitted the Resurrection of Christ; but this is not quite certain, because in his appeal to the Resurrection of Christ he may be addressing himself, not to the false teachers themselves, but to the Corinthians who might be deluded by them; and the great particularity, with which he has enumerated the several witnesses of the Resurrection, may be taken to indicate that there were some who doubted it. But however this may be, he assumes the truth of the fact here, and uses it as the chief answer to his opponents. The connexion which he endeavours to establish between the denial of the general Resurrection, and the denial of Christ's Resurrection, although it may be coloured by his prevailing idea of the identification of Christ and His followers, appears in this instance to rest on the simple argument, that if they denied any such thing as a resurrection, they must deny it in every instance, and therefore in the case of Christ, as well as of the dead generally.

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[1] xv. 1. *παρελάβετε . . . ἑστήκατε. . . σώζεσθε.*

12 εἰ δὲ χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς
λέγουσιν [a] ἐν ὑμῖν τινὲς ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;
13 εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ χριστὸς ἐγήγερ-
ται· 14 εἰ δὲ χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα [b] [καὶ] τὸ
κήρυγμα ἡμῶν, κενὴ [c] καὶ ἡ πίστις ὑμῶν, 15 εὑρισκόμεθα
δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ
τοῦ θεοῦ ὅτι ἤγειρεν τὸν χριστόν, ὃν οὐκ ἤγειρεν εἴ περ
ἄρα νεκροὶ οὐκ ἐγείρονται. 16 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται,

[a] τινὲς ἐν ὑμῖν. [b] Om. καί. [c] κενὴ δὲ καί.

12 Now if Christ is preached that He is raised from the dead, how say some among you that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, neither is Christ raised: 14 and if Christ be not raised, then also our preaching is vain, vain also is your faith, 15 and we also are found false witnesses of God, because we testified of God that He raised up Christ; whom He raised not up, if so be that the dead are not raised. 16 For if the dead are not raised, then is not

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12–14 To the minds of the deniers the phrase *ἀνάστασις νεκρῶν* probably conveyed only the notion of the general resurrection, more especially as the usual word for Christ's resuscitation is not *ἀναστῆσαι*, but (as throughout this Chapter) *ἐγείρειν*. Still the denial by implication, and if expressed universally (not *ἡ ἀνάστασις τῶν νεκρῶν*, but *ἀνάστασις νεκρῶν*), would exclude in every shape the possibility of a revival from the grave.

κενόν, κενή: 'unmeaning is my preaching, because the Resurrection was its subject; and your faith, because it rested on this preaching.' The idea of Christ's higher nature, which might exempt Him from the ordinary law of death, does not here enter into consideration.

15–19 He proceeds to explain these two assertions: the futility of his preaching in 15, 16 (*εὑρισκόμεθα . . . ἐγήγερται*); the futility of their faith in 17, 18 (*εἰ δὲ . . . ἀπώλοντο*).

First. 'Our preaching is unmeaning, because we are then discovered to have borne false *testimony of God's acts*.' They had been specially chosen to be witnesses (*μάρτυρες*) of this very fact, Acts x. 41, ii. 32, iii. 15, xiii. 31.

κατὰ τοῦ θεοῦ is: either (1) 'with regard to God,' with a latent allusion to the sense of 'invoking;' or (2) 'against God,' i.e. 'imputing to Him what He has not done.' Compare Matthew xxvi. 62, xxvii. 13; Deuteronomy xix. 15, 16 (LXX.); and for the sense 1 John i. 10.

17, 18 Up to this point his argument has been (not 'if Christ be not risen, there is no resurrection,' but) 'if there be no resurrection, then is Christ not risen.' Now, he advances a

οὐδὲ χριστὸς ἐγήγερται. [17] εἰ δὲ χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν[a] [ἐστίν], ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν, [18] ἄρα καὶ οἱ κοιμηθέντες ἐν χριστῷ ἀπώλοντο. [19] εἰ

[a] Omit ἐστίν

Christ raised: [17] and if Christ be not raised, your faith is vain, ye are yet in your sins, [18] then they also which are fallen asleep in Christ perished. [19] If in this life only we have hope in Christ, we are of all men most

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step further, and after having in 15, 16 shown that by the denial of the general resurrection his preaching would be rendered unmeaning, he now in 17, 18 shows, secondly, that by the consequent denial of the resurrection of Christ, their faith would be rendered unmeaning (*ματαία*=*κενὴ* in verse 14), for there would be this twofold result:

(1) That if Christ be not risen, they would not rise from the death of sin. Compare Rom. vi. 1–11.

(2) That if Christ be not risen, those believers who are already dead have perished. This last is put as the climax of the whole argument. One of the most harrowing thoughts, as we see from 1 Thess. iv. 13, to the Apostolical Christians, was the fear lest their departed brethren should by a premature death be debarred from that communion with the Lord which they hoped to enjoy; and in itself nothing could be more disheartening to the Christian's hope, than to find that Christians had lived and died in vain.

By 'those who have fallen asleep in Christ,' the Apostle means 'those who have died in communion with Christ'—'the Christian dead' (like 'the dead in Christ,' *οἱ νεκροὶ οἱ ἐν χριστῷ*: Rev. xiv. 13; 1 Thess. iv. 16). And here, as in xv. 51 and 1 Thess. iv. 15, he distinguishes between these and those who will live to witness the end. Possibly he alludes to those of whom he had spoken in verse 6, as having in an especial manner fallen asleep, with Christ in immediate prospect.

Observe the connexion between the spiritual and the literal resurrection, of both of which our Lord's resurrection is equally the pledge. Compare Rom. viii. 10, 11; John v. 24–29.

κοιμηθέντες . . . ἀπώλοντο, 'when they died . . . they perished entirely;' corresponding in the future world to *ἐστὲ ἐν ταῖς ἁμαρτίαις* in this. 'The living will be left in sin, the dead will be left in death, which is the consequence of sin,' in opposition to *σώζεσθαι*. Compare 2 Cor. ii. 15: 'In them that are saved, and in them that perish.'

19 He still dwells on the deep sadness of the conclusion to which the denial of the resurrection would bring them. If in this sentence we are guided by the easiest sense, then the word 'only' (*μόνον*) must be connected with *ἐν τῇ ζωῇ ταύτῃ*, and its transposition to the end of the sentence must be regarded as one of the strangenesses of style noticed under viii. 11. But, if we can rely on the position of the word, and the tense of *ἠλπικότες ἐσμέν*, then the word 'only' re-

ἐν τῇ ζωῇ ταύτῃ [a]ἐν χριστῷ ἠλπικότες ἐσμὲν μόνον,
ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν. [20]νυνὶ δὲ χριστὸς
ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων.[b] [21]ἐπειδὴ
γὰρ δι' ἀνθρώπου [c]θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις
νεκρῶν. [22]ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν,

[a] ἠλπικότες ἐσμὲν ἐν Χριστῷ μόνον. [b] Add ἐγένετο. [c] ὁ θάνατος.

miserable. [20]But now is Christ raised from the dead, the first fruits of them that sleep. [21]For since by man came death, by man came also the resurrection of the dead. [22]For as in Adam all die, even so in Christ

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fers to the whole clause, the stress being specially laid on ἠλπικότες ἐσμέν, 'If we have nothing but a mere empty hope in Christ which will never be fulfilled.' 'If we have hoped to the end, and done nothing more than hope.' (Comp. Rom. viii. 24, 'Hope that is seen is not hope.') The use of ζωή, as distinct from a state, for a period of existence, is very rare in the New Testament, and occurs only here and in Luke xvi. 25.

ἐλεεινότεροι, 'more wretched than all who are not Christians.' 'We have fallen from the greatest of hopes, which we have purchased at the greatest of costs.' For the force of the expression see on verse 32.

20 From this gloomy thought he breaks off into the joyful contrast, suggested by the fact that, in spite of these speculations, Christ *has* risen; and that as in His not rising the Christian's hope of immortality would have perished, so in His resurrection the whole human race rises also.

νυνὶ δέ, 'but as it is,' as the case actually stands. For the idea see Col. i. 18, ἀρχὴ πρωτότοκος ἐκ νεκρῶν.

ἀπαρχή, 'the first fruits,' or first sheaf, to be followed by the whole harvest, alluding to the first fruits of the passover in Lev. xxiii. 10, 11, on the second day of which feast a sheaf of ripe corn was, for the first time, offered on the altar, as a consecration of the coming harvest. Compare the allusion to the Paschal feast in v. 6. Both probably were suggested by the time of year when the Apostle wrote.

τῶν κεκοιμημένων is put, instead of τῶν νεκρῶν, as the natural expression for the Christian dead, of whom the Apostle is chiefly thinking.

21, 22 The reason of this connexion between His resurrection and ours is, that He is the representative of the whole human race (see xii. 12) in this its second creation. (Comp. Rom. v. 12, 18.) There is also the idea, which in the Gospel appears not as much with regard to the Resurrection as the judgment, that *man* must in some sense be redeemed, raised, judged, by *man*. Hence the constant expression 'the Son of Man,' applied to Christ. The second part of the argument, where 'man' is individualised in Adam and Christ, explains the first part. 'As in the Adam (ἐν τῷ Ἀδάμ), so in the Messiah (ἐν τῷ χριστῷ), or Second Man.' For the application of the name of 'the Second Adam' to the Messiah, see Schöttgen on

οὕτως καὶ ἐν τῷ χριστῷ πάντες ζωοποιηθήσονται, [23] ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ χριστός, ἔπειτα οἱ [a] τοῦ χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ, [24] εἶτα τὸ τέλος, ὅταν [b] παραδιδοῖ τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταρ-

[a] Om. τοῦ. [b] παραδῷ.

shall all be made alive, [23] but every one in his own order: Christ the first fruits, afterward they that are Christ's at His coming, [24] then the end, when He shall deliver up the kingdom to God and the Father, when He shall have made to vanish away all rule and all authority and power.

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verse 17. Here, as in Rom. xi. 32, the Apostle is not thinking of the fate of the wicked, but of the universal love of God and the universal power of Christ.

ζωοποιηθήσονται must, according to the general use of the word, be taken of resurrection to *life eternal*.

23, 24 What follows is not strictly necessary to the argument; but here, as often (see on iii. 23, xi. 3), when he speaks of the glory and exaltation of Christ, he carries it up to the highest point, where it loses itself in the glory of God; as if fearing lest the harmony and continuity of the Divine order should in any way be interrupted; lest the soul should halt in its upward flight, at any lower resting-place than the presence of God Himself.

In 1 Thess. iv. 13–17, as here, the Apostle implies a first resurrection of the followers of Christ at the moment of His coming; and in Rev. xx. 13, 14, xxi. 3, 4, 22–25, there is the same general description of the overthrow of death, and of the absorption of all power and glory and outward rule, into the immediate presence of God.

The whole resurrection of the human race is represented as one prolonged fact of which the resurrection of Christ is the first beginning.

τάγματι, i.e. 'troop, as in an army,' see (in Wetstein) Jos. B. J. III. iv. 2; Plutarch. Oth. c. 12; where *τάγμα* is used as synonymous with *λεγεών*, as though the scene were presented of troop after troop appearing after their victorious general.

οἱ τοῦ χριστοῦ, i.e. 'believers,' see 1 Thess. iv. 16; Rev. xx. 4.

24 *τὸ τέλος*, 'the end of the world,' see Matt. xxiv. 13.

ὅταν, 'whenever the time comes for His giving up.'

τὴν βασιλείαν, 'His reign' (see Rev. xix. 15). The article is explained by what follows.

The especial object of introducing in this place the destruction of power and authority is for the sake of showing that Death, the king of the human race, will be destroyed in their destruction. When all the sins and evils for the restraint or punishment of which power and authority exist, shall have been put down, then all power and authority, even that of Christ Himself, shall end, and fear of 'the Lord' shall be swallowed up in love of 'the Father.'

καταργήσῃ, He='Christ.'

πᾶσαν ἐξουσίαν, κ. τ. λ. 'All power of every kind, of man, of Death, and lastly of Himself,

γήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. 25 δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ[a] θῇ πάντας τοὺς ἐχθροὺς [b][αὐτοῦ] ὑπὸ τοὺς πόδας αὐτοῦ. 26 ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. 27 πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ [ὅτι] πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα· 28 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ] αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ

[a] οὗ ἄν. [b] Om. αὐτοῦ.

25 For He must reign, till He hath put all His enemies under His feet. 26 The last enemy that is made to vanish away is death. 27 For 'He put all things under His feet.' But when He saith, that 'all things are put under Him,' it is manifest that He is excepted who did put all things under Him: 28 and when all things shall be put under Him, then shall also the Son Himself be put under Him that put all things under Him,

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which intervenes between the supreme government of God and the creatures He has made.'

25, 26 *δεῖ γὰρ βασιλεύειν.* The reign of Christ here spoken of may be either between the first resurrection and 'the end;' or more generally from the time of His ascension; in which case compare the description of its beginning in Eph. i. 20–23, where many of the same expressions recur: 'He set Him at His own right hand in the heavenly places, far above every principality, and power, and might, and dominion, and put all things under His feet.'

Christ must reign (*βασιλεύειν*) till Death, who is personified as being the rival king (Rom. v. 14), is destroyed (Rev. xx. 14). Then, and not till then, will the object of Christ's reign be fully accomplished. The context shows that 'until' (*ἄχρις οὗ*) marks the limit beyond which Christ's reign is not to extend.

δεῖ, i.e. according to the prophecy in Ps. cx. 1.

θῇ, He=Christ as in 24.

γάρ, a reason for *καταργήσῃ*.

27 *ὅταν δὲ εἴπῃ*, i.e. in Ps. viii. 6. What is in the first instance said of man generally, is here, as in Heb. ii. 7; Matt. xxi. 16, applied to the Messiah, as the representative of man.

ὑπέταξεν and *τοῦ ὑποτάξαντος* refer to God.

28 This final subordination of the Son to the Father is apparently the object of the digression, which closes with it.

'That God may be all in all.'

'That God may be all in all.' This passage, as expressing what the Apostle looked to as the consummation of the world, must be regarded as the consummation of all his teaching. In almost all later systems of religion and philosophy, there has been an element corresponding to this Apostolic aspiration, a belief that God is, or is to be, everywhere, and in all things. The Apostle's words (*ὁ θεὸς πάντα ἐν πᾶσιν*) may almost seem to have given birth to the name literally based on them, though now always used in reproach, '*pan-theism.*' It is not necessary here to distinguish these words from the

ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ θεὸς [a]πάντα ἐν πᾶσιν.
[29] ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ

[a] τὰ πάντα.

that God may be all in all. [29] Else what shall they do who are baptized

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grosser, or the more exclusive forms of this belief to which the name of pantheism is usually applied. But the expression shows that such a belief in God's universal and all-pervading presence was not inconsistent with the reverence for the Divine nature and the sense of human responsibility which run through all the writings of St. Paul. Two points seem especially intended:—

First, this is the most striking instance of the mode in which he always endeavours to carry up the feelings of his readers from Christ to God. His intention is not to lower or disparage the Divine union of Christ with the Father, but to point out that there is a height yet beyond, from which all the blessings of redemption no less than of creation flow. It has sometimes been customary to represent God as the object of fear; Christ as the object of love; God as the source of justice, Christ as the source of mercy. The Apostle's object here is, if one may so say, directly the reverse: Christ is spoken of as the representative of authority, of control; God is spoken of as the Infinite rest and repose, after the close of that long struggle for which alone power and authority are needed. The Pagan views of the Divinity never shrunk from multiplying the agencies, the persons, the powers of God; wherever an operation of nature or of man was discernible, there a new deity was imagined. It is this feeling which the Apostle throughout combats. Even if in this present world a distinction must be allowed between God, the Invisible Eternal Father, and Christ, the Lord and Ruler of man, he points our thoughts to a time when this distinction will cease, when the reign of all intermediate objects, even of Christ Himself, shall cease, and God will fill all the universe (*πάντα*), and be Himself present in the hearts and minds of all (*ἐν πᾶσιν*).

Secondly, the Apostle here brings out, not only the Unity, but the spirituality of the Godhead. All the outward institutions which had held men together, even the massive framework of Roman society, with its vast array of rule and power—even the reign of Christ Himself, holding together as it does the Churches which 'walk in the fear of the Lord' (Acts ix. 31);—shall cease in that intimate communion of man with God, which is the last and highest hope we can look forward to: 'I saw no temple in the city: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof,' Rev. xxi. 22, 23.

29 The connexion here is one of the most abrupt to be found in

ὅλως νεκροὶ οὐκ ἐγείρονται, τι καὶ βαπτίζονται ὑπὲρ[a]

[a] ὑπὲρ τῶν νεκρῶν;

for the dead? If the dead are not raised at all, why are they then

St. Paul's Epistles. Digressions, like that in verses 20–28, are frequent, but they are usually so wound up as to bring the Apostle again to the point from which he digressed. But in this instance he leaves the new topic just at the moment when he has pursued it, as it were, to the remotest point, and goes back to the general argument as suddenly as if nothing had intervened. The two instances most similar are, v. 9–vi. 8; 2 Cor. vi. 14–vii. 1. Here, as there, the confusion may possibly have arisen from some actual interruption in the writing or the material of the letter; the main argument proceeding continuously from verse 20 to verse 29, and the whole intervening passage, 21–28, being analogous to what, in a modern composition, would be called a note.

He has said in 19, 'but for the resurrection, we should be the most to be pitied of all men.' 'Then, if the resurrection has not taken place, as a pledge of the general resurrection which is to come, what will be the meaning of the action of those who are baptized for the dead? what is the meaning of our incurring hourly danger?'

τί ποιήσουσιν οἱ βαπτιζόμενοι would be more regular if it were τί ποιήσουσι βαπτιζόμενοι οἱ βαπτ.; 'what will then be their object in being baptized?' like τί ποιεῖτε κλαίοντες, Acts xxi. 13. It may, however, be put absolutely as here, τί ποιοῦμεν, in John xi. 47, 'What is the meaning of doing as we do?'

Such is the general sense of the passage. The interpretation of the particular words 'baptized for the dead' (οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν) is very obscure.

Baptism for the dead.

Their natural signification, 'those who are baptized in behalf of the dead,' is strongly confirmed by finding that there were some sects in the first three centuries who had this kind of baptism. Tertullian (adv. Marcion. v. 10; Res. Carn. cap. 48) and Chrysostom (Hom. 40, in 1 Cor. xv.) speak of it as existing amongst the Marcionites, who flourished chiefly A.D. 130–150; and Epiphanius says, in his chapter on the Corinthians, that there was 'an uncertain tradition handed down, that it was also to be found amongst some heretics in Asia, especially in Galatia, in the times of the Apostles.' From Chrysostom we learn that 'after a catechumen was dead they hid a living man under the bed of the deceased; then coming to the dead man they spoke to him, and asked him whether he would receive baptism; and he making no answer, the other replied in his stead, and so they baptized the living for the dead.' From Epiphanius we learn that their object in so doing was, 'lest in the resurrection the dead should be punished for want of baptism, and not subjected to the powers that made the world' (Hær. 28, 6), to which must be added the opinion of Hilary (Ambrosiaster), that it was done 'in the case of unexpected death, in the fear lest

αὐτῶν; [30]τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; [31]καθ'

baptized for them? [30]Why also stand *we* in jeopardy every hour? [31]I

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the dead should either not arise at all, or rise to evil.' In spite of these testimonies to the existence of the practice, every ancient writer (with the exception of the one last quoted) repudiates the notion of any allusion to it in this place; evidently from the fear of seeing any Apostolic sanction bestowed on a custom which seemed to them superstitious. Yet there are considerations which mitigate the strangeness of the passage. St. Paul's mode of speech and action abounds in instances of accommodation to the feelings and opinions of those addressed, without any expression of condemnation on his part. Such is his frequent adoption of reasonings founded on the allegorical interpretation of the Old Testament, as being the arguments acknowledged by his readers. See the allegory of Hagar and Sarah, in Gal. iv. 21–31, 'Tell me *ye that desire to be under the law*, do ye not hear the law?' Such, again, is the speech at Athens, Acts xvii. 23, where it is not necessary to suppose that St. Paul actually believed the Unknown God of the Athenians to be the true God, but only that he availed himself of the opportunity of the inscription on their altar to introduce the truth amongst them. Such, again, were his own accommodations to Jewish practices, of vows, observances of feasts, &c., as recorded in Acts xviii. 18, 21, xxi. 26, which we cannot, consistently with Gal. iv. 10, suppose that he really valued, but which he adopted in conformity with the principle laid down in 1 Cor. ix. 22, '*I am made all things to all men.*'

And, if it be urged that the practice here mentioned was so superstitious that the Apostle could not have alluded to it without repudiating it; if even Chrysostom, three centuries later, could not speak of it (as he says himself) without bursts of 'laughter,' we must consider the probable circumstances of the case.

Even if we take it at its worst, it is not more strange than the universal practice of the ancient Church in administering the Eucharist to infants, and that of placing the Eucharistical elements in the mouths or in the hands of the dead, or than the Jewish practice that in case any one died in a state of ceremonial uncleanness, which would have required his own ablution, some one else then received the ablution for him. (See Lightfoot, *ad loc.*)

But there is a higher point of view, from which it might have been regarded. There was then, as always, the natural longing of the survivors to complete the work which untimely death had broken off; and in that age, when the self-devotion of a Christian's life was concentrated in the one act of baptism, it might have seemed fitting that where the conversion had not been completed, the friends of the dead should step, as it were, into his place, and in his name undertake the dangers and responsibilities of baptism, so that after all the good work would not have been cut off by death, but would con-

ἡμέραν ἀποθνήσκω, νὴ τὴν ὑμετέραν καύχησιν, [a] ἀδελφοί,

[a] Om. ἀδελφοί.

protest by your boasting, brethren, which I have in Christ Jesus our

tinue 'confirmed to the end, blameless in the day of Jesus Christ' (i. 8). This endeavour to assume a vicarious responsibility in baptism is the same as afterwards appeared in the institution of sponsors; and the striving to repair the shortcomings of the departed is the same which, in regard to the other sacrament, still prevails through a large part of Christendom, in the institution of masses for the dead. In the Apostolical age, too, these feelings would be rendered more natural by the belief in the near approach of the coming of the Son of man, when the living might expect to prepare the way for the dead whom they personified; and the whole practice would appear most conformable to the Apostle's spirit, if we could suppose, as seems rather implied in the words, that those who were thus baptized for the dead, had not been themselves baptized before, but now for the first time, from a mixed feeling of love for the dead and devotion to Christ, entered upon the hardships of a Christian's life. Such a feeling and practice we can easily imagine to have existed, even amongst those whose faith in the general resurrection had either been obscured or shaken; an inconsistency indeed, but such as is often found in moments of great enthusiasm, or characters exposed to counter-influences; and such as the Apostle might naturally have laid hold of, as in the abovementioned instance in the speech at Athens, to enforce his own argument.

And finally, though the Church of Corinth was subject to the Apostle's authority, yet it appears by numerous passages both to have claimed and to have received from him so much independence, as to make it by no means a matter of course that he should feel called to reform all their practices; and the words themselves convey, not indeed a reproof, but a distinction between his own practice, and that to which he alludes. τῶν νεκρῶν implies (not the dead generally, but) a particular class of the dead: and ἡμεῖς, in the next clause, implies that the Apostle has been speaking just before of others distinct from himself.

On the whole, therefore, this explanation of the passage may be safely accepted: (1) As a curious relic of primitive superstition, which, after having prevailed generally in the Apostolical Church, gradually dwindled away till it was only to be found in some obscure sects. (2) As an example of the Apostle's mode of dealing with a practice with which he could have had no real sympathy; not condemning or ridiculing it, but appealing to it as an expression, although distorted, of their better feelings.

The other interpretations, which all require an alteration or addition to the words of the text, are: (1) 'What shall they gain who are baptized *for the removal of their dead works*?' (2) 'What shall they gain who are baptized

ἣν ἔχω ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 εἰ κατὰ ἄνθρω-

Lord, I die daily. 32 If after the manner of men I fought with beasts at

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for the hope of the resurrection of the dead?' (Chrys.) (3) 'What shall they gain who are baptized *into the death of Christ*?' (4) 'What shall they gain who are *afflicted* (compare Luke xii. 50; Mark x. 38) *for the hope of the resurrection of the dead*?' (5) 'What shall they gain who are baptized at the moment of death, *with a view to their state when dead*?' (alluding to the practice of deathbed baptisms). (6) 'What shall they gain who are baptized into the *place of the dead martyrs*?' (7) 'What shall they gain who are baptized into the *name of the dead* (John and Christ)?' (8) 'What shall they gain who are baptized *in order to convert those who are dead in sin*?' (9) 'What shall they gain who are baptized *only to die*?' (10) 'What shall they gain who are baptized *over the graves of the dead*?' (i.e. martyrs, &c.) (11) 'What shall they gain who are baptized when dying, *as a sign that their dead bodies shall be raised*?' (12) 'What shall they gain who are baptized for *the good of the Christian dead*?' i.e. *to hasten the day of the resurrection by accomplishing the number of the elect.*

ἡμεῖς, 'the Apostles,' as in iv. 9, but chiefly himself.

καὶ may refer merely to the continuation of the argument, but has more force if the 'baptism for the dead' involved real dangers and cares:—'I die daily;' and compare 2 Cor. iv. 10, 'always carrying about the dying of the Lord Jesus in our body.'

31 νὴ τὴν ὑμετέραν καύχησιν. This contains two peculiarities: (1) The adjuration by his boasting, as of the thing most dear to him. Compare Lachmann's conjecture on ix. 15 (in connexion with his first edition), as if νὴ τὸ καύχημά μου was his favourite oath. (2) ὑμετέραν for περὶ ὑμῶν, i.e. 'by my boast of your excellences,' as in ix. 2; 2 Cor. iii. 3. (Comp. Thucyd. i. 33, φόβῳ τῷ ὑμετέρῳ, Rom. xi. 31, τῷ ὑμετέρῳ ἐλέει.) This would justify the reading of A. ἡμετέραν, but that it seems like a correction.

ἐν χριστῷ Ἰησοῦ, 'in Christ Jesus.' These words are, strictly speaking, taken with ἔχω, but they also refer to the whole sentence. See note on viii. 11.

32 κατὰ ἄνθρωπον, 'with only human hopes,' partly as in ix. 8, so that the whole stress of the sentence is laid upon it; i.e. 'without the hope of immortality,'—'as far as man could see.'

ἐθηριομάχησα, 'I fought with beasts.'

'Fight with wild beasts.'

(1) Against taking this literally, observe (1) The improbability of such a punishment for Paul as a Roman citizen; or of his escaping, had he been exposed to it. (2) The omission of it in Acts xix. 9–41 (when, if at all, it must have taken place), and in 2 Cor. xi. 24–28, where so remarkable a danger could hardly have been passed over. (3) The fact that the tumult of Acts xix. 29–41, took place (not in the Roman *amphitheatre*, but) in the Greek *theatre*, where such exhibitions were not usual. (4)

που ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, Φάγωμεν καὶ πίωμεν· αὔριον γὰρ ἀποθνήσκομεν. [33] *μὴ πλανᾶσθε. Φθείρουσιν ἤθη* [a] *χρήσθ' ὁμιλίαι*

[a] See note.

Ephesus, what advantageth it me? If the dead are not raised, 'let us eat and drink; for to-morrow we die.' [33] Be not deceived. 'Evil com-

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The use of such words metaphorically, from the familiarity of the image of the gladiatorial combats, as in iv. 9, 'appointed last'—'a spectacle to angels and men' (*ἐπιθανατίους, ὅτι θέατρον*); 2 Tim. iv. 17: 'and I was delivered out of the mouth of the lion.' Compare with this the announcement to Herod Agrippa of Caligula's decease, 'the lion is dead.' The phrase occurs in Pompey's speech in Appian (Bell. Civ. p. 273), *οἷοις θηρίοις μαχόμεθα*, and still more precisely in Ign. Rom. c. 5: *ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ διὰ γῆς καὶ θαλάσσης*, alluding to the guard of soldiers whom he proceeds to call 'the leopards.'

(II) For taking it literally, observe: (1) That the metaphor would be more violent here than in Ign. Rom. c. 5, where it is evidently drawn from the actual prospect of the wild beasts in the amphitheatre. (2) That the 'Asiarchs' (who are mentioned in Acts xix. 31, as restraining the tumult of Demetrius) appear in Polycarp's martyrdom (Eus. H. E. iv. 15) to have had the charge of the wild beasts. (3) That, although there are no remains of an amphitheatre at Ephesus, yet traces of a stadium are to be seen; and in the case of Polycarp, wild beasts were used in the stadium at Smyrna. (4) That the young men at Ephesus were famous for their bull-fights, Artemidor. i. 9 (Wetstein). (5) That *ἐν Ἐφέσῳ* seems a forced expression, if the allusion is merely to opponents generally.

On the whole, however, the metaphor is most likely. It may, in connexion with Ephesus, have been suggested partly by the above-mentioned bull-fights, partly by the speech of Heraclitus, in which he called 'the Ephesians' by this very name of 'beasts' (*θηρία*). This would be in accordance with the vein of classical quotation opened in the next verse.

Whatever be the danger, it must be the same of which he speaks in Rom. xvi. 4 (?); 2 Cor. i. 8; Acts xx. 19.

The legend of his battle with wild beasts (Niceph. H. E. ii. 25) was probably founded on this passage.

32 *εἰ νεκροὶ οὐκ ἐγείρονται*, especially if the second interpretation of *κατὰ ἄνθρωπον* be right, is best joined with the following. 'Let us eat,' &c., is taken from Isaiah xxii. 13 (LXX.), but probably meant to allude to the Gentile forms of Epicureanism of which Horace is the well-known representative. (See Wetstein, *ad loc.*)

33 He checks himself in this half-ironical strain, and solemnly warns them against the heathen contaminations by which they were surrounded; though still drawing his imagery and lan-

κακαί. [34] ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ θεοῦ τινὲς ἔχουσιν. πρὸς ἐντροπὴν ὑμῖν [a] λαλῶ.

[a] λέγω.

munications corrupt good manners.' [34]Awake to righteousness, and sin not; for some have not the knowledge of God. To your shame I speak this.

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guage from the heathen world. 'Be not deceived' is the common formula of warning against sensual sins; see vi. 9.

φθείρουσιν ἤθη χρήσθ' ὁμιλίαι κακαί. This Iambic verse is quoted from the Thais of Menander (see Menand. Fragm. Meineke, p. 75), although Clem. Alex. (Strom. i. 14, 59) calls it a *tragic* Iambic; and Socrates (H. E. iii. 16) quotes it as proving that St. Paul read Euripides. It shows the Apostle's acquaintance with heathen literature, and, to a certain extent, his sanction of it; as in his quotation from Aratus in Acts xvii. 28, and Epimenides in Tit. i. 12. Menander was famous for 'the elegance with which he threw into the form of single verses or short sentences, the maxims of that practical wisdom in the affairs of common life, which forms so important a feature in the new comedy. Anthologies of such sentences were compiled by the ancient grammarians from Menander's works, of which there is still extant a collection of several hundred lines, under the name of Γνῶμαι μονόστιχοι.' (Smith's Dict. of Classical Biography, p. 1033.)

Menander's proverb.

The maxim is aimed against the seductive effect of language such as that which he has just quoted, and each word is emphatic.—'Character (ἤθη) may be undermined by talk (ὁμιλίαι): Honesty (χρηστὰ) may be undermined by roguery (κακαί).'

The form χρηστὰ, which occurs in A B.D.F.F.G.J.K. and all the MSS., seems to show that it had lost its character as a verse, and become a proverb. The reading χρήσθ', although retained from the Received Text by Lachmann, has no authority, and is probably an alteration to suit the metre.

34 *ἐκνήψατε δικαίως.* Alluding still to the revelry and evil conversations in verses 32, 33, he says: 'Wake up from your drunken orgies.' For this special sense of ἐκνήφω, see Gen. ix. 24; 1 Sam. xxv. 37; Joel i. 5 (LXX.). For this sense of δικαίως (=ὥστε δικαίους εἶναι), see the annotations on ἀπίστως in Thucyd. i. 21.

καὶ μὴ ἁμαρτάνετε seems to have a double sense, first, as merely explaining δικαίως, but, secondly, as expressing that this waking was to be a true wakefulness, a knowledge not like the boasted knowledge of the false teachers, but one without sin (compare Eph. iv. 26). Hence the expression ἀγνωσίαν γάρ.

'Some,' i.e. the same as in verse 12. 'I speak to your shame' (as in vi. 5).

Paraphrase of Chap. XV. 12—34.

If, then, you all acknowledge that the revival of Christ from the grave is the one great subject of our message concerning Him, how can there be found any of your number so inconsistent as to deny a resurrection from death? If there be no such thing as resurrection from death, then even the revival of Christ has not taken place; and of this the consequence would be, that our message and your faith would be alike unmeaning: Our message, *because we are then convicted, not only of falsehood, but almost of blasphemy, in having ascribed to God, in the revival of Christ, an act which, if there be no resurrection, is impossible:* Your faith, *because, if Christ was never revived from the grave, then the pledge of your revival from the death of sin is lost; you, who are still alive, are still under the dominion of sin; those who have already died in the hope of sharing His life are lost and perished. With a prospect like this, with a hope in Christ belonging only to this life, and never to be realised, no human lot could be more pitiable than ours. But this is not so; Christ has been revived from the grave, and that not for Himself only, but as the first of the long succession of those who have fallen asleep in death. Death prevailed in the world through man; as we read, that in the person of the first man, Adam, the sentence of death was pronounced on all. In like manner, through man also is to be the resurrection from death, inasmuch as in the person of the Second Man, the anointed Messiah, the pledge was given of future life to all. None shall be excluded; all shall rise; all shall be delivered from the power of death. First, is Christ Himself; then, His true followers at the moment of His return. Then will be the end of all things, when our relations to Christ shall be lost in our relations to Him who is supreme above all. But that end shall not be, till Christ has put down every power, however mighty, which now sways the destinies of the world. He shall continue His reign till, in the words of the Psalm, 'all enemies shall be subdued under His feet;' all enemies, and amongst them the last and greatest, Death himself. Yet, however highly Christ is exalted as the Lord who sits on the right hand of God, as*

the Son of man who is crowned with glory and honour, there is yet a higher sphere beyond; and when His work is over, He Himself will retire from the victorious contest, and God shall be the One pervading principle of the universe. Such is the full length of the prospect opened to us by the revival of Christ; else, indeed, we should be, as I said before, objects of the deepest commiseration; all our strongest feelings, all our most active labours, would have been without an object. What would then be the meaning of those who, in their affection for their departed friends, are baptized for them, and for them undergo the responsibilities and hardships of a Christian's life? What would be the meaning, in our own case, of our hourly exposure to danger and death? It is no exaggeration. I protest to you, by that which is dearest to me in the world,—my pride in you my converts which I have in Him in whose name I suffer,—I protest to you, that I am daily on the verge of the grave. And, to take the most recent instance, if I had rested only on human hopes when I fought the other day at Ephesus as if with wild beasts in the amphitheatre, what would have been my gain? No: if there be no resurrection, we must speak in the language, not of those high spirits who, even in the heathen world, despised all danger in the hope of immortality, but rather of those Epicurean sensualists, whose very words have been anticipated by the prophet Isaiah: 'Let us eat and drink, for to-morrow we die.' Be not deceived by the sensual arguments, which really prompt this denial of the resurrection. Even the heathen proverb warns you that good characters are not proof against the contamination of evil words. Wake from your drunken revelry to a sense of duty; for there are those among you who know nothing of God and His power. To your shame be it spoken.

The Apostle's Hope of Immortality.

The preceding argument is the earliest and greatest instance of the Christian argument for a future life. It is to the New Testament what the Phædo of Plato and the Tusculan Disputations of Cicero are to the heathen philosophy. The belief in a future life is elsewhere urged,

Argument for a future life,

assumed, implied; but here alone we are able to trace the new elements which the Apostle regards as carrying fresh conviction to his Greek converts, and to himself as a Pharisee. The belief itself was familiar to both; but it is here asserted on grounds which, both to Gentile and to Pharisee, were alike unknown before.

grounded on the Resurrection of Christ.

The whole argument, though branching out in various forms, resolves itself into the belief of one fact—the *resurrection* (or, as the Apostle here calls it, the *revival*) *of Christ*. For, first, he appeals to this general belief as justifying the possibility of a belief in a general resurrection: 'If the dead are not raised, then is Christ not raised.' One instance of a victory over death is enough to prove that it is not intrinsically absurd. And, secondly, he regards it as an instance which proves not only the possibility, but the necessity of such an issue for the human race: 'Christ is the first fruits of the dead.' He, the Messiah, opens a new era in the history of the world; He goes before, and all others necessarily follow. And thirdly, on the belief in Christ and on Christ's resurrection, the Apostle has staked everything. If it is to lead to nothing further than this storm and tumult and strife, in which an Apostle's life is of necessity passed, then the greatest hopes that ever were raised will be disappointed; the greatest energies that ever were exerted will have been employed in vain.

Such is the substance of the argument when divested of its peculiar form and of its digressions. Philosophical arguments there are none, beyond what Cicero had already stated,[1] when he argued that, but for the instinct of immortality, no one would be so mad as to spend his life in toils and dangers. Theological arguments there are none, beyond what may be found in Rabbinical treatises,[2] which in outward form expressed the belief that the Messiah would come at the end of all things, and that God would then swallow up Death. But there is a life and force here breathed through them all, which makes us feel that, whereas they were before like the dry bones of the prophet, they now 'live, and stand on their feet, an exceeding great army.' The Apostle's argument is in fact, though not in form, the same as that of our Lord to the Sadducees: 'God is not a God of the dead, but of the living.' 'If He called Himself

[1] 1 Tusc. Disp. i. 15. [2] See Wetstein on xv. 24, 54.

the God of Abraham, Isaac, and Jacob, then those whom He brought into so close a connexion with Himself must partake of His life.' So here St. Paul argues that so great an event as the resurrection of Christ cannot end in nothing; the faith which has been built upon it, the converts that have been won by it, the hopes that have been raised upon it, the new epoch that has been begun with it, must extend beyond the grave, even to the utmost limits of human imagination. He does not say, 'We are miserable now, and therefore must be compensated by a reward hereafter;' but, 'We shall be miserable *now*, *if* our faith is not a substance, but a delusion; and it will be a delusion, unless our life reaches into the next world, as Christ's life has reached.' He does not say, 'The Messiah is to come; and then, in order to fill up His glory and show His power, the dead shall rise;' but, 'The Messiah *has* come; already in this life is the beginning of another; the succession of resurrections is now opened, which shall not be closed till all be completed.'

In this, as in almost all the Apostolical teaching, the whole strength and impulse of the argument are derived from the fervour with which the Apostle embraced the thought of Christ's appearance and work on earth. As logical or rhetorical arguments, his reasonings may be such as were already in existence, or such as may appear to us inconclusive; but as consequences from the acknowledgment of the grandeur (if one may so say) of the event which had transfixed and absorbed his whole imagination and being, they are irresistible. They may fail of themselves in persuading us of a future state, but they cannot fail in persuading us of his intense conviction of the reality of Christ's resurrection; and not of its reality only, but of its supreme importance as a turning-point in the destinies of the human race. And in proportion as this is impressed upon ourselves, in that proportion will our belief in a future state be as unshaken as his; and this Chapter be used, as it always has been used, for the consolation and hope of all mourners.

THE MODE OF THE RESURRECTION.

35 Ἀλλ᾽ ἐρεῖ τις Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι
ἔρχονται; 36 [a] ἄφρων, σὺ ὃ σπείρεις, οὐ ζωοποιεῖται, ἐὰν
μὴ ἀποθάνῃ· 37 καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον
σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἤ τινος τῶν
λοιπῶν· 38 ὁ δὲ θεὸς [b] δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν,

[a] Ἄφρον. [b] αὐτῷ δίδωσι.

35 But some one will say, 'How are the dead raised up? and with what body do they come?' 36 Fool! that which *thou* sowest is not quickened, except it die; 37 and that which thou sowest, thou sowest not that body that will be, but bare grain, it may be of wheat, or of some of the other kinds of grain; 38 but God giveth it a body as He willed, and to each of

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35 The Resurrection itself having been thus maintained, the Apostle proceeds to answer questions, which arose from a too literal and material conception of it. This he does by pointing out the greatness of the change necessarily effected by death, and the consequent impossibility of transferring our notions of this life unaltered to that which is to come.

ἐγείρονται, ἔρχονται, 'are to be raised, are to come.'

σώματι. Throughout this passage, the corresponding modern notions would be better conveyed not by the word 'body,' but 'organisation,' or 'framework.'

36–38 The first analogy used by the Apostle is that of corn, which is an instance, not merely of existence being preserved in spite of change, but of change being absolutely necessary for its perfection. Comp. John xii. 24.

36 *ἄφρων*, 'Fool!' This expression, as elsewhere in the New Testament (see especially Luke xi. 40, xii. 20), indicates a stronger moral condemnation than would be pronounced on a mere scrupulous inquirer, and is in favour, therefore, of taking the harsher view of these objectors.

σύ. 'Thou' is emphatic here, as if saying, 'Learn by thine own experience;'—'the very seed which thou thyself sowest;'—'even in the case of ordinary human sowing.'

37 *εἰ τύχοι*, 'perhaps;' see xiv. 10.

τῶν λοιπῶν, i.e. *σπερμάτων*.

ἠθέλησεν, 'as He willed,' refers back to the original act of creation. The *present operations* of nature are not the result of accident, but of one original Divine law.

38 *ἑκαστῷ τῶν σπερμάτων ἴδιον σῶμα*. Comp. Gen. i. 11.

The second analogy is suggested by the last words of the preceding one. As each seed has its own peculiar type, so each order of creation has its separate composition: and hence, from the endless variety of organisa-

καὶ ἑκάστῳ τῶν σπερμάτων [a]ἴδιον σῶμα. [39]οὐ πᾶσα σὰρξ ἡ αὐτὴ σάρξ, ἀλλὰ ἄλλη μὲν [b]ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, [c]ἄλλη δὲ [σάρξ] πτηνῶν, ἄλλη δὲ ἰχθύων. [40]καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα [d]μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων. [41]ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. [42]οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· [43]σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπεί-

[a] *τὸ ἴδιον.* [b] Add *σὰρξ.* [c] *ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν.*
[d] The hiatus in MS. C. which began in XIII. 8. ends at [*μὲν ἡ τῶν.*

the seeds its own body. [39]All flesh is not the same flesh: but there is one of men, another flesh of beasts, another flesh of birds, and another of fishes. [40]There are also heavenly bodies, and bodies terrestrial: but the glory of the heavenly is one, and that of the terrestrial is another. [41]There is one glory of the sun, and another glory of the moon, and another glory of the stars: for star differeth from star in glory. [42]So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: [43]it is sown in dishonour, it is raised in glory: it is

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tions in things seen, he argues the possibility of a new organisation yet to be disclosed hereafter.

39 *κτηνῶν*, 'quadrupeds;' properly, 'beasts of burden.'

40 *σώματα ἐπουράνια.* In the first instance he means the angels; with the 'glory' (*δόξα*) of the light, which is described as attending their appearance (comp. Matt. xxviii. 3; Acts xii. 7). But he passes to the wider sense which includes the stars, according to the modern phrase, 'heavenly bodies,' or as in the contrast drawn by Galen (De Usu Part. 17, 6, in Wetstein *ad loc.*) between *τὰ ἄνω σώματα* (expressly meaning thereby the sun, moon, and stars) and *τὰ γήϊνα σώματα.* And the word 'glory' especially leads him to dwell on this new analogy, as illustrated by the variety of the celestial phenomena themselves.

41 'I say not *star*, but *stars*; for even in them there is a difference.' The object of the clause is (not to indicate a difference between the future conditions of the blessed, but) to give a new instance of the endless subdivision of variety in this world.

42 He now applies these analogies to the resurrection. There is no word which can be precisely selected as the nominative to *σπείρεται* and *ἐγείρεται.* The sense requires *σῶμα*: the construction, *ἡ ἀνάστασις.* This indeterminate meaning is best rendered 'There is a sowing,' 'there is a raising.' Throughout this parallel, the image of the verb is taken from the seed; the image of the substantives, from the variety of visible organisations. Compare the whole passage with 2 Cor. v. 1, 2, and Phil. iii. 21: 'Who shall change *our vile body* (*τὸ σῶμα τῆς ταπεινώσεως ἡμῶν*) into the likeness of His glorious body (*τῷ σώματι τῆς δόξης αὐτοῦ*).

ρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· 44 σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. [a] εἰ ἔστιν σῶμα ψυχικόν, [b] ἔστιν καὶ πνευματικόν. 45 οὕτως καὶ γέγραπται· Ἐγένετο ὁ πρῶτος [ἄνθρωπος] Ἀδὰμ εἰς ψυχὴν ζῶσαν, ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. 46 ἀλλ' οὐ πρῶτον

[a] Omit εἰ. [b] καὶ ἔστιν σῶμα πνευμ.

sown in weakness, it is raised in strength : 44 it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual. 45 And so it is written, 'The first man Adam was made a living soul;' the last Adam a quickening spirit. 46 Howbeit that was not

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44 'A natural body' (*σῶμα ψυχικὸν*) is, as the name implies, (not simply a dead corpse, but) 'a body animated by the principle of animal life;' according to the threefold division of human nature (1 Thess. v. 23) taken by St. Paul, partly from the Aristotelian phraseology, partly from the new ideas of Christianity.

The 'spiritual body' (*σῶμα πνευματικόν*) is the organisation animated by the Divine life breathed into it from the Spirit of God.

εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν. He argues that, if there is a lower stage, there will also be a higher stage.

45 The contrast is suggested and confirmed by the words of Gen. ii. 7 (LXX.), which is quoted literally, with the addition of the words *πρῶτος* and *Ἀδάμ*. The quotation is made for the sake of the implied contrast, which, to the Apostle's mind, followed from the already existing Rabbinical doctrine, that Christ was the second Adam. 'The last Adam is the Messiah.' (Neve Shalom ix. 9, Schöttgen *ad loc.*) The contrast between the 'quickening spirit' (*πνεῦμα ζωοποιοῦν*) of the Second Adam, and the 'living soul' (*ψυχὴ ζῶσα*) of the first, may have been suggested by the Rabbinical distinction drawn between the words in Gen. ii. 7: 'The Lord breathed into Adam the breath of life' (*πνοὴν ζωῆς*), and 'he became a living soul' (*ψυχὴν ζῶσαν*); as though the first were a higher life imparted to man from above, and the second a lower animal life which he acquired by his fall. '"And God breathed the breath of life." See what man is to do, to whom God gave a holy soul, that He might give him the life of the world to come. But he, by his sins, turned himself to the animal soul of brutes.' Jalkath Raboni, fol. 17, 1. 'It is not written, "He *made* man a living soul," but "Man *became* a living soul." Man of himself turned to the life of creatures taken from the earth, and left the life created above, which gave life to its possessor. Rabbi Tarchum said, "Let us return to that which at first dwelt in us."' (Schöttgen on 1 Cor. ii. 13, 14.) The Second Adam.

πνεῦμα ζωοποιοῦν, i.e. 'not merely a soul alive in itself, but a spirit which gives life to others.' Compare John v. 21, vi. 63, xi. 25, xiv. 6.

τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. 47 ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος [a] ἐξ οὐρανοῦ. 48 οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· 49 καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, [b] φορέσωμεν καὶ τὴν εἰκόνα

[a] Add ὁ Κύριος. [b] φορέσομεν.

first which is spiritual, but that which is natural, and afterward that which is spiritual. 47 The first man is from the earth, [a] earthy: the second man is from heaven. 48 As is the earthy, such are also the earthy: and as is the heavenly, such are also the heavenly. 49 And as we bore the image of the earthy, let us bear also the image of the heavenly.

[a] *Gr.* of the dust.

46, 47 ἀλλ' οὐ πρῶτον τὸ πνευματικόν. 'But the spiritual body is *not the first*;' in allusion to *the first* and *second* Adam, as enlarged upon in verse 47. *Earthy* (χοϊκός), more properly 'of dust,' i.e. as described in Gen. ii. 7, χοῦν λαβὼν ἀπὸ τῆς γῆς.

'From Heaven' (ἐξ οὐρανοῦ). Although this need not imply more than our Lord's Divine origin generally, as in John iii. 13, yet the precision of the contrast seems to point to something more particular, as e.g. His miraculous birth or the heavenly form assumed by Him since His resurrection. Philo (De Alleg. Leg. i. 12, 13; Mund. Opif. c. 46) explains the two accounts of the creation in the first and second chapters of Genesis, as referring to the double creation, first of the heavenly (οὐράνιος) or ideal man, then of the earthly (γήϊνος) man. From these passages, or from a common source, the expressions may have come to the Apostle. The difference consists: (1) in the interpretation of the 'heavenly man,' not in an ideal sense, but as exemplified in Christ; (2) in the fact, that Philo's interpretation, which makes the heavenly precede the earthly, is based on the two passages Gen. i. 27, ii. 7; whereas the Apostle's interpretation, which makes the earthly precede the heavenly, is based on the two clauses of Gen. ii. 7.

47 ὁ κύριος (A. D[3]. J. K., omitted in B. C. D[1]. E. F. G.) is probably an interpolation. It was, as Tertullian asserts (in Marc. ii. 10), substituted by Marcion here for ἄνθρωπος, as in verse 45 for Ἀδάμ, to support his notion, that the human body of Christ was brought with Him from heaven; and then, having been thus incorporated in the text, it was turned by Chrysostom against the supporters of this very opinion in the fourth century.

48 'The earthy' (οἱ χοϊκοί), =men in their mortal state; 'the heavenly' (οἱ ἐπουράνιοι), =Christians after the resurrection.

49 The mere contemplation of Christ ought to transform us into His likeness not only hereafter but now. See 2 Cor. iii. 18, iv. 11; Rom. viii. 29; Phil. iii. 21; 1 John iii. 2.

τοῦ ἐπουρανίου. 50 τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομῆσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν [a]κληρονομήσει. 51 ἰδοὺ μυστήριον ὑμῖν λέγω. πάντες [μὲν] [b]κοιμηθησόμεθα, οὐ πάντες δὲ

[a] κληρονομεῖ. [b] μὲν οὐ κοιμ. πάντες δὲ ἀλλαγ. See note.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither shall corruption inherit incorruption. 51 Behold I tell you a mystery. We shall all sleep, but we shall not all be changed,

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φορέσωμεν in A. C. D. E. F. G. J. K. Vulgate and Fathers has so great a preponderance of authority over φορέσομεν in B. that in spite of the hortatory character which has no connexion with the context, it must be preferred. The wish to retain the narrative character of the passage, as well as the likeness of sound between the two words according to the later pronunciation of Greek, may account for the confusion. He blends together (as in Rom. vi. 5) the change of death with the change of conversion—'as before our baptism we bore (ἐφορέσαμεν) the likeness of mortality, so now let us bear the likeness of Christ.'

50, 51 He winds up the whole argument by a solemn conclusion. 'But this I say' (τοῦτο δέ φημι) is his mode of calling attention to an emphatic warning, as in vii. 29: 'Whatever may be the speculations concern-

The Change.

ing the resurrection, and whatever the answer to them, this is certain, that human nature with its sinful infirmities (σὰρξ καὶ αἷμα, as in Matt. xvi. 17) cannot inherit the kingdom of God' (compare vi. 10); the human body, if it is to rise again, must be entirely charged.

ἰδοὺ μυστήριον ὑμῖν λέγω. 'Behold—look my words full in the face—they contain a truth, which we are slow to recognise, but which is true notwithstanding.' μυστήριον is used here as in ii. 7, Eph. iii. 3–5, for what was once hid, but now revealed to and by him. It may be doubted whether the expression refers to the particular description which follows, of the change of those who will be alive at Christ's coming; or to the statement, immediately preceding, of the general change needed for all. In favour of the more particular reference, is the parallel passage in 1 Thess. iv. 15, 'This we say unto you by the word of the Lord.' In favour of the more general reference is the solemn declaration already made—'This I say,' in verse 50, and the fact that in similar expressions elsewhere, the Apostle usually refers rather to his preceding than to his succeeding words.

Of all the various readings of this perplexed passage that of the Received Text as contained in B. D^3. E. J. K. is the best, πάντες μὲν (B. om. μὲν) οὐ κοιμηθησόμεθα. πάντες δὲ ἀλλαγησόμεθα, 'We shall all of us, not die, but be changed;' i.e. '*Although* it is by no means certain that all of us (i.e. myself and the Corinthians) shall die,

ἀλλαγησόμεθα, [52] ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίσει γάρ, καὶ οἱ νεκροὶ [a] ἀναστήσονται

[a] ἐγερθήσονται.

[52] in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall rise incorruptible, and *we* shall

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yet it is certain that we shall all of us be changed.' The passage is personal to himself and his readers, and is written under the same expectation as that which appears in the parallel passage of 1 Thess. iv. 15–17, and in the expressions of vii. 29, and Phil. iv. 5, that the end of all things would take place within that generation.

κοιμᾶσθαι is not precisely identical with ἀποθνήσκειν, although often used as equivalent to it; expressing rather the sleep consequent on death, than the act itself of dying. The words therefore do not assert the positive immunity of the last survivors from the death which he had spoken of in verse 22, as the common lot of all mankind, but rather that the act of dissolution or death will take place at once and in the moment of their change.

The other readings, πάντες (οἱ πάντες, A.) μὲν (μὲν οὖν, F. G.) κοιμηθησόμεθα, οὐ (οἱ, A.) πάντες δὲ ἀλλαγησόμεθα A. C. F. G. Lachmann), or πάντες μὲν ἀναστησόμεθα οὐ πάντες δὲ ἀλλαγησόμεθα (D[1]. and Vulgate), either contradict the context, or require ἀλλαγησόμεθα to be taken in two different senses; and the following clause, ἐν ἀτόμῳ, κ.τ.λ., which applies to an affirmative statement, like ἀλλαγησόμεθα, does not apply to a negative statement, like οὐκ ἀλλαγησόμεθα. The defence of the Received Text is given at great length and with great fairness by Estius. Similar variations are to be found in the MSS. of clause 38 of the Athanasian Creed. The Received Text expresses the particular truth present to the Apostle's mind, in reference to himself and his hearers. The two other classes of readings probably ventured on the correction from a wish to express the abstract truth, without any such reference.

52 ἐν ἀτόμῳ, κ.τ.λ. 'We, the living, shall be changed, and it will be in an undivided point of time, by a process not like the slow corruption and decay of death, but sudden, rapid, divine.'

ἐν τῇ ἐσχατῇ σάλπιγγι. The stress is not on the gradual solemnity, but on the abruptness of the change; therefore the last trumpet is not the last of the seven with which, according to the Rabbis, the resurrection was accompanied, but the trumpet which shall sound then for the last time, having before sounded on all the great manifestations of judgment. (Ex. xix. 16; Ps. xlvii. 5; Zech. ix. 14; Isa. xxvii. 13.) For the trumpet at the last day see 1 Thess. iv. 16; Matt. xxiv. 31, and the seven trumpets in Rev. viii.–xi.

σαλπίσει, *sc.* ὁ σαλπικτής. It is (not 'the trumpet shall sound,' but) 'he' (i.e. 'he whose office it is') 'shall sound the trumpet.' Comp. Herod. ii. 47, ἐπεὰν θύσῃ.

ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα. 53 δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. 54 ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς

be changed. 53 For this corruptible must be clothed in incorruption, and this mortal must be clothed in immortality. 54 But when this corruptible shall be clothed in incorruption and this mortal shall have been clothed in immortality, then shall be brought to pass the word that is written,

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So in some MSS. of the Vulgate, 'canet enim.' σαλπίσει is barbarous Greek for σαλπίγξει.

καί is a Hebraism, '*at the moment of* the trumpet's sound, this shall be,' as in the wording of Ps. civ. 29, 30, 32. The two subsequent clauses may be either: (1) united, as both depending on σαλπίσει, 'At the moment of the trumpet's sound, the dead shall be raised and the living shall be changed;' or, (2) the first clause may be united with σαλπίσει, and the second made dependent on it, 'At the moment of the resurrection of the dead which shall take place at the trumpet's sound, the living shall be changed.' This last agrees more naturally with the whole context, which calls attention, not so much to the resurrection of the dead, as to the change of the living adduced in illustration of it.

ἡμεῖς, i.e. 'we the living'= ἡμεῖς οἱ περιλειπόμενοι, 1 Thess. iv. 15, in opposition to the dead just mentioned.

53 δεῖ γάρ, κ.τ.λ. 'We, the living, shall be changed, because our corruptible bodies must become incorruptible, *like the dead who are raised incorruptible*, and our mortal bodies must assume the immortality which saves them from the necessity of that death which in this life they will have escaped.'

54 The singular number, and the demonstrative pronoun, τὸ φθαρτὸν τοῦτο, and τὸ θνητὸν τοῦτο, both indicate that he is speaking in the first person, and points to his own actual body, 'This corruptible, this mortal frame, with which I am invested.' Compare αἱ χεῖρες αὗται, '*these* hands of mine,' Acts xx. 34; *this* 'body of death,' Rom. vii. 24; 'in *this*' habitation 'we groan,' 2 Cor. v. 2. For the general image of longing for a new and heavenly clothing (ἐνδύσασθαι), see 2 Cor. v. 2, 3; Phil. iii. 21.

54, 55 The argument closes in a burst of almost poetical fervour (as in the corresponding passage, Rom. viii. 31). Although connected with the subject on which he had just been speaking, viz. the transformation of himself and of those who might be expected themselves to live till the last day, yet it applies more or less directly to the whole preceding Section: 'When this last and final change shall have been effected, when the last vestiges of corruption and death shall have passed away in the last survivors of the human race, then it may truly be said that

νῖκος. [55]Ποῦ σου, θάνατε, [a]τὸ νῖκος; ποῦ σου, [b]θάνατε,

[a] τὸ κέντρον; [b] ᾅδη.

'Death is swallowed up in victory.' [55]Where, O death, is thy victory?

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death has ceased to exist; then shall be fulfilled (for this sense of γενήσεται, see Matt. v. 18) the word which has been written long ago' (ὁ λόγος ὁ γεγραμμένος).

This passage (like the quotations in i, 19, 20, ii. 9; Rom. iii. 10, ix. 25, 26; 2 Cor. vi. 16–18; 1 Pet. ii. 6–10; Mark i. 2, 3) is made up of two distinct passages in the Old Testament, Isa. xxv. 8, Hosea xiii. 14, connected together, partly by the general subject, partly by the word νῖκος. In the first, the Apostle almost entirely adheres to the Hebrew text, and departs from the LXX.; in the latter, almost entirely adheres to the LXX. and departs from the Hebrew.

'Death swallowed up in victory.'

(I) Isa. xxv. 8 in its first application refers to the deliverance of Israel (apparently from Sennacherib), and the remaining part of the passage ('the Lord God will wipe away tears from off all faces') is, in Rev. xxi. 4, applied, as the former part here, to the destruction of Death. It is rendered by the LXX. κατέπιεν ὁ θάνατος ἰσχύσας, 'Death was strong and swallowed up.' This version, which is against the whole tenor of the context, is not noticed here, and κατεπόθη ὁ θάνατος εἰς νῖκος, 'Death was swallowed up in victory,' is an accurate translation of the original words בִּלַּע הַמָּוֶת לָנֶצַח, 'He will destroy death for ever,' except that, (1) בִּלַּע is taken passively, 'is swallowed up,' for 'He will swallow up.' (2) בִּלַּע is taken for 'swallow up,' instead of the more general meaning of 'destroy;' a variation occasioned by the frequent use of καταπίνειν in this sense by the LXX.; and in this place it suits better with εἰς νῖκος, 'swallowed *into* victory.' The Rabbis also said, 'In the days of the Messiah, God will *swallow up* death' (Wetstein *ad loc.*). (3) לָנֶצַח means 'altogether,' and this is the conventional sense borne by the words εἰς νῖκος, whenever they are employed by the LXX. to translate it. But St. Paul takes it not in this conventional sense of 'altogether,' but literally 'into victory,' and thus makes it the link of connexion between this and the passage from Hosea xiii. 14. That he should use the expression at all, is a proof that in this quotation, one of the very few which approximates more to the Hebrew than to the LXX., he still has in his mind not a Hebrew, but a Greek text—probably from some other version or reading than that contained in our present LXX.

(II) The quotation from Hosea xiii. 14, which in its original sense applies to the deliverance of the northern kingdom of Israel from its troubles, is in the Hebrew אֲהִי דְבָרַיִךְ מָוֶת אֲהִי קָטָבֵךְ שְׁאוֹל, 'I will be thy plagues, O Death; I will be thy destruction, O grave.'

The LXX. Version is ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντρον

[a]τὸ κέντρον; [56]τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ

[a] τὸ νῖκος.

Where, O death, is thy sting? [56]But the sting of death is sin, and the

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σου ᾅδη, 'where is thy judgment, O death? where is thy goad, O grave?' ποῦ arises from אַיֵּה, 'where?' having been read for אֶהְיֶה, 'I will be;' a change similar to that made also by the LXX. translators in verse 10 of the same chapter. δίκη, 'judgment,' is founded on the meaning which דְּבָרִים sometimes bears of 'lawsuits,' as in Ex. xviii. 16, xxiv. 14. κέντρον,='goad,' as in Prov. xxvi. 3 (LXX.), appears to be founded on an attempt to go back to the root of קֹטֶב, viz. קָטַב, 'to cut,' κέντρον being in like manner the substantive derived from κεντεῖν.

'The sting of Death.' From this text the Apostle makes several variations: (1) Instead of δίκη, he appears to have read νίκη, which is altered further into νῖκος, for the sake of bringing it into closer connexion with νῖκος in the preceding quotation from Isaiah. This gives a different turn to the whole passage. It is still used by him to express generally the overthrow of Death, but that overthrow is now described, not as in the Hebrew and LXX. as a punishment inflicted on Death, but as the annihilation of his power. Hence result further variations. (2) σου is changed from a subordinate to a principal place in the sentence, as if the sense were, 'Where is *thy* victory, the victory on which thou wast wont to pride thyself?' (3) κέντρον, instead of meaning the 'goad,' or 'stroke of God's wrath' *on* Death, now means the weapon borne *by* Death. (4) In consequence of this strong personification, θάνατε is substituted for ᾅδη in all the best MSS. A^1. B. C. D. E. F. G. and in the Latin Versions (A^1. omits the first clause, ποῦ σου, θάνατε, τὸ νῖκος;), whereas ᾅδη only occurs in A^2. J. K., evidently to suit the passage in the LXX. This agrees with the usage of St. Paul, who never employs the word ᾅδης, but frequently personifies Death as an active living power (xv. 26; Rom. vii. 24). (5) According to B. C. the order of the two clauses is inverted; 'victory' and 'the sting' changing the places given in the LXX. version of Hos. xiii. 14. This variation (which, as in the case of ᾅδη, is altered back in A^2. D. E. F. G. J. K. to suit the LXX.) was probably made to bring together, as nearly as possible, the two words νῖκος which connect the quotations.

56 It is difficult to determine whether death is here represented as a monster armed with a *sting* (like the scorpions of Rev. ix. 10), or, more probably, as a person bearing a *goad* (Acts ix. 5) to annoy the world. In either case, Sin is the weapon with which Death inflicts his wound, and the Law is the element which gives poison to the sting, or force to the blow. The difficult—to modern readers almost inexplicable, thought of the connexion of Sin with the Law is here expressed for the first time in the Apostle's writings; and is the

δύναμις τῆς ἁμαρτίας ὁ νόμος· [57]τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. [58]ὥστε, ἀδελφοί μου ἀγαπητοί, ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

strength of sin the law; [57]but thanks be to God, who giveth us the victory through our Lord Jesus Christ. [58]Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

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germ of what is afterwards fully developed in Rom. v. 12–21, vii. 7–24. The natural overflow of the sentence into this thought shows its familiarity to his mind. It is as if he could not mention Sin, without adding that 'the strength of sin is the law.'

For a similar extension of the argument to thoughts not necessarily connected with it, but introduced from their close association with his whole frame of thinking and writing, compare i. 30, iii. 23, xi. 3.

57 At the thought that Death, and with Death the two enemies Sin and the Law, with which he himself had so long struggled, were now overcome, he breaks forth into an abrupt thanksgiving, in which the argument is finally dissolved. Compare Rom. vii. 25.

B. D^1. read *νεῖκος* for *νῖκος*, in all three places, and are followed by Jerome on Hos. xiii.; Tertull. De Res. Carn. 51, 54; Cyprian ad Quir. iii. who read '*in contentione*,' or '*in contentionem*.' The change, by likeness of pronunciation, was easy from *νῖκος* to *νεῖκος*, and the substitution of *νεῖκος* for *δίκη* in the LXX. would then be more natural. But it is more probable that the reading *νεῖκος* arose from a misreading of *νῖκος*, and the sense, especially of verse 57, agrees better with *νῖκος*, which is the usual form in later Greek for *νίκη*. There is the same confusion of readings between *νεῖκος* and *νῖκος* in Hos. x. 11; Jer. iii. 5; Amos i. 11 (see Estius).

58 The sudden subsidence of so impassioned a strain of triumph, into so sober a conclusion, is a remarkable instance of the practical character of the New Testament teaching. The expressions *ἑδραῖοι*, *ἀμετακίνητοι*, *οὐκ ἔστιν κενὸς ἐν κυρίῳ*, all have special reference to the resurrection, and to the doubts concerning it. The last words, 'abounding in the work of the Lord,' 'your labour in the Lord,' may refer to the homely duty which forms the substance of his subsequent remarks in the following chapter.

Paraphrase of Chap. XV. 35—58.

It may be said, however, that though the revival of the dead is in itself possible and probable, yet there are difficulties attending the manner of it. To all such foolish questions there is a ready answer:

I. *From the analogies of nature.*

(1) *The change from seed into corn shows how life may be attained only through the medium of death, and how identity may be preserved, in spite of a total change of form.*

(2) *The variety of organisation, both in the animal and material creation, is an instance of the vast extent to which new combinations of organisation can be carried, and shows the possibility of such combinations in the spiritual world, far beyond our present conceptions.*

II. *From the nature of the case.*

(1) *We know the different principle of natural life in the First Man, or parent of the old order of creation, and of spiritual life in Christ, the Second Man, as the parent of the new order of creation. This leads us to expect, not an identity, but a change of organisation when that new order is fully accomplished.*

(2) *However hard to conceive, however long unknown, yet the truth is certain, that change, and not continuance, is the mode by which we shall pass into the spiritual world. Even those of us who are still alive at the coming of the Lord, though escaping the sleep of death with its dissolution and decay, will not escape a change. It will be sudden and instantaneous, but it will be complete; this mortal frame will avoid the actual stroke of mortality, and be clothed with its immortal vestment. Then will be fulfilled the ancient song of exultation over Death, he will be lost in victory—his victory will be transferred to us —he and his weapon Sin (that weapon which owes its edge to our old enemy the Law) will be destroyed, through our Lord Jesus Christ; and this victory comes to us from God Himself. Therefore remain unmoved by fear or doubt; be active in the work of your Master, looking forward to the completion and reward of your labours as certain.*

The Apostle's View of a Future State.

This passage exemplifies the soberness of the Apostle's view of a future life. He enters into no details, he appeals to two arguments only: first, the endless variety of the natural world; secondly, the power of the new life introduced by Christ. These two together furnish him with the hope that out of God's infinite goodness and power, as shown in nature and in grace, life will spring out of death, and new forms of being wholly unknown to us here will fit us for the spiritual world hereafter. On one point only he gives a distinct and solemn assurance, namely, that change, and not identity of form, was the lot which awaited all; not only those who were already dead, but those who might be still living when the end came. So firmly was the first generation of Christians possessed with the expectation of living to see the Second Coming, that it is here assumed as a matter of course; and their fate, as near and immediate, is used to illustrate the darker and more mysterious subject of the fate of those already departed. That vision of 'the last man,' which now seems so remote as to live only in poetic fiction, was, to the Apostle, an awful reality; and is brought forward to express the certainty that, even here, a change must take place; the greatest that imagination can conceive. The last of the human race will have passed away; but in that moment of final dissolution, the only thought that is present to the Apostle's mind is not death, but life and victory. The time was approaching, as it seemed, when, in the words of a modern author, 'not the individual only, but the species of man would be transferred to the list of extinct forms,' and all the generations of men would be 'gone, lost, hushed in the stillness of a mightier death than had hitherto been thought of.' To us the end of the world, though indefinitely postponed, is a familiar idea; then it was new in itself, and its coming was expected to be immediate. As in the trial of his individual faith and patience,[1] it was revealed to him that 'Christ's grace was sufficient for him;' so also in this trial, which appeared to await the whole existing

Change, not continuity, to be expected;

[1] 2 Cor. xii. 8, 9.

generation of men, it was also declared to him 'in a' revealed 'mystery,' that in that great change 'God would give them the victory' over death and the grave, 'through Jesus Christ.'

The question with which the passage opens, and which in later times has often been asked again with elaborate minuteness, 'How are the dead raised up, and with what body do they come?' is met with the stern reproof, 'Fool!' The doctrine of 'the resurrection of the body' is a phrase which does not occur in the New Testament, and which, so far as it is here touched upon, is rather repudiated than asserted. He recognizes the fact that the difficulties which have been raised respecting a future life are mostly occasioned by the futile endeavour to form a more distinct conception of it than in our mortal state is possible. The inquiry which he answers is like that of the Sadducees, 'In the resurrection whose wife shall she be of the seven?' and the spirit of his reply is the same as that of our Lord, 'In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. . . . God is not the God of the dead, but of the living.' All that the Apostle directly asserts is that, whatever be the form of existence after death, it will be wholly different from the present, and that the infinite variety of nature renders such an expectation not only possible, but probable. His more positive belief or hope on this subject must be sought in 2 Cor. v. 1–6. But from the two passages combined, and from such expressions as Rom. viii. 23, 'the redemption of our body;' Rom. viii. 11, 'He that raised up Christ from the dead shall also quicken your mortal bodies;' Phil. iii. 21, 'Who shall change our vile body, that it may be fashioned like unto His glorious body;' thus much may be inferred;—that the Apostle's idea of a future state is not fully expressed by a mere abstract belief in the *immortality of the soul*, but requires a redemption and restoration of the whole man. According to the ancient creed of Paganism, expressed in the well-known lines at the commencement of the Iliad, the souls of departed heroes did indeed survive death; but these souls were not themselves; they were the mere shades or ghosts of what had been; 'themselves' were the bodies left to be devoured by dogs and vultures. The Apostle's teaching, on the other hand, is always that, amidst whatever change, it is the very man himself that is preserved; and, if for the preservation of this identity any outward organisation is required,

and identity of being amidst change of form.

then, although 'flesh and blood cannot inherit the kingdom of heaven,' God from the infinite treasure house of the new heavens and new earth will furnish that organisation, as He has already furnished it to the several stages of creation in the present order of the world. 'If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much rather clothe you, O ye of little faith.' 'Ye do err, not knowing . . . the power of God.'

THE CONCLUSION.

Chap. XVI. 1—24.

The conclusion of this Epistle, as of that to the Romans, Ephesians, Colossians, and the Second to Timotheus, is taken up with matters more or less personal and secular. Of these the first is the collection amongst the Gentile Churches for the poorer Christians in Judæa. From whatever cause, there was at this period much poverty in Palestine, compared with the other Eastern provinces of the Roman Empire. The chief allusions contained in the Apostolical Epistles to the duties of the rich towards the poor, are those which we find in connexion with the contribution here mentioned, and in the Epistle of St. James (ii. 1–6, v. 1–6), and that to the Hebrews (xiii. 16), both addressed, if not to Judæa, at least to Jewish communities. And with this agrees the great stress laid in the Gospels on the duty of almsgiving. We learn also from the account of the last struggle for independence in Josephus, how deeply the feelings of the poor were embittered against the rich in Jerusalem, so as to give to the intestine factions of that time something of the character of a social war.

The Collection for the poor Christians of Palestine.

This was in part occasioned by the greater density of population in Palestine, compared with the thinly inhabited tracts of Greece and Asia Minor; in part by the strongly marked distinction of rich and poor, which had been handed down to the Jews from the earlier periods of their history, where we are familiar with it from the denunciations of Isaiah, Jeremiah, and Nehemiah. The Christians, besides, were, as a general rule, from the poorer classes (James ii. 5), and would be subject to persecutions and difficulties on account of their religion (Heb. x. 34). From the mention of the poor as a distinct class in the Christian Church, in Acts xi. 29 ; Gal ii. 10, and in the passages relating to the contribution now in question, it would seem that the community of property at Jerusalem must

have either declined or failed of its object; and may have even contributed to occasion the great poverty which we thus find prevailing in the period of twenty or thirty years after its first mention. So pressing was the necessity at the time when St. Paul first parted from the Church of Jerusalem, that an express stipulation was made in behalf of this very point (Gal. ii. 10). 'To remember the poor' was the one link by which the Apostle of the Gentiles was still bound to the Churches of Judæa. This pledge was given, probably, before his second journey. But it was not till his third and last journey, that the preparations were made for the great contribution of which he now speaks. From this passage, confirmed indirectly by Gal. ii. 10, vi. 10, it would appear that he had first given orders for the collection in the Churches of Galatia. From 2 Cor. viii. 10, ix. 2, it also appears, that the orders here given to the Corinthians had been received by them a year before the time of the Second Epistle, and therefore some months before this Epistle.

At this time, he had not quite determined whether to take it to Jerusalem himself; possibly he had the intention of going at once to the West, and even afterwards when he had left Ephesus and reached Macedonia (2 Cor. viii. ix.), he was still doubtful whether the Corinthian collection would be sufficiently large for his purpose. But by the time that he had actually arrived at Corinth, his exhortations in this and in the Second Epistle had raised the desired sum; and in writing from thence to Rome, he announced his intention of taking it at once to Jerusalem (Rom. xv. 25, 26); an intention which he fulfilled during his last visit (Acts xxiv. 17). See further the notes on 2 Cor. viii. and ix.

XVI. [1]Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε. [2]κατὰ μίαν [a]σαββάτου ἕκαστος ὑμῶν παρ'

[a] σαββάτων.

XVI. [1]Now concerning the collection for the saints, as I appointed to the churches of Galatia, even so do *ye*. [2]Upon the first day of the week

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1 λογία=συλλόγη in classical Greek (see Wetstein for the word), in the Vulgate '*collecta*.' The word 'collecta' is used for the assemblies in which the collections took place, as in Jerome's story (ad Gal. vi.) of the last words of St. John, which were uttered 'per singulas collectas.'

The collection.

εἰς, 'for the benefit of.'

διέταξα, 'I gave orders when I was there.'

ταῖς ἐκκλησίαις τῆς Γαλατίας, i.e. 'the Churches of the several cities or villages of Galatia.' This arrangement must have been made in the journey, described in Acts xviii. 23, as is confirmed by the allusion which, in his Epistle to the Galatians (ii. 10), he makes to such a contribution. Bengel:—'Galatarum exemplum Corinthiis, Corinthiorum exemplum Macedonibus, Macedonum et Corinthiorum exemplum Romanis proponit. 2 Cor. ix. 2; Rom. xv. 26. Magna exemplorum vis.'

2 κατὰ μίαν σαββάτου. 'On *every* first day of the week.' μία σαββάτου is a literal translation of the Hebrew phrase, 'one of the sabbath, two of the sabbath,' &c. i.e. one after the sabbath, two after the sabbath. (See Lightfoot on Matt. xxviii. 1.) So ἡμέρα μία = 'the *first* day,' Gen. i. 5. This is the earliest mention of the observance of the first day of the week. The collections were to be made on that day, as most suited to the remembrance of their Christian obligations. And from this verse, or from the practice implied by it, has been derived the custom, still continued in almost all Christian Churches, of offerings for the poor on Sundays, or at least at the times of the Holy Communion. It is to be observed, however, that there is nothing to prove public assemblies, inasmuch as the phrase παρ' ἑαυτῷ ('by himself, at his own house') implies that the collection was to be made individually and in private. This is confirmed by the exhortation, in allusion to the same subject, in 2 Cor. ix. 7: 'Let each man give as he has determined in his heart, not grudgingly or of necessity: for God loveth a cheerful giver.' The word θησαυρίζων, 'hoarding,' or 'treasuring up,' also implies that the money was to remain in each individual's house till the Apostle came for it.

'The first day of the week.'

ὅ τι ἂν εὐοδῶται, 'as he may have prospered'=καθὼς εὐπορεῖτό τις, Acts xi. 29, and καθὸ ἐὰν ἐχῇ, 2 Cor. viii. 12. Properly

ἑαυτῷ τιθέτω θησαυρίζων ὅ τι ἂν εὐοδῶται, ἵνα μή, ὅταν ἔλθω, τότε λογίαι γίνωνται. 3 ὅταν δὲ παραγένωμαι, οὓς [a] ἂν δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἰερουσαλήμ· 4 ἐὰν δὲ [b] ἄξιον ᾖ τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται. 5 Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ

[a] ἐάν. [b] ἐὰν δὲ ᾖ ἄξιον.

let each one of you lay by him in store, as it hath prospered him, that there be no gatherings when I come. 3 And when I am with you, whomsoever ye shall approve, them will I send by letters, to bring your gift [a] unto Jerusalem. 4 And if it be meet that *I* go also, they shall go with me. 5 Now I will come unto you, when I have passed through Macedonia:

[a] *Gr.* grace.

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it signifies 'having a good journey,' as in Rom. i. 10.

τότε . . . γίνωνται, 'be going on at the time when I come, and when I ought to be occupied with higher matters.'

3 οὓς ἂν δοκιμάσητε. The Corinthians themselves were to choose their agents, probably to prevent the possibility of misappropriation, as others had been chosen for a like purpose by the other Churches. See 2 Cor. viii. 18–20.

δι' ἐπιστολῶν. The plural is used, because there are several persons. The word is probably to be taken with πέμψω. Compare συστατικῶν ἐπιστολῶν, 2 Cor. iii. 1.

χάρις is used for the contribution here as in 2 Cor. viii. 4.

4 ἐὰν δὲ ἄξιον ᾖ, 'if it be worth my journey.' This expression of doubt shows that he did not settle his final plan (Rom. xv. 28–32) till his arrival at Corinth.

5–9 The second point, to which the mention of the collections naturally brings him, is his journey to Corinth; and here he has to announce that his earlier plan, which he had communicated to them previously, was now altered. This plan had been (as we learn from 2 Cor. i. 16) to cross over the Ægæan from Ephesus to Corinth, to go thence through Greece to Macedonia, and then to return for a second visit to Corinth: whereas now he determines to pass first through Macedonia, and make one visit only at Corinth at the end of his Grecian journey. This alteration was made (2 Cor. i. 23) in consequence of the tidings brought to him of the disorders in the Corinthian Church, that he might leave time for his First Epistle to have its due effect, before he interposed with them personally. The change, as we see from 2 Cor. i. 17–23, x. 2, gave occasion for much misapprehension, the correction of which is one object of the Second Epistle. His plan.

5 Μακεδονίαν γὰρ διέρχομαι. 'I say, "when I have passed through Macedonia," *for* it is now my intention to do so, instead of coming to you at once.' διέρχομαι, 'I am to pass.'

He omits here the usual phrase

διέρχομαι, [6]πρὸς ὑμὰς δὲ τυχὸν παραμενῶ ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ ἐὰν πορεύωμαι. [7]οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω [a]γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ κύριος [b]ἐπιτρέψῃ. [8]ἐπι-

[a] δὲ for γάρ. [b] ἐπιτρέπῃ.

for I am to pass through Macedonia, [6]and it may be that I will abide, yea and winter with you, that *ye* may send me on whithersoever I go. [7]For I will not now see you by the way; for I trust to tarry a while with you, if the Lord will permit. [8]But I will tarry at Ephesus until Pente-

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'if the Lord will,' which shows that even in that early age the forms of religious speech and feeling were not universally fixed. Afterwards, in verse 7, he adds it: here he uses the ordinary expression τυχόν, 'as it may happen.'

As he was still at Ephesus, διέρχομαι is to be taken in the future sense, common in the New Testament;—not 'I am passing,' but 'I am to pass.'

6 παραχειμάσω. 'I will stay with you through the winter' (i.e. 'till the navigation of the Ægæan is again open, so as to enable me to sail for Syria'). This intention, of which he here expresses some doubt, he fulfilled, so far as to pass the three later months of the year in Southern Greece (Acts xx. 3), leaving it in the spring of the following year, as appears from the mention of Easter in Acts xx. 6. It might be inferred from this passage (οὗ ἐὰν πορεύωμαι), as from verse 3, that he was uncertain at this time whether he should go eastward or westward from Corinth.

ἵνα ὑμεῖς. 'I remain with you in order that *you*, and no other Church, may have the pleasure of helping me forward.' He is addressing himself to the feeling so often touched in the Second Epistle.

προπέμψητε. This is the received phrase for 'helping forward on a journey or mission.' See Acts xv. 3, xx. 38, xxi. 5; Rom. xv. 24; 2 Cor. i. 16; Tit. iii. 13; 3 John 6.

7 ἄρτι, i.e. 'now according to my present, as distinguished from my late, intention.'

ἐν παρόδῳ, 'merely passing by Corinth, on my way to Macedonia.'

ἐὰν ὁ κύριος ἐπιτρέψῃ. Compare Heb. vi. 3 (ἐὰν ἐπιτρέπῃ ὁ θεός); 1 Cor. iv. 19; James iv. 15 (ἐὰν ὁ κύριος θελήσῃ). The former phrase is somewhat stronger than the latter, indicating not merely permission, but giving the power to do the thing desired.

8 ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς, 'I shall stay on at Ephesus until the end of the spring,' i.e. while the navigation of the Ægæan is closed. For the reluctance to make voyages in the Mediterranean in winter, compare Horace, Od. i. 4. 2, where 'Trahuntque siccas machinæ carinas,' is mentioned as one of the signs of spring.

'Pentecost' is mentioned here, merely as a mark of time, as 'the Fast' in Acts xxvii. 9.

This passage may be taken as

μενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς· [9]θύρα γάρ μοι ἀνέῳγεν μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.
[10]Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται

cost. [9]For a great door and effectual is opened unto me, and there are many adversaries.
[10]Now if Timotheus come, see that he may be with you without fear :

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a mark both of the place and time of the writing of the Epistle. ἐπιμενῶ implies that he was now at or near Ephesus, and the mention of Pentecost implies that it must have been a short time before that season; which thus agrees with the apparent allusion to Easter, as in v. 7, xv. 20.

9 *θύρα*, 'opportunity.' Compare 2 Cor. ii. 12; Col. iv. 3; Acts xiv. 27.

ἀνεῴγεν is later Greek for *ἀνεῴκται*.

μεγάλη alludes to the *extent* of his preaching; *ἐνεργής*, to its *effect*; the former word including both the sign and the thing signified in the metaphor, the latter the thing signified only. Two inducements for the Apostle to stay, are a wide sphere and a powerful opposition. Grotius:—'Quod alios terruisset, Paulum invitat.' He alludes, on the one hand, to the spread of Christianity in the neighbourhood of Ephesus (Acts xix. 20), and on the other hand, to the opposition of Pagan (xix. 23) and of Jewish (xix. 33, xx. 29) enemies.

10–12 The third point is the explanation of the character and conduct of his two friends, Timotheus and Apollos. Timotheus had been sent from Ephesus to Greece (Acts xix. 22), though from the expression there (*ἐὰν ἔλθῃ*) it seems that there was some doubt whether he would reach Corinth. The object of his mission was (iv. 17) to remind them of the Apostle's example and teaching, from which they were in danger of deviating. But St. Paul seems to have feared lest his gentle and timid character (both of which are hinted at as impediments to his usefulness in 1 Tim. iv. 12; 2 Tim. i. 6, 7, ii. 1) should not command the respect due to him. Hence this exhortation. Mission of Timotheus.

ἀφόβως—ἐν εἰρήνῃ, in allusion to his timid character. *ἐν εἰρήνῃ* ='incolumis,' safe and sound.

He also speaks of Timotheus as an exact counterpart of himself, and as the one of all his companions best able to enter into his feelings. For this same fact see iv. 17; Phil. ii. 20, 22.

βλέπετε ἵνα. For the construction compare 2 John 8.

τὸ γὰρ ἔργον κυρίου, as in xv. 58; Phil. ii. 30 (*χριστοῦ*).

προπέμψατε. See verse 6.

μετὰ τῶν ἀδελφῶν. This may refer to the companions of Timotheus, of whom one (Acts xix. 22) was Erastus; but, from the short manner in which the phrase is introduced, he more probably alludes to the persons of whom he proceeds to speak in the next verse.

Besides the mission of Timotheus to impress upon the Corinthian Church the feelings of the Apostle himself, a task for which Timotheus, by his close

πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς [a]κἀγώ. [11]μή τις οὖν αὐτὸν ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρός [b]ἐμέ· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

[12]Περὶ δὲ Ἀπολλὼ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

[a] καὶ ἐγώ. [b] πρός με.

for he worketh the work of the Lord, as *I* also do. [11]Let no man therefore despise him: but send him on in peace, that he may come unto me: for I wait for him with the brethren.

[12]As touching our brother Apollos, I greatly exhorted him to come unto you with the brethren: and his will was not at all to come at this time; but he will come when he shall have convenient time.

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intimacy with St. Paul, was peculiarly fitted, there was another later mission despatched at the time of his writing this Epistle, with the view, partly of carrying the Epistle and enforcing the observance of its contents, partly of urging upon the Church the necessity of completing their contributions before the Apostle's arrival (2 Cor. viii. 6, xii. 18).

Mission of Titus.

This mission was composed of Titus and two other 'brethren' (2 Cor. viii. 18, 22, 23), whose names are not mentioned; Titus having been chosen for this, as Timotheus for the other, probably from his greater energy and firmness of character. That the mission thus described is the one to which he here alludes can hardly be doubted. The words παρακαλεῖν and ἀδελφός are used in the same emphatic and recognised sense, in both passages; and as the mission there spoken of was previous to his writing the Second Epistle, it can be referred to no occasion so obviously as that which is here described. These accordingly are the brethren who would, as he expected, find or wait for Timotheus at Corinth, and return with him.

It would seem, however, that the Apostle's original wish had been, that the head of this mission should have been, not Titus, but Apollos. Apollos, since his visit to Corinth (named in Acts xviii. 27, and implied in this Epistle, iii. 6), must have returned to Ephesus; and he, both from the distinction which he enjoyed in the opinion of his fellow-Christians (i. 12, iv. 6; Acts xviii. 25), and from his previous acquaintance with the Church of Corinth, would have been the natural person to send upon such a mission. The most obvious explanation of his refusal to comply with the Apostle's request, would be the fear lest his presence should encourage the faction which called itself by his name, and which apparently was the most powerful at this precise time. It is a slight confirmation of the identity of this mission with that of Titus, that the only later occasion on which the name of Apollos occurs in the New

13 Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, [a][καὶ] κραταιοῦσθε. 14 πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

[a] Om. καί.

15 Watch ye, stand fast in the faith, quit you like men, and be strong. 14 Let all your things be done with love.

Testament, is in the Epistle to Titus (iii. 13), where they are spoken of as living together.

13, 14 These verses had best be regarded as a short summary of the exhortation which he conceives that both Timotheus and Apollos would give them. The words are expressive of a combat:—

γρηγορεῖτε, 'be watchful;' 'have the eyes of your mind and conscience open to all that is going on around you: the enemy is advancing; the last day (see verse 22) is approaching: be on your guard.'

στήκετε ἐν τῇ πίστει, 'stand unshaken in your faith against the enemy.' Compare xv. 58, 'be ye steadfast, unmoveable;' and (more exactly) Eph. vi. 13, 14, 'stand, therefore, having your loins girt about with truth;' and 2 Cor. i. 24, 'by faith ye stand.'

ἀνδρίζεσθε, [καὶ] κραταιοῦσθε. The two words occur frequently together in the LXX. and form one phrase, 'Nerve yourselves for the contest.' See Ps. xxvii. 14; xxxi. 24; 1 Sam. iv. 9; 2 Sam. x. 12.

ἀνδρίζεσθε occurs often in classical writers; κραταιοῦσθε never.

καί, which is found in A. D. E. and the Versions, is omitted in B. G.; probably from an attempt to reduce the whole sentence to conformity, without perceiving the conventional character of the phrase.

14 πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω. As the previous words set forth the sterner, so these set forth the gentler side of Christian duty with an allusion to the Factions and to chap. xiii. Chrysostom well says: λέγει Γρηγορεῖτε, ὡς καθευδόντων· Στήκετε, ὡς σαλευομένων· Ἀνδρίζεσθε καὶ κραταιοῦσθε, ὡς μαλακευόντων· Πάντα ἐν ἀγάπῃ, ὡς στασιαζόντων.

15 Here the Epistle would properly have ended; but there were still some remarks to be made on individuals belonging to the Corinthian Church itself. There were now with the Apostle three men recently come from Corinth, possibly with the letter of the Corinthians (viii. 1).

The 'house of Stephanas,' in verse 15, must be the same as that mentioned in i. 16, where it appears that they were, not only the earliest converts of St. Paul at Corinth, but amongst the few who were baptized with his own hands. The Stephanas of verse 17 (as implied in the words of verse 15, and of i. 16,—which mention the household, apparently in contradistinction to the master) was probably one of the slaves of the Stephanas of verse 15, and had received his name from his master. The two remaining names are also more like those of slaves than of native Greeks. 'Fortunatus' occurs again in the Epistle of Clement, as the name of the

'House of Stephanas.'

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στε-
φανᾶ, ὅτι ἔστιν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν τοῖς
ἁγίοις ἔταξαν ἑαυτούς· 16 ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς

15 Now I exhort you, brethren (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they appointed themselves to the ministry of the saints), 16 that *ye* also appoint yourselves to be under

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bearer of that Epistle to the Church of Corinth, in company with Valerius Bito and Claudius Ephebus, apparently two Greek freedmen enrolled in the Valerian and Claudian families. (Clem. Ep. I. ad Cor. i. 59.) 'Achaicus' indicates either a Greek slave, so called by his Roman masters, or an Eastern slave, so called from the land of his adoption. Whether, however, the Apostle is here speaking of one or of two groups, it is certain that in both cases he is speaking of Corinthian Christians, to whose authority he wishes to enforce obedience. The ambiguity of the precise subject of the sentence in some degree affects its construction also: ἵνα, in verse 16, may depend either on παρακαλῶ or on οἴδατε, i.e. either (1) 'I exhort you to obey,' &c. (comp. παρεκάλουν . . . ἵνα . . . ἄψωνται, Matt. xiv. 36, and the use of νά, for ἵνα, in Romaic), or (2) 'you know such persons in order to,' &c. The first is the best, in which case the construction requires that παρακαλῶ should be the principal verb in the sentence, and οἴδατε . . . ἑαυτοὺς thrown in parenthetically. A similar interruption of a similar commencement, may be seen in Eph. iv. 1.

οἴδατε is indicative, there being no instance of such a form in the imperative.

ἀπαρχή. 'First fruits of the harvest which was to follow.' Compare Rom. xvi. 5, where Epænetus is called 'the first fruits of Asia,' or according to some MSS. 'of Achaia.' If the latter, then he may have been one of the household of Stephanas. Possibly in this case the metaphor is coloured by the allusion to the offering of the first fruits at the passover (see note on xv. 20), introduced in connexion with the thought elsewhere (Rom. xv. 16) expressed, that the Gentile converts were the offering which he presented to God.

15 Ἀχαΐας, i.e. 'Southern Greece.'

εἰς διακονίαν τοῖς ἁγίοις. This, viewed in connexion with verse 1, where τοὺς ἁγίους is also used without any qualification, probably refers to the contribution for the Christians in Judæa.

15 ἔταξαν ἑαυτούς. The stress is on ἑαυτούς, 'appointed *themselves*,' i.e. 'of their own accord,' in the first burst of zeal which followed their conversion (comp. the classical quotation in Wetstein).

16 ἵνα καὶ ὑμεῖς ὑποτάσσησθε. The emphatic ὑμεῖς is in allusion to the play upon ἔταξαν and ὑποτάσσησθε, and the sense is, 'You know the zeal with which the household of Stephanas *appointed themselves* to their work. I exhort you that *you, for your part*, should *appoint* to *yourselves* the task of obeying them.'

τοιούτοις καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. 17 χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ [a] Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ [b] ὑμέτερον ὑστέρημα [c] αὐτοὶ ἀνεπλήρωσαν· 18 ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγνώσκετε οὖν τοὺς τοιούτους.

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπά-

[a] Φουρτουνάτου. [b] ὑμῶν. [c] οὗτοι.

such, and under every one that helpeth with them, and laboureth. 17 Now I rejoice at the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied: 18 for they refreshed my spirit and yours. Therefore acknowledge ye such.

19 The churches of Asia salute you. Aquila and Priscilla salute you

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τοῖς τοιούτοις, 'such as the household of Stephanas.'

συνεργοῦντι, 'That works *with them*,' and the force of the σύν is, as it were, carried on to κοπιῶντι.

17 χαίρω δέ. This is probably a resumption of the previous subject, as the conclusion ἐπιγνώσκετε οὖν τοὺς τοιούτους, in verse 18, seems like a final summary of verse 16, and it is after St. Paul's custom to bring out a point in which he is deeply interested a second time.

παρουσίᾳ, 'arrival.'

From this verse it may be inferred that Stephanas, Fortunatus, and Achaicus, were now at Ephesus; nor is there any proof that they carried back this First Epistle, which, as implied in verse 12, was probably sent by Titus.

τὸ ὑμέτερον ὑστέρημα αὐτοὶ ἀνεπλήρωσαν. 'They in their own persons supplied the void occasioned by your absence from me.' Compare Phil. ii. 30.

18 ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. 'For they refreshed, reinvigorated *my* spirit, and by a necessary consequence of our sympathy, *yours* also.' It is a concise expression of the same consciousness of identity of feelings and interests, which expresses itself strongly in 2 Cor. i. 3–7. For the words compare ἀναπέπαυται τὸ πνεῦμα αὐτοῦ (i.e. of Titus), 2 Cor. vii. 13.

ἐπιγνώσκετε, 'acknowledge:' 'recognise as your guides;' like εἰδέναι, in 1 Thess. v. 12, and γινώσκω (as distinguished from ἐπίσταμαι) in Acts xix. 15 (or from οἶδας) in John xxi. 17.

19–21 The salutations are threefold: (1) Those from the Churches of Asia (ἐκκλησίαι τῆς Ἀσίας). Here, as in xvi. 1, the plural is properly used to denote the Christian congregations in the several cities of proconsular Asia, of which the chief are the seven enumerated in the Apocalypse, all situated within the limits of the Roman province called 'Asia.' From this passage as well as from Rev. i. ii. iii. and Col. iv. 16, it would seem that they were all connected with each other in the same circle of Christian brotherhood.

(2) The salutation from the congregation in the house of Aquila and Priscilla. Aquila was —like his namesake, the translator of the Old Testament—a

ζονται ὑμᾶς ἐν κυρίῳ πολλὰ [a]Ἀκύλας καὶ [a]Πρίσκιλλα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. [20]ἀσπάζονται ὑμᾶς οἱ ἀδελφοι πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

[a] Lachm. Ed. 1. Πρίσκα.

much in the Lord with the church that is in their house. [20]All the brethren salute you. Salute ye one another with a holy kiss. [21]The

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Jew, from Pontus. (Acts xviii. 2.) His wife is mentioned so prominently wherever her husband's name occurs—in four instances (Acts xviii. 18, 26 (in some MSS.); Rom. xvi. 3; 2 Tim. iv. 19) preceding it,—as to indicate that she was distinctly known, not merely in connexion with him but on her own account also. She is called Prisca in the Epistles (Rom. xvi. 3 (except in Rec. Text); 2 Tim. iv. 19), and Priscilla in the Acts (xviii. 2, 18, 26); so 'Livia' and 'Livilla,' 'Drusa' and 'Drusilla,' are used for the same person (see Wetstein on Romans xvi.). In this place the name is Prisca in B. Priscilla in C. D. G. They accompanied St. Paul from Corinth to Ephesus, and there remained whilst he went on to Jerusalem (Acts xviii. 18, 26). Hence the connexion with the Corinthian Church, implied in this salutation, and their presence at Ephesus, at the date of the composition of this Epistle. The expression 'the Church in their house,' which is repeated in connexion with their names in Rom. xvi. 3, implies a congregation distinct from that of the native Ephesians, probably of foreign settlers like themselves, such as had naturally brought them into connexion with Paul at Corinth, and subsequently with Apollos at Ephesus (both strangers in the respective cities where the meeting was effected, Acts xviii. 2, 26). The greater earnestness and devotion expressed in their greeting (ἐν κυρίῳ πολλὰ, 'a full Christian greeting') would be naturally occasioned by their intimacy with the Corinthian Church.

Aquila and Priscilla.

(3) The salutation of 'all the brethren.' Who is here meant was clear to the Corinthians, but obscure to us. It may be: either the Christians of Ephesus; or the brethren spoken of in verses 11, 12; or a general summing up of all the Christians within reach of his communication, as in Rom. xvi. 16; 2 Cor. xiii. 13. The injunction to salute each other with a sacred kiss is repeated in Rom. xvi. 16; 2 Cor. xiii. 12; 1 Thess. v. 26. It was the common form of affectionate Eastern salutation, transferred to the forms of Christian society, and hence the epithet of ἁγίῳ, 'holy.' The practice continued in Christian assemblies, chiefly at the time of the celebration of the Eucharist (Justin Apol. i. 65). The regulations of the Apostolical Constitutions, viii. 11, and the Canons of Laodicea (Can. 19), enjoin that before the Communion, the clergy are to kiss the bishop, the men amongst the laity each other, and so the women. On Good Friday it was omitted, in commemoration of the kiss of Judas. Down to the

'The Holy kiss.'

21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. 22 εἴ τις οὐ φιλεῖ τὸν κύριον, [a] ἤτω ἀνάθεμα. μαραναθά. 23 ἡ χάρις τοῦ κυρίου

[a] Add Ἰησοῦν χριστόν.

salutation of me Paul with mine own hand. 22 If any one love not the Lord, let him be Anathema. *Maran-atha.* 23 The grace of the Lord

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fifth century (Augustin. contra Pelag. iv. c. 8) it was given after Baptism, and was afterwards superseded by the salutation 'Peace be with thee.' It was technically called ἡ εἰρήνη, 'the Peace' (Conc. Laod. Can. 19).

It is still continued in the worship of the Coptic Church. Every member of the congregation there kisses and is kissed by the priest. In the Western Church it was finally laid aside in the thirteenth century.

21 He winds up the salutations with his own farewell, Autograph signature. written (not like the rest of the letter by an amanuensis, but) by his own hand. The expression occurs besides in 2 Thess. iii. 17; Col. iv. 18; in the former passage, with the addition 'which is a sign in every Epistle.' This attestation was probably confined to such Epistles as especially needed it from being addressed to Churches who questioned his authority, or amongst whom, as in the case of Thessalonica (2 Thess. ii. 2), doubts had arisen as to the genuineness of his communications. Accordingly in the two instances in which his authority was most violently assailed,—Corinth at the time of the Second Epistle, and Galatia,—the Epistles to those Churches were apparently written, not merely in the conclusion, but the former in great part—Chapters x. to xiii. (see 2 Cor. x. 1),—and the latter throughout (Gal. vi. 11), by his own hand.

The amanuensis of this Epistle was probably Sosthenes (see i. 1). Although it is not expressly stated, yet it seems probable that the whole of the rest of the conclusion was, like the salutation, in the Apostle's own handwriting, which would account for the greater solemnity and abruptness of the sentences.

22 εἴ τις οὐ φιλεῖ τὸν κύριον. This peculiarity in the use of φιλεῖν for ἀγαπᾶν (compare especially Eph. vi. 24) is occasioned probably by the fact that οὐ φιλεῖ is taken as one word, a milder expression for μισεῖ, like οὐκ ἐγκρατεύονται in vii. 9 for ἀκρατεύονται; and for this purpose οὐ φιλεῖ was more natural than οὐκ ἀγαπᾷ.

ἀνάθεμα is 'accursed,' as in xii. 3; Rom. ix. 3; Gal. i. 8; Mark xiv. 71; corresponding to the Latin '*sacer*,' and to the Hebrew '*cherem*.'

'*Maran-atha*' is a Syriac formula in Greek characters, signifying 'The Lord has come,' or 'The Lord will come.' Maran-atha. The word '*Maran*' is the longer form of '*Mar*,' the Chaldee (or later Hebrew) word for 'Lord,' and used as such in Dan. ii. 47, iv. 19, 24, v. 23, familiar also as the title of ecclesiastical dignitaries in the Syrian Church. '*Atha*' is frequently used in the poetical books of the Old Testament for 'comes,' and

Ἰησοῦ χριστοῦ μεθ' ὑμῶν. [24] ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν χριστῷ Ἰησοῦ. [a][ἀμήν.]

[a] Add Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ καὶ Τιμοθέου.

Jesus Christ be with you. [24] My love is with you all in Christ Jesus. Amen.

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so also in Chaldee. See Dan. iii. 2, vii. 22; Ezra iv. 12, v. 3.

The whole phrase is introduced in the original language, in order to give greater force to the previous curse; as in like manner the Syriac '*Abba*' is preserved in Rom. viii. 15; Gal. iv. 6; and Hebrew words, such as 'Abaddon,' 'Armageddon,' are retained in the Apocalypse.

Maran-atha would seem to follow the curse in verse 22, as *Amen* in some MSS. follows the blessing in 23, 24. But the precise meaning of the phrase is ambiguous. If it means 'The Lord has come,' then the connexion is, 'the curse will remain, for the Lord has come, who will take vengeance on those who reject Him.' Thus the name 'Maronite' is sometimes explained by a tradition that the Jews, in their expectation of a Messiah, were constantly saying '*Maran*' (Lord), to which the Christians answered '*Maran-atha*,' i.e. 'The Lord *is come*; why do you expect Him?' and hence the name '*Maronite*' as applied to Jews, and especially Spanish Jews and Moors, who confessed '*Maran*,' but not '*Maran-atha*' (see Estius). If it means 'The Lord will come,' then the connexion will be, 'This is the curse, and beware how you incur it, for the *Lord is at hand*.' Compare (in support of this view) a similar abruptness of introduction in Phil. iv. 5, 'The Lord is at hand.'

There is no proof of any such phrase in the Jewish liturgies. The word '*anathema*' occurs frequently in later ecclesiastical censures; the words *Maran-atha* never. (See Bingham, Ant. xvi. ii. § 16.)

23 ἡ χάρις. 'The favour or goodness.' See note on 2 Cor. xiii. 13.

24 ἡ ἀγάπη, i.e. ἔστι.

The subscription, which is contained in no ancient MSS., is manifestly incorrect, being a false inference from διέρχομαι in xvi. 5. From verse 8, it is certain that the Epistle was written, not from Philippi, but from Ephesus.

Paraphrase of Chap. XVI. 1—24.

There are still some practical remarks to be made in conclusion:

I. *Remember to have the money for the poor Christians in Judæa ready when I come; and the best way of having it ready is that which I formerly suggested to the congregations in the cities of Galatia, namely, that every one should on every Sunday lay by something privately; and then, when I arrive, it shall either be sent by your approved messengers, or taken by myself to Jerusalem, according as it may seem deserving of one or the other mode of transmission.*

II. *I wish to announce to you that I have changed my plan. Instead of coming to you on my way to Macedonia, I shall come to you after I have been in Macedonia, and remain with you, not as I had formerly intended, on a transient visit, but for a long time, probably through the winter. Meantime I shall remain at Ephesus till the beginning of summer; for I have great opportunities to use and powerful obstacles to surmount.*

III. *Timotheus will probably not have reached you so soon as this Epistle; but, whenever he does come, encourage and reassure his timidity and his youth; remember that he is a true representative of myself, and send him on to meet me, for I expect him to return with the Christians who bear this letter.*

IV. *Apollos would have been the natural person to have accompanied them, and I earnestly entreated him to do so; but he steadily refused; though he will come, when the cause for his present refusal is removed.*

In conclusion, remember how great a conflict you have to carry on. Be on the alert, stand fast in your faith, nerve yourselves for the battle; and, at the same time, let all be done in the spirit of Christian love.

V. *I have yet a few words to add. You know the slaves and family of Stephanas; how they were my first converts in Greece, and how they made it their business to serve the poorer Christians. Be it* your *business to obey them and all like them. And you know how I rejoice in the arrival and presence of Stephanas, Fortunatus, and Achaicus; how they*

fill up the void of your absence; how they lighten the load, both of my spirit and of yours, by communicating your thoughts to me and mine to you. Such are the characters that you ought to recognise and esteem.

VI. *Receive the salutations of the congregations in the cities of proconsular Asia. Receive the salutations of the congregation of foreign settlers, which meets in the house of your former friends, Aquila and Priscilla. Receive the salutations of all the Christians in this place. Salute each other by the sacred kiss of Christian brotherhood. Receive my own salutation in my own handwriting.*

VII. *In conclusion, may he who turns away from our Lord without love be doomed to the curse which is his proper judgment.* Maran-atha. *May the goodness and the blessing of our Lord be with you. My Christian love is with you all.* Amen.

END OF THE FIRST EPISTLE.

THE

SECOND EPISTLE TO THE CORINTHIANS.

INTRODUCTION

TO THE

SECOND EPISTLE TO THE CORINTHIANS.

Of all the Epistles of St. Paul there is none so personal as the Second to the Corinthians. Its occasion lay in the peculiar complication of circumstances which took place in the interval between the two Epistles. If the Introduction to the First might be called '*The State of the Corinthian Church*,' the Introduction to the Second might be called, with equal propriety, '*The Effects of the First Epistle.*' Occasion of the Second Epistle.

That Epistle had been conveyed, or, at least, immediately followed by Titus. To him the Apostle had entrusted the duty both of enforcing its commands, and of communicating to him its results; whilst he himself, after a stay of some weeks at Ephesus, was to advance by easy stages through Macedonia to Corinth. The stay at Ephesus was probably cut short by the riot of the silversmiths; his departure is described[1] as taking place immediately after and in consequence of it. From hence he went to Troas, and from thence to Macedonia.[2] It was a journey overcast with perplexity, sorrow, and danger. Possibly the recollection of the recent tumult at Ephesus still weighed upon his mind; possibly some new conspiracy against his life had been discovered on the road; but his expressions[3] rather imply that the gloom and misery which oppressed him were greatly enhanced, if not occasioned, by his anxiety about the reception of his Epistle at Corinth. His bodily constitution, never strong, seems to have The Apostle's departure from Ephesus. His anxiety to hear of the effects of the First Epistle.

[1] Acts xx. 1. [2] ii. 12, 13. [3] i. 4, 8–10, ii. 13, vii. 5, 6.

been bowed down almost to the grave by this complication of sorrow.[1] All was dark around him; and all was darkened into a still deeper night by the fear lest his influence in his favourite Church should be extinguished by his own act in his own Epistle. His beloved Timotheus, who was now with him, either had never reached Corinth, or had returned before the arrival of the First Epistle; he, therefore, could give his master no comfort on the one subject which filled his thoughts. Corinth, and Corinth only, was the word which would then have been found written on the Apostle's heart; and Titus was the only friend who could at that conjuncture minister balm to his troubled spirit. His first hope of meeting was at Troas:[2] thither vessels sailed from the opposite coast, as when the Apostle himself a year later returned by that route from Corinth;[3] and thither, therefore, Titus might already have arrived from the same city. But the Apostle waited in vain: some unexpected delay retained the faithful friend, and added new pangs to the Apostle's anxieties. Even his apostolic labours, at other times his chief consolation in trouble, had now no charms for him; of the great opportunities which were opened for him at Troas, and of which a year later he gladly availed himself,[4] he could now make no use; and bidding farewell to the disciples in that city, he embarked for Macedonia, probably as once before,[5] to Neapolis, and thence by land to Philippi. There, amidst the familiar scenes of his first European journey, he passed on his onward route, cheered by the zeal of his Macedonian converts:[6] but still distrustful and oppressed, his 'flesh had no rest,' he was 'troubled on every side; without were fightings, within were fears.'[7]

Arrival at Troas.

Meeting with Titus at Philippi.

At last the long-expected day came: Titus arrived, and arrived with tidings, not indeed wholly satisfactory, but sufficiently cheering to relieve the Apostle at once from the chief load of care which had weighed down his spirit; and, for the rest, though agitating, yet calculated rather to call forth his energetic indignation than to overcloud and distress him.

The First Epistle had been received, and, by those for whom

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[1] i. 8.
[2] ii. 13.
[3] Acts xx. 5, 6.
[4] ii. 13; Acts xx. 6.
[5] Acts xvi. 11, 12.
[6] viii. 2.
[7] vii. 5.

it was mainly intended, entirely appreciated. The licentious party who, whether from misunderstanding or perverting the Apostle's teaching, had used his name as a watchword for their excesses, were humbled. Tidings from Corinth. Some complaints were raised against the Apostle's change of purpose in not coming to them direct from Ephesus;[1] some cause still remained for fear lest the intercourse with the heathen should be too unrestrained;[2] but on the whole, the submission of the mass of the Corinthian Church to his directions was complete. They received Titus with open arms;[3] and, in the matter of the incestuous marriage, the correction of which had been the chief practical subject of the First Epistle, they had been struck with the deepest penitence;[4] an assembly had been convened, and a punishment inflicted on the offender;[5] and although this sorrow for themselves, and this severity towards the guilty person, had passed away before Titus's departure,[6] and the sin itself had been forgiven,[7] yet there was nothing to indicate any disinclination to follow the spirit of the Apostle's teaching. Thus far all had gone beyond the Apostle's expectations; in the one point in which his command might seem to have been only partially followed out, in the temporary character of the penalty inflicted on the incestuous person, his mind was relieved even more than if they had literally observed his orders. They had judged, he almost seemed to think, more wisely in this respect than himself;[8] and generally he felt that confidence between them was now restored,[9] and that he was now more inseparably united with them in that union in their common Lord, which none but Christians knew.[10] Punishment of the incestuous marriage.

Mingled, however, with this good news were other tidings, not wholly unexpected by the Apostle, for he had already anticipated something of the kind in his First Epistle,[11] but still demanding new and distinct consideration. The Jewish party at Corinth, which claimed especially the name of Peter, and apparently that of Christ also,[12] had at the time of the First Epistle been so insignificant Revolt of the Jewish party.

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[1] i. 15–ii. 1.
[2] vi. 14–vii. 1.
[3] vii. 13–16.
[4] vii. 7–11.
[5] ii. 6.
[6] vii. 8.
[7] ii. 10.
[8] vii. 12, ii. 9, 10.
[9] vi. 11, vii. 16.
[10] i. 5, 6, iii. 2, 3.
[11] 1 Cor. ix. 1–6.
[12] See note on 1 Cor. i. 10.

in itself, or so insignificant when compared with the greater evil of the opposite party, as to call only for a few passing notices from the Apostle. It had, however, even then reached a sufficient height to question his apostolic authority ;[1] and, in the interval, apparently from the arrival of a new teacher or teachers, with letters of commendation[2] from some superior authority, probably from Jerusalem, the opponents of the Apostle had grown into a large and powerful party,[3] constituting even 'the majority' of the teachers;[4] openly assailing the Apostle's character, claiming almost despotic dominion over their followers,[5] insisting on their purely Jewish origin,[6] and on their peculiar connexion with Christ,[7] on their apostolical privileges,[8] and on their commendatory letters.[9]

These two subjects, the general acquiescence of the Corinthian Church in the Apostle's injunctions, and the claims of the Judaizing party, must have been the chief topics of Titus's communication. The first and prominent feeling, awakened in St. Paul's mind, was one of overwhelming thankfulness for relief from the anxiety which he had, up to that moment, felt for the effects of his Epistle ; next, indignation at the insinuations of his adversaries. To give vent to the double tide of emotion thus rising within him, was the main purpose, therefore, of the Second Epistle. A third subject of less importance, but which gave him a direct opportunity for writing, was the necessity of hastening the collection of the sums to be contributed by the Corinthians to the wants of the Christian poor in Judæa. He had already spoken of it in the close of his First Epistle ; but his sense of the need of success had been further impressed upon him by the generosity of the Macedonian Churches, of which his recent stay among them had made him an actual witness.

Contribution for Jerusalem.

As in the occasion, so also in style, the contrast between the First and Second Epistle is very great. The First is the most, the Second the least, systematic of any of the Apostle's writings. The three objects of the Epistle are, in point of arrangement, kept distinct. But so vehement were the feelings under which he wrote, that the

Style of the Epistle;

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[1] 1 Cor. ix. 1–6.
[2] 2 Cor. iii. 1, x. 12.
[3] i. 12, 17, iii. 1, x. 1, xii. 21.
[4] ii. 17.
[5] i. 24, ii. 17, xi. 13, 20.
[6] xi. 22.
[7] v. 16, x. 7, xi. 13, 23, xiii. 3.
[8] xi. 5, 13.
[9] iii. 1, v. 12, x. 12, 18.

thankful expression of the first part is darkened by the indignation of the third; and the directions about the business of the contribution are coloured by the reflections both of his joy and of his grief. And in all the three portions, though in themselves strictly personal, the Apostle is borne away into the higher regions in which he habitually lived; so that this Epistle becomes the most striking instance of what is the case, more or less, with all his writings: a new philosophy of life poured forth, not through systematic treatises, but through occasional bursts of human feeling. The very stages of his journey are impressed upon it: the troubles at Ephesus, the repose at Troas, the anxieties and consolations of Macedonia, the prospect of moving to Corinth. 'Universa Epistola,' says Bengel, '*itinerarium* refert, sed præceptis pertextum præstantissimis.'[1]

Its Contents.

Through this labyrinth of conflicting emotions it is now necessary to follow the Apostle. As in the First Epistle, so in this, we must conceive him, at least at its outset, dictating his thoughts to an amanuensis, in this instance, probably to the youthful disciple Timotheus, whose name, in the opening of the Epistle, fills the place which, in its predecessor, had been occupied by that of Sosthenes.

The first feeling to which he gave utterance after the formal salutation, is one of unbounded thankfulness for deliverance from his anxiety, and of the entire sympathy which existed between himself and his converts.[2] This feeling is first checked by the recollection that their sympathy with him was not so complete as his with them, in consequence of a suspicion of double-dealing and double-speaking on his part, chiefly grounded on his change of purpose in not coming to Corinth as expressed in his former Epistle. This charge he turns aside for a moment to explain and to justify; to point out that he had relinquished his earlier design only to leave scope for the First Epistle to work its own effects, and this leads him to express his cordial acquiescence in the conduct which they had pursued in reference to the offender who had been the chief cause of the severity in his previous address.[3]

By this turn he is again brought to the point from which

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[1] Gnomon, on 2 Cor. i. 8. See also his arrangement of the contents of the Epistle in his commentary on 2 Cor. i. 1.

[2] i. 3–11.

[3] 12–ii. 11.

he had diverged, and proceeds to give a regular account of his journey from Ephesus to Macedonia, and of his meeting with Titus.[1] He has hardly touched upon this before the narrative loses itself in an impassioned thanksgiving, which would probably have interrupted it only for a moment, but that a sudden turn is given to his thoughts, as if by an actual apparition of those dark and insidious enemies whom he felt to be dogging his path and marring his work wherever he went.[2] He knew that he was sufficient to carry through his task of offering up the sacrifice of the Gentile world to God; but he knew also that his opponents were not; and he felt that the difference between himself and them—between his openness, suspected as he was of the reverse, and their duplicity—was the natural result of the openness and simplicity of the Gospel, contrasted with the dimness and ambiguity of the law.[3]

To proclaim this Gospel, however, was his glorious task;[4] and to this task he felt himself adequate, in spite of all the difficulties and distresses, which only made him more conscious of his Divine support, and more eagerly look to the higher life of which his present life was but a poor and unworthy prelude.[5]

He has now wandered far away from his direct object; but he has arrived again at one of the points which brings him into sympathy with his converts. If another life and a judgment of Christ are impending, then there is no room for double-dealing. Christ's love draws him to Himself and to God. In Christ's death, he felt that he had died; in the reconciliation of the whole world which Christ had effected, he calls on them to share; in the name of Christ and of his own sufferings for Christ's sake, he calls on them to seize the opportunity now offered, of a complete change of heart and life.[6]

In that burst of feeling all barriers between him and them melt away; and he now at last (after one short and unaccountable interruption)[7] closes these successive digressions with the fervent account of the arrival of Titus and his own satisfaction.[8]

In conjunction with the arrival of Titus was another point of immediate, though of subordinate, interest. The reception of Titus at Corinth had been so enthusiastic that Titus was

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[1] ii. 12, 13.
[2] ii. 14, 16.
[3] iii. 1, 12, 18.
[4] iv. 1–6.
[5] iv. 2–v. 10.
[6] v. 11–vi. 10.
[7] vi. 14–vii. 1.
[8] vi. 12, 13, vii. 2–16.

now ready to be the bearer of this Second Epistle also; and in company with two others appointed for this special purpose, to urge upon the Corinthians the necessity of having their contribution for Judæa ready for the Apostle's arrival.[1]

Thus far all had been peaceful; there had been occasional allusions to lurking enemies, but on the whole the strain of the letter was cheerful and calm. But henceforward a change comes over it, the adversaries are now attacked face to face. Timotheus is no longer coupled with the Apostle; it would almost appear as if St. Paul took pen and parchment into his own hands and wrote the Epistle himself. First comes the warning against the false pretences of his opponents;[2] then a vindication of his own claims;[3] crossed at times by protestations of his own sincerity against their insinuations,[4] and bitter irony against their despotic demands on obedience,[5] but closing in an elaborate enumeration of his own exertions and dangers, as the best proof of his apostolic mission and authority.[6]

Once more he repeats the apology for his apparent egotism, and repels the insinuation of duplicity;[7] and then with a final warning and assurance of his intention to visit them, the Epistle closes.

Effect of the Second Epistle.

Of its effect nothing is known. The two Epistles of Clement to Corinth, the second of them of more than doubtful authority, are the only records of the Corinthian Church for the next three centuries. Factions are described in the first of these as still raging; but the Apostle's authority is recognised, and there is no further trace of the Judaizing party. But it still lingered in other parts of the Church, and in the curious apocryphal work entitled the 'Clementines,'[8] written some time before the

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[1] viii. and ix. I have assumed this as the most probable explanation of the passage. But the Apostle's language raises a question whether the mission spoken of in viii. and ix. is not the same as that in xii. 18, 1 Cor. xvi. 12.

[2] x. 1–18.

[3] xi. 1–6.

[4] xi. 7–15.

[5] xi. 16–20.

[6] xi. 21–xii. 10.

[7] xii. 11–18.

[8] The Clementines are published in Cotelier's edition of the 'Patres Apostolici,' and in a separate volume by Schwegler, and are the subject of an elaborate treatise by Schliemann. They consist of: 1. The 'Homilies' or Conversations. 2. The Epistle of Peter to James. 3. The Adjuration of the Presbyters

beginning of the third century, but containing the last indications of the struggle which first appears in this Epistle and that to the Galatians.

The following are the most remarkable instances:—

Later traces of the Judaizers in the 'Clementines.'

1. St. Peter is represented as the Apostle not only of the Circumcision, but of the Gentiles; all the glory of St. Paul is transferred to him (Ep. Pet. ad Jac. c. 1; Hom. ii. 17, iii. 59). Compare 2 Cor. x. 14, 15, and contrast Gal. ii. 9, 11.

2. Although Peter is spoken of as 'the first of the Apostles' (Ep. Clem. ad Jac. i. 3), and as appointing Clement to the See of Rome (ibid.), yet James is described as superior in dignity both to him and Clement (Ep. Pet. ad Jac. 1; Ep. Clem. ad Jac. 19), and to all the Apostles (Rec. i. 66–68); as 'the Lord and Bishop of the Holy Church, Bishop of Bishops, ruling the Churches everywhere, the Bishop, the Archbishop;' 'the Chief Bishop,' as opposed to Caiaphas 'the Chief Priest' (Ep. Pet. c. 1; Ep. Jac. c. 1; Recog. i. 66, 68, 70, 72, 73). So the Ebionites 'adored Jerusalem as the house of God.' (Iren. Hær. i. 26.) Compare 2 Cor. 1. 24; xi. 5, 20, and contrast James i. 1; 1 Pet. v. 2.

3. St. Paul is never attacked by name; but the covert insinuations are indisputable.

(*a*) St. Peter is represented as warning St. James against 'the lawless and foolish teaching of the enemy' (*τοῦ ἐχθροῦ ἀνθρώπου*), who perverts 'the Gentiles from the lawful preaching of Peter,' and misrepresents Peter 'as though he thought with the Gentiles, but did not preach it openly.' (Ep. Pet. ad Jac. 2.) Compare Gal. ii. 12, 14. The 'enemy' (*homo inimicus*) takes part in a conspiracy against the life of James, and receives letters from the High Priest to persecute Christians at Damascus. (Recog. i. 70.) Compare Acts ix. 1.

(*b*) St. Peter warns his congregation to beware of 'any apostle, prophet, or teacher, who does not first compare his preaching with that of James, and come with witnesses, lest the wickedness,' which tempted Christ, 'afterwards, having fallen like lightning from heaven' (comp. Acts xxvi. 13, 14), 'should send a herald against you, and suborn one who is to sow error (*πλάνην*) amongst you as it suborned this Simon against us, preaching in the name of our Lord, under pretence of the truth.' (Hom. xi. 35.) Compare 2 Cor. iii. 1, x. 12–18, v. 12.

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by James. 4. The Epistle of Clement to James. 5. The 'Recognitions.' 6. The Epitome. A complete text of the Homilies (including the Epistle of Peter to James, and the Adjuration of the Presbyters) has been published by Dressel, from a MS. in the Vatican Library not before collated.

(*c*) The parallel which is suggested in the foregoing passage between St. Paul and Simon Magus is carried out still further in other passages, which actually describe the Apostle under the name of Simon. St. Peter maintains that, as Cain preceded Abel, and Ishmael Isaac, so 'Simon preceded Peter to the Gentiles, and that Peter then succeeded to him as light to darkness;' that 'the false Gospel must come first from some deceiver (*ὑπὸ πλάνου τινὸς*), and then, after the destruction of the holy place, the true Gospel; were he known, he would not have been received; but now, not being known (*ἀγνοούμενος*), he has been trusted to; he who does the deeds of those who hate us, has been loved; he who is our enemy, has been received as a friend; being death, he has been longed for as a saviour; being fire, he has been regarded as light; being a deceiver (*πλάνος*), he has been listened to as speaking the truth.' (Hom. ii. 17, 18.) Compare 2 Cor. vi. 8, 9, x. 13–16; Acts xxi. 28.

In an argument between Simon and Peter, in which the former insists on the superiority of visions as evidence to our Lord's discourses, the latter on that of actual intercourse, Peter concludes as follows: 'If, then, Jesus our Lord (*ὁ Ἰησοῦς ἡμῶν*) was seen in a vision, and was known by thee and conversed with thee, it was in anger with thee as an adversary that He spoke to thee through visions and dreams, and even through outward revelations. But can any one be made wise to teach through a vision? If thou sayest that he can, why then did our Master abide and converse with His disciples, not sleeping but awake, for a whole year? And how shall we believe the very fact that He was seen of thee? And how should He have been seen of thee, when thou teachest things contrary to His teaching? And if by having been seen and made a disciple by Him for one hour, thou becamest an Apostle, then expound what He has taught, love His Apostles, fight not with me who was His companion. For me, the firm rock, the foundation of the Church, even me thou didst "withstand" openly (*ἀνθέστηκας*). If thou hadst not been an adversary, thou wouldst not have calumniated me, and reviled my preaching, to deprive me of credit when I spoke what I had heard myself in intercourse with the Lord; as if I were to be blamed, I whose character is so great. Or if thou sayest that I was condemned by my own act (*κατεγνωσμένον*), thou accusest God who revealed Christ to me, and attackest Him who blessed me because of that revelation. But since thou wishest truly to work with the truth, now learn first from us what we learned from Him; and when thou hast become a disciple of the truth, then become a fellow-worker with us.' (Hom. xvii. 19.) Compare Gal. i. 1, 12, 15–20; 1 Cor. ix. 1; 2 Cor. x. 16, xi. 1–5, and especially St. Paul's own words (Gal. ii. 11) in the account of the feud at Antioch,—*ἀντέστην*, . . . *κατεγνωσμένος*.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

SECOND EPISTLE TO THE CORINTHIANS.

PLAN OF THE EPISTLE.

Salutation and Introduction. Chap. I. 1—11.

The Tidings brought by Titus. Chap. I. 12——VII. 16.

1. Confidence of St. Paul in the Intentions of the Corinthian Church. Chap. i. 12—ii. 11.
2. The arrival of Titus. Chap. ii. 12—16*a*.

Digression on the Apostolical Mission. Chap. II. 16*b*——VI. 10.

1. The Plainness and Clearness of the Apostolical Service. Chap. ii. 16*b*—iv. 6.
2. The Difficulties and Supports of the Apostolical Service. Chap. iv. 7—v. 10.
3. St. Paul's Motive for his Service. Chap. v. 11—vi. 10.
4. The Arrival of Titus (continued from ii. 16*a*). Chap. vi. 11—13; vii. 2—16.
5. Digression on Intercourse with Heathens. Chap. vi. 14—vii. 1.

The Collection for the Churches in Judæa. Chap. VIII. 1——IX. 15.

1. The Example of the Macedonian Churches. Chap. viii. 1—15.
2. The Mission of Titus. Chap. viii. 16—24.
3. The spirit in which the Collection is to be made. Chap. ix. 1—15.

The Assertion of his Apostolical Authority. Chap. X.——XII. 10.

1. Assertion of his Authority. Chap. x. 1—6.
2. Digression on his Boast of his Claims. Chap. x. 7—xii. 10.
   - *a*. The Reality of his Boast. Chap. x. 7—18.
   - *b*. His Boasting excused by his Affection for the Corinthians. Chap. xi. 1—15.
   - *c*. His Boasting excused not by his Power, but by his Weakness. Chap. xi. 16—xii. 10.

Concluding Explanations, Warnings, and Salutations. Chap. XII. 11——XIII. 14.

SALUTATION AND INTRODUCTION.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ. [2] χάρις ὑμῖν [a] καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ὑμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

[3] Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ

[a] MS. C. begins with [καὶ εἰρήνη.

[1] PAUL an apostle of Jesus Christ by the will of God, and Timotheus our brother, to the church of God which is at Corinth with all the saints which are in all Achaia. [2] Grace to you and peace from God our Father and the Lord Jesus Christ.

[3] Blessed be the God and Father of our Lord Jesus Christ, the Father

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1, 2 For the general language of the salutation, and for the words ὁ ἀδελφὸς, Ἀχαΐα, see note on 1 Cor. i. 1, 2. Timotheus, who, in the First Epistle, was prevented from appearing in the salutation by his absence on the journey described in 1 Cor. iv. 17, xvi. 10; Acts xix. 22, has now returned, and resumes his usual place by the Apostle's side.

3 εὐλογητὸς ὁ θεός. This phrase, which occurs in Eph. i. 3, is parallel to the more usual form of the Apostle's thanksgiving εὐχαριστῶ τῷ θεῷ.

In the fulness of his thankfulness, he at once proceeds to invest the abstract names of 'God' and 'the Father' with the attributes of which he was now himself most conscious. 'Blessed be God, i.e. the God of comfort; blessed be the Father, i.e. the Father of mercies,' the inversion being occasioned partly by the convenience of the construction, which required that παρακλήσεως should be continued into the next sentence, partly by the fact that the first of the two expressions ('the Father of mercies') is the more natural and obvious of the two. It was possibly suggested by the phrase in the opening of Jewish prayers, 'Our Father, Merciful Father!' But it is used here in a more personal sense: and the genitive τῶν οἰκτιρμῶν is not merely a Hebraism, but combines the two ideas that God's essence consists in mercy, and also that He is the Father and source of mercies. Compare 'the Father of glory,' Eph. i. 17; 'the Father of spirits,' Heb. xii. 9; 'the Father of lights,' James i. 17; 'the God of hope,' Rom. xv. 13. In the same way the next phrase expresses that God is the Author of comfort. This is the earliest passage in the New Testament where the words παράκλησις, παρακαλῶν, are applied to God; as, in St. John's writings, they are applied more precisely to The Son and The Spirit. παράκλησις.

χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως, [4] ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ, [5] ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ χριστοῦ εἰς ἡμᾶς, οὕτως διὰ [a] τοῦ χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. [6] εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρα-

[a] Om. τοῦ.

of mercies and God of all comfort, [4] who comforteth us upon all our trouble, that we may be able to comfort those who are in any trouble by the comfort wherewith we ourselves are comforted by God, [5] for as the sufferings of Christ abound in us, so by Christ aboundeth our comfort also. [6] Now whether we be troubled, it is for your comfort and salvation,

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4 *ἐπὶ πάσῃ τῇ θλίψει ἡμῶν* . . . 'in any kind of affliction that befalls me' or 'them.' The article in the first phrase is only used in consequence of the more particular application of it, defined by the genitive *ἡμῶν*.

5 *περισσεύει τὰ παθήματα* . . . . *εἰς ἡμᾶς*, 'the sufferings undergone by Christ in His own person *overflow* to us;' with the double meaning that the sufferings of Christ pass from Him '*to* us,' and that they are to be found '*in* us' in a superabundant measure. See Rom. v. 15.

οὕτως διὰ χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν, 'so also through Him in whom we all suffer together, the comfort, which we ourselves possess from God, passes over abundantly to you.'

The general sense of the passage is based on the idea that he was one with Christ, and through Christ with all Christians. 'It is of the very nature of spiritual things that they cannot be confined within themselves. Freely we have received, freely we give. The comfort which we feel ourselves, communicates itself to you. Because Christ suffered, therefore we suffer; because He comforts us, therefore we are able to comfort you.' For the transference of the sufferings of Christ to the Apostles, see iv. 10; Heb. xiii. 13; Phil. iii. 10; Rom. viii. 17. And in still nearer connexion with this passage, Col. i. 24, 'the afflictions of Christ in my flesh.' Matt xx. 23, 'ye shall drink of my cup.'

'The example of suffering and of comfort in me shows that if you are similarly afflicted, you will be similarly comforted. This is the course of Christian salvation; your experience will be like mine.'

6 *εἴτε δέ, κ.τ.λ.* There is considerable difference in the order of the words in the MSS., but none in the sense: (1) B.D.E.F. G.J.K. and Lachm. as in the Text above. (2) A.C. *εἴτε δὲ θλιβόμεθα, ὑπὲρ . . . . σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, τῆς ἐνεργουμένης ἐν ὑπομονῇ . . . . πάσχομεν· καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν, κ.τ.λ.* (3) Received Text, made by Erasmus from the Latin versions, combined with the Greek MSS. but not

κλήσεως καὶ σωτηρίας τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖ πάσχομεν, [a]καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, [7]εἰδότες ὅτι [b]ὡς κοινωνοί ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως.

[8]Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, [c]περὶ τῆς θλίψεως ἡμῶν τῆς γενομένης [d]ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερ-

[a] Transpose; and read εἴτε παρακαλούμεθα . . . . σωτηρίας. καὶ ἡ ἐλπὶς . . . ὑμῶν. [b] ὥσπερ. [c] ὑπέρ. [d] Add ἡμῖν.

which is effectual in the enduring of the same sufferings which *we* also suffer, [7]and our hope of you is stedfast: whether we be comforted, it is for your comfort and salvation, knowing that as ye are partakers of the sufferings, so shall ye be also of the comfort.

[8]For we would not, brethren, have you ignorant of our trouble which happened in Asia, that we were pressed out of measure above strength,

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found exactly (either in his time or since) in any Greek MS.: εἴτε δὲ θλιβόμεθα . . . . πάσχομεν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας. καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν. Εἰδότες, κ.τ.λ. The first is the most forcible. The general sense is the same in all, whether the words καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν are to be placed in the first clause, after πάσχομεν, or in the second, after σωτηρίας. A comparison of v. 13 shows that θλιβόμεθα and παρακαλούμεθα are in each case to be repeated,—'whether we are troubled, *it is* for your salvation *that we are troubled*, . . . *whether we are comforted*, *it is* for your comfort *that we are comforted*, knowing,' &c.

ἐνεργουμένης, here, as always, is middle, not passive,—'exercising its powers.'

7 εἰδότες should more properly be εἰδότων. But the participle is used in the same abrupt manner as elsewhere; e.g. Rom. xii. 9–13, xiii. 11.

8 He explains his meaning, by referring to the actual danger and consolation which led him to these remarks. The word θλίψις, the greatness of the peril, and the comparison of it in verse 5 to the sufferings of Christ, suggest some outward persecution at Ephesus, such as may have occurred in the tumult of Demetrius (Acts xix.), or as is referred to in 1 Cor. xv. 32, 'I fought with beasts at Ephesus.' On the other hand, the words ἐβαρήθημεν, αὐτοὶ ἐν ἑαυτοῖς, and the general context, point either to illness or to inward care occasioned probably by his anxiety for the Corinthian Church: also had he alluded to the tumult at Ephesus, he would have probably used the expression ἐν Ἐφέσῳ, as in 1 Cor. xv. 32, not ἐν τῇ Ἀσίᾳ. Here, as elsewhere, we may observe the understatement, in the Acts, of his sufferings.

βολὴν [a]ὑπὲρ δύναμιν ἐβαρήθημεν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· [9]ἀλλ' αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρους, [10]ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς [καὶ [b]ῥύσεται], εἰς ὃν ἠλπίκαμεν [ὅτι] καὶ ἔτι ῥύσεται, [11]συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

[a] ἐβαρήθ. ὑπὲρ δύναμιν. [b] ῥύεται.

insomuch that we despaired even of life: [9]but we ourselves had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead, [10]who delivered us out of so great a death and will deliver, in whom we trust that He will also yet deliver us, [11]ye also helping together by prayer for us, that, for the gift bestowed upon us by the means of many, thanks may be given from many faces on our behalf.

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9 ἀλλ', 'nay,'='*immo*.'

ἀπόκριμα, 'When I have asked myself what would be the issue of this struggle, the answer has been "Death."'

10 *θανάτου*, 'peril of death,' as in xi. 23; and 1 Cor. xv. 31 (ἀποθνήσκω).

11 ἐκ πολλῶν προσώπων is probably to be taken with εὐχαριστηθῇ, since the thanksgiving more properly proceeded *from* the Corinthians, the gift to the Apostle *through* them, προσώπων may have the later Greek sense of *person*; but it is more in conformity with the otherwise invariable usage of the New Testament to make it 'that thanks may be sent up from many upturned *faces*.'

The use of the word χάρισμα for 'deliverance from affliction' shows the general application of the phrase to what are now termed natural occurrences.

συνυπουργούντων, 'helping *with* me.' For the thought see iv. 15, ix. 12.

Paraphrase of Chap. I. 1—11.

I return my usual thanks to Him in whom we recognise not only the supreme God, but the Father of our Lord Jesus Christ; the Father also, from whose fatherly mercy all mercies descend, the God who is the source of that strengthening comfort which in manifold forms is sent to support us under manifold forms of affliction. Thus we in turn may be called to support others in like afflictions by the example and the sympathy of the comfort which we ourselves enjoy; for as we are identified with Christ in His sufferings, so also are we identified with you through Him in our comfort. Your comfort, in fact, is the end and object of our existence: if we suffer, it is for your welfare; if we are comforted, it is that out of your like sufferings may grow a like comfort. What my sufferings were you know; how the hope of life itself seemed to vanish away; and it is from that depth that I have been raised, by the deliverance for which I now thank God, and which was the result of your prayers.

The Apostle's Sympathy.

The thanksgiving with which the Epistle opens, furnishes the key-note to the ensuing six chapters.

Two feelings rise in his mind the moment that he begins to address the Corinthians, and cross each other in almost equal proportions. The first is an overwhelming sense of gratitude for his deliverance from his distress, whether it were the actual dangers to which he had been exposed at Ephesus, or the inward trouble which he suffered from his anxiety for the Corinthian Church. The second is the keen sense which breathes through both the Epistles to Corinth, but especially through the Second, of his unity of heart and soul with his Corinthian converts. Not only did he naturally pour out his deepest feelings to them, but he felt that they were one with him in his sorrows and in his joys; that his comfort and deli-

verance would be shared by them, as it had been the result of their prayers. He may have also been influenced partly by the desire to begin from that serene atmosphere of thankfulness and love, which would soon be disturbed in the course of the Epistle; and partly by the anxiety, here as in his other Epistles, to exhibit his relations to his converts in the most friendly aspect, and to dispel at once by his own frankness the cloud of suspicion which, as we see from many subsequent passages, intervened between him and them. But it is out of keeping with the irregular and impassioned tone of this Epistle to suppose that any such secondary considerations were put prominently forward as the groundwork of a formal and deliberate plan.

His experience.

There are two remarks of Bengel on this portion of the Epistle, which sum up its characteristics well. First, 'Experientiæ quanta est necessitas: quâ qui caret, quàm ineptus magister est!' Secondly, 'Communio Sanctorum in corde Pauli, Titi, Corinthiorum, aliarum Ecclesiarum exercita, egregiè representatur in hâc Epistolâ. Hæc corda fuere quasi specula imagines inter se reciprocantia.' The sympathy with which the Apostle makes himself one with his converts—their joys his joys, their sorrows his sorrows, their thoughts his thoughts—is a striking instance of the manifold susceptibility with which he was endowed, and of his capacity for throwing himself into the position of others—becoming 'all things to all men,'[1] transferring[2] the feelings of others to his own person. It is the same largeness and depth of heart which embraced so wide a circle of personal friends; which 'suffered when the weaker brother suffered,'[3] which would not allow him to 'eat meat whilst the world standeth lest he make his brother to offend.' It is the Gentile side of his character, which so remarkably qualified him for his mission to the Gentile world; the Christian or religious form of the proverbial versatility of the Grecian mind, and of the significant maxim of the Roman poet, 'Homo sum, humani nihil a me alienum puto.'

His versatility.

For the right understanding of the Epistle, this identity of

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[1] 1 Cor. ix. 22.

[2] Rom. vii. 7–23; 1 Cor. iv. 6, vii. 1, viii. 1–6. The closest resemblance to this passage in its expression of personal affection is 1 Thess. ii. 7–12.

[3] 2 Cor. xi. 29; 1 Cor. viii. 13.

feeling between the Apostle and his converts must be borne in mind throughout. It accounts for a large portion, even in detail, of the peculiarities of the style and language; the double self, which creates, as it were, a double current of feeling and thought, now taking the form of passionate sympathy, now of anxiety, now of caution and prudence; the plural number, which he employs in this Epistle even more frequently than elsewhere for himself, as if including his readers also.

Double current of feeling.

It is also important as the liveliest instance of the real communion or community of feeling introduced by Christianity into the world. Never had there been seen amongst heathens so close a bond between those who had no local, natural, or hereditary connexion with each other. And it thus exemplifies a universal truth. The Apostle did not think it beneath him to show that he rested his claims on his capacity of thoroughly understanding those with whom he dealt. Let them see that he cared for them, that he loved them, and he felt that all else was as nothing in the balance. Sympathy is the secret of power. No artificial self-adaptation, no merely official or pastoral interest, has an influence equal to that which is produced by the consciousness of a human and personal affection in the mind of the teacher towards his scholars, of the general towards his soldiers, of the Apostle towards his converts.

Effect of sympathy.

THE TIDINGS BROUGHT BY TITUS.

Chap. I. 12—VII. 16.

His Confidence in the Intentions of the Corinthian Church.

Chap. I. 12—II. 11.

The connexion of this section with the preceding is this: 'Your intercessions and your sympathy will, I trust, continue; for my intercourse with you has been always frank and open.' With this declaration of conscious uprightness, he enters on the reply to a charge which weighed so heavily on his mind, as to be one of the chief reasons for his writing. His coming, announced in 1 Cor. xvi. 5–8, had been long delayed; even Timotheus, who had been sent before (1 Cor. xvi. 10), seems never to have arrived. Titus only had appeared as the Apostle's deputy; the threat of Divine vengeance upon the offending sinner (1 Cor. iv. 21, v. 5) had not been fulfilled. Accordingly, when Titus returned to St. Paul, it was with the tidings, on the one hand indeed, that the Corinthian Church had to a great extent complied with his injunctions; but, on the other hand, that in consequence of these delays there had arisen insinuations that he had broken his word, that he practised worldly wisdom, and wrote one thing to the eye and another in reality (i. 12, 17, x. 10). Against these insinuations the Apostle remonstrates with the indignation natural to an honourable mind unjustly suspected. At the same time, it must be observed that, till the 10th chapter, this indignation is kept within bounds: it is only by covert allusions that we discover, in the earlier part of the Epistle, the real occasion of his remarks: and as if restrained partly by affection, partly by prudence, his chief object here seems to be so to conciliate his readers, as to prevent an open rupture.

His Confidence in their Intentions.

12 ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστιν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν [a]ἁγιότητι καὶ εἰλικρινείᾳ [b]τοῦ θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. 13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν [ἀλλ'] ἢ ἃ ἀναγινώσκετε ἢ

[a] ἁπλότητι for ἁγιότητι. [b] Om. τοῦ.

12 For our boasting is this, the testimony of our conscience, that in holiness and sincerity of God, not in carnal wisdom but in the grace of God, we had our conversation in the world, and more abundantly to you-ward. 13 For we write no other things unto you than what ye read

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12 Whether ἁγιότητι (A. B. C. K. and Lachmann) or ἁπλότητι (D. E. F. G. J. and Rec. Text) be the right reading, the context fixes the general sense. εἰλικρινεία is 'transparent sincerity,' as in ii. 17; 1 Cor. v. 8. ἁπλότητι therefore would be 'singleness of view,' according to its etymological meaning, as in xi. 3; Eph. vi. 5; Col. iii. 22; and ἁγιότητι would be 'purity of motive.' Compare 1 Thess. ii. 3, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ. ἁπλότης and ἁγιότης.

The word ἁγιότης occurs elsewhere only twice: 2 Macc. xv. 2 (of the consecration of the Sabbath); Heb. xii. 10 (of the holiness of God). τοῦ θεοῦ expresses that his sincerity is 'imparted by God,' as in Rom. iii. 21.

ἐν σοφίᾳ σαρκικῇ, κ. τ. λ. 'not relying on maxims of worldly prudence, but on the sustaining favour of God.' Compare 1 Cor. ii. 4.

ἐν τῷ κόσμῳ . . . . ὑμᾶς. 'This sincerity was manifested before the heathen (comp. 1 Cor. v. 10), but still more before you,' alluding either to his display of preternatural gifts, in which case he refers to the words 'in the grace of God'—or to his refusal of maintenance from them, in which case he refers to the words 'in holiness and sincerity.'

13 'I have no hidden meaning in what I write. I am not one person when absent and another when present (compare x. 1); I write nothing else than what you see on the surface of my letter, and recognise in my conduct now, and will still further recognise at the final judgment, when your present misconstructions of me will be changed into the perfect recognition that I am your glory, as truly as you are mine.' For the play on the words ἀναγινώσκω and ἐπιγινώσκω, compare Julian's celebrated speech, ἔγνων, ἀνέγνων, κατέγνων: and in this Epistle, γινώσκω and ἀναγινώσκω, in iii. 2; συγκρίνω and ἀνακρίνω, in 1 Cor. ii. 13, 14; κρίνω, διακρίνω, and ἀναγινώσκω and ἐπιγινώσκω.

καὶ ἐπιγινώσκετε. ἐλπίζω δὲ ὅτι [a] ἕως τέλους ἐπιγνώσεσθε,
[14] καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν
ἐσμὲν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου
[ἡμῶν] Ἰησοῦ.

[15] Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην [b] πρότερον πρὸς
ὑμᾶς ἐλθεῖν, ἵνα δευτέραν χάριν ἔχητε, [16] καὶ δι' ὑμῶν

[a] ὅτι καί. [b] ἐλθεῖν πρότερον.

or indeed acknowledge. And I trust that ye shall acknowledge to the end, [14] as also ye did acknowledge us in part, that we are your boast even as *ye* also are ours in the day of our Lord Jesus.

[15] And in this confidence I was minded before to come unto you that ye may have a second grace, [16] and to depart by you into Macedonia and

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κατακρίνω, in 1 Cor. xi. 29, 31, 32, &c. If anything further is to be sought in the words than the resemblance of sound, *ἀναγινώσκω* may refer especially to the Epistle, *ἐπιγινώσκω* to his conduct (*ἀνεστράφημεν*).

καί='in fact.'

For this contrast between their present imperfect and their future perfect knowledge of his true character, compare 1 Cor. xiii. 12, where nearly the same words are used, *ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην*. In both cases, the aorist, *ἐπεγνώσθην*, *ἐπέγνωτε*, is used with the signification of the present. *ἐπιγινώσκω* combines the sense of 'recognition' with that of 'complete knowledge,' in which last sense it is used especially in vi. 9, xiii. 5. For the general sense compare 1 Cor. iv. 3–5.

14 According to the punctuation (1) of the Received Text, or (2) of Lachmann, *ὅτι* may be either: (*a*) 'because we are your joy,' giving the reason for his conviction that his true character would be recognised at last; or, (*b*) 'that we are your joy,' dependent upon *ἐπιγνώσεσθε*.

ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν may be made indifferently to refer either to the words immediately preceding, or to the whole sentence, as in Rom. ii. 16.

15 *ταύτῃ τῇ πεποιθήσει*, 'in this conviction that you would recognise my sincerity.'

πρότερον, i. e. 'before going into Macedonia.'

ἵνα δευτέραν χάριν ἔχητε, 'that by paying you a visit before going to Macedonia, the visit which I intended to pay you after my return from Macedonia may thus be (not the first, but) the second.'

χάριν, 'favour of the Apostle's presence.'

προπεμφθῆναι, 'to be assisted on my journey to Jerusalem.' Compare 1 Cor. xvi. 6, 11.

16 *διελθεῖν* (B. C. D^3. J. K. Rec. Text), 'to pass through Achaia,' as in 1 Cor. xvi. 5; *ἀπελθεῖν* (Lachmann with A. D^1. F. G.), 'to depart.' The authorities being so nearly divided, the better sense of *διελθεῖν*, and the probability that *ἀπελθεῖν* is a

[a] ἀπελθεῖν εἰς Μακεδονίαν καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. [17] τοῦτο οὖν [b] βουλόμενος μή τι ἄρα τῇ ἐλαφρίᾳ

[a] διελθεῖν. [b] βουλευόμενος.

to come again from Macedonia unto you and by you to be sent on toward Judæa. [17] When I therefore was thus minded, did I use lightness, or the things that I purpose, do I purpose according to the flesh, that with me

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correction, are in favour of the former.

Changes in the Apostle's plans.

The plan which he here mentions as originally to have been pursued by him, was: (1) to have crossed the Ægean from Ephesus to Corinth (as in Acts xviii. 19 he had crossed from Corinth to Ephesus); (2) then to have passed by land through the north of Greece to Macedonia (as he had, in Acts xvii. 14, 15, xviii. 1, passed from Macedonia to Corinth, as he in fact did pass, in Acts xx. 3, from Corinth to Macedonia); and (3) finally to return, either by land or sea, from Macedonia to Corinth, and thence sail for Jerusalem. Instead of this he had already, at the time when he wrote 1 Cor. xvi. 5, 6, abandoned the direct voyage to Corinth, and determined to go by Macedonia to Corinth, and thence to Jerusalem (1 Cor. xvi. 3). To this plan he finally adhered (Acts xx. 2, 3). The original plan may have been conveyed to the Corinthians by Timotheus, who left Ephesus for Corinth before the First Epistle was despatched, and who, even if he never reached Corinth, may still have been the means of communicating the Apostle's resolution. This is confirmed by the fact that, in the beginning of the First Epistle, there are traces of the earlier plan discernible. See 1 Cor. iv. 19: 'I will come quickly to you,' which more naturally agrees with the direct voyage, than the circuitous route through Macedonia. By this change of plan, perhaps made in the course of that Epistle, he secured a longer time at Corinth than could be managed in two flying visits (1 Cor. xvi. 7), and left a longer interval in which they might recover the effects of his First Epistle (i. 23, ii. 2, xii. 20, 21).

17 The misconstruction thus occasioned was twofold, a suspicion of some sinister motives, *κατὰ σάρκα βουλεύομαι*—a charge of levity, *τῇ ἐλαφρίᾳ ἐχρησάμην*.

μή τι ἄρα, 'surely I did not.'

τῇ ἐλαφρίᾳ. The article probably indicates the levity *with which he was charged*.

For the construction with *ἐχρησάμην*, compare *πολλῇ παῤῥησίᾳ χρώμεθα*, iii. 12. The difference of the tenses, *ἐχρησάμην* and *βουλεύομαι*, is occasioned by the different sense required. If he was guilty of levity, it was when he changed his purpose. If of worldly motives, he was still actuated by them now.

ἵνα ᾖ παρ' ἐμοὶ τὸ ναὶ ναὶ καὶ τὸ οὒ οὔ. His object is not so much to assert his right of changing his resolution, as to assert that, although he had ap-

ἐχρησάμην, ἢ ἃ βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ᾖ παρ' ἐμοὶ τὸ ναὶ ναὶ καὶ τὸ οὒ οὔ; [18] πιστὸς δὲ ὁ θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ [a] ἔστιν ναὶ καὶ οὔ. [19] ὁ [b] τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς χριστὸς ὁ ἐν ὑμῖν

[a] ἐγένετο for ἔστιν. [b] Ὁ γὰρ τοῦ θεοῦ.

there should be 'yea yea,' and 'nay nay?' [18] But as God is faithful, our word toward you is not 'yea' and 'nay.' [19] For the Son of God Jesus Christ who was preached among you by us, by me and Silvanus and

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parently given up his original plan, he still in fact and in spirit adhered to it; that, for the two short visits which they had lost, they would now (see 1 Cor. xvi. 7) be compensated by one long visit at the end of his whole journey. For this reason he never directly states his change of purpose, but leaves it to be inferred from the statement of his original plan in verse 16, combined with the fact that, at the time when he wrote the present Epistle, he was on his way, not to Corinth, but Macedonia; and accordingly, in what follows, it is only the 'Yes,' and not the 'No,' which pervades his argument.

Stedfastness of the Apostle.

These words, therefore, are a part of the question 'am I actuated by worldly motives, in such a manner as to give way to inconsistency; that I should say "yes" at one time, and "no" at another; promise to come, and then break my promise? No: I promised to come, and I shall fulfil that promise.' In this case, it is an objection that the article before the first *ναί* and the first *οὔ* loses its force, and that the reduplication is only for the sake of emphasis. But the article may be accounted for as in *τῇ ἐλαφρίᾳ* —'in such a way as that you should see in me *that* interchange of "yes" or "no" of which you complain.' And the reduplication is justified by the similar use of it in Matt. v. 37: ἔστω δὲ ὁ λόγος ὑμῶν, Ναὶ ναὶ Οὒ οὔ, and (in the case of *ναὶ*) by the frequent iteration in the Gospels of 'Amen, amen,' the Hebrew form of *ναί*.

18–20 The Apostle's life was so bound up with his teaching, that, in the mind of his opponents, the charge of personal levity was immediately transferred to his teaching; and he in like manner considers that the vindication of his conduct depends on the vindication of his teaching. Compare ii. 17–iv. 6, where he similarly repels the insinuation of duplicity, and 1 Cor. ii. 1–5, where he shows that the simplicity of the subject of his teaching is to be found also in the manner of it.

18 πιστὸς δὲ ὁ θεός. 'So true as it is that God is faithful, so true is it that my communications are not variable.' Compare xi. 10; Rom. xiv. 11.

ὁ λόγος is purposely indefinite, in order to include both his personal communications and his preaching.

19 At the thought of the subject of his preaching, he at once ascends into the higher sphere

δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ [a]ἐγένετο ναὶ καὶ οὔ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν· [20]ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ ναί· [b]διὸ καὶ

[a] ἔστι for ἐγένετο. [b] καὶ ἐν αὐτῷ for διὸ καὶ δι' αὐτοῦ.

Timotheus, was not 'yea' and 'nay,' but in Him has been 'yea.' [20]For all the promises of God in Him are 'yea:' wherefore also by Him is

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ever present to his thoughts, from which he returns in verse 22, to resume his personal defence; 'I have said that my words to you are not mixed up of "yes" and "no," because He who is the great subject of our preaching, not of my preaching only, but of my colleagues' also, was not a mixture of "yes" and "no;" on the contrary, His whole life has been summed up in one eternal "Yes;" for in Him all the promises of God received their true fulfilment.'

'The Son of God, Jesus Christ.' Word is heaped upon word to express the greatness of Him whom they preached, and so to aggravate the impossibility of His connexion with any littleness or levity. The names of Silvanus and Timotheus are introduced partly in order to intimate the unity with which they taught of Him; partly not to arrogate too much to himself. The tense of the phrase 'was not yea and nay' (οὐκ ἐγένετο) shows that it refers to the certainty, which, as a matter of history, attended on His words and deeds: compare 'As the Father said unto me, so I speak.' 'Now speakest thou plainly, and speakest no proverb.' 'He taught them as one having authority, and not as the Scribes' (John xii. 50, xvi. 29; Matt. vii. 29). The tense of the phrase 'has been yea in Him' (ναὶ ἐν αὐτῷ γέγονεν) comprehends also the thought that not only were His words based on immovable certainty, but that in His life and works the promise of God Himself was justified and fulfilled,—'is and has been, and is still producing its results.' Compare for these allusions to the truthfulness and certainty in Christ's historical character, xi. 10, 'as the *truth* of Christ (ἡ ἀλήθεια Χριστοῦ) is in me.' Compare also John xiv. 6, 'I am the *truth*,' and xviii. 37, 'to this end was I born . . . that I should bear witness to the *truth*,' and (in still nearer conformity with this passage) Rev. iii. 7, 'He that is *true*,' and Rev. iii. 14, 'the Amen, the faithful and *true* witness.'

Stedfastness of Christ.

20 To the Greek ναί is here added the Hebrew 'Amen,' partly to give greater emphasis, as in the Apocalypse, where the most solemn expressions are given both in Greek and Hebrew, partly in allusion to the 'Amen' of the Gospel narratives, partly as the close of an impassioned passage, which he ends, as usual, with a doxology, to which the 'Amen' of the public assemblies formed the natural accompaniment. See 1 Cor. xiv. 16, and note thereon.

διʼ αὐτοῦ τὸ ἀμὴν τῷ θεῷ πρὸς δόξαν διʼ ἡμῶν. [21] ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς χριστὸν καὶ χρίσας ἡμᾶς θεὸς, [22] ὁ καὶ σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν [a] ἀραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

[a] ἀρραβῶνα.

'Amen' unto the glory of God by us. [21] Now He who confirmeth us with you in Christ and anointed us is God; [22] who also sealed us, and gave the earnest of the Spirit in our hearts.

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21 With the doxology the digression properly ends; but one thought lingers behind, which he must express before he returns to his personal defence. As in 1 Cor. iii. 23, xi. 3, xv. 24–28, he passes on from the greatness of Christ to the Divine greatness still beyond, so also here, after having represented Christ as the one subject of his preaching, and the one consummation of the Divine promises, he still thinks it necessary to ground the stedfastness of his faith on the ultimate basis of all hope and trust, God Himself: 'Christ is faithful and immovable; and He who makes us faithful and immovable with Christ, is no less than God.'

βεβαιῶν is the emphatic word, connecting this with the preceding verses.

ἡμᾶς σὺν ὑμῖν is inserted with a view of introducing on every occasion his sense of complete union with the Corinthians, as in verses 4–7.

εἰς χριστόν, 'into Christ, so that we become more and more' (this seems the force of the present tense in *βεβαιῶν*) 'identified with Him.'

χρίσας, 'He who anointed us to be like the Anointed.' Observe the connexion of *χριστός* and *χρίσας*. For the application of the word to Christ see Acts x. 38, to believers generally, as here, 1 John ii. 20.

22 *ὁ καὶ σφραγισάμενος καὶ δοὺς τὸν ἀραβῶνα*. The tenses of these words, as of *χρίσας*, point to the moment of conversion, when the gifts of the Spirit were first given, as in Acts ii. 38, x. 44, xix. 6; and the figure of 'sealing,' as in Eph. i. 13, iv. 30, and of the 'earnest' or 'pledge,' indicates the assurance conveyed by those gifts, of the reality of the union with Christ, into which they had been baptized.

ἀραβών is used twice besides (v. 5; Eph. i. 14) in a similar context, for the first instalment paid as a pledge that the rest will follow. It is so used by the Greek orators, and by the earlier Latin writers. A. Gellius (xvii. 2) speaks of it as a word considered in his time (A.D. 120–150) to be vulgar and superseded by 'Arra,' which is the substitute for it in later Latinity. The same word '*erabon*' is used in the same sense in Hebrew, Gen. xxxviii. 17, 18, from '*arab*,' to 'mix' or 'exchange,' and thence 'to pledge,' as Jer. xxx. 21, Neh. v. 3. It was therefore probably derived by the Greeks from the language of Phenician traders, as 'tariff,' 'cargo,' &c., are derived, in English and other modern languages, from Spanish

23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν, ὅτι φεδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. 24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει ἑστήκατε. II. 1 ἔκρινα δὲ ἐμαυτῷ τοῦτο τὸ μὴ πάλιν ἐν [a]λύπῃ πρὸς ὑμᾶς

[a] πάλιν ἐλθεῖν ἐν λύπῃ.

23 But *I* call God for a witness upon my soul, that to spare you I came no longer unto Corinth. 24 Not for that we have dominion over your faith, but are fellow-workers of your joy: for by faith ye stand. II. 1 But I determined this with myself, that I would not in sorrow come

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traders. In this verse it is ἀραβῶνα in A. F. G. J. ἀῤῥαβῶνα in B. C. D. E. In 2 Cor. v. 5; Eph. i. 14, it is ἀῤῥαβῶνα in almost all the MSS.

23 He now returns to the question of the delay of his visit; and as in the preceding verses (i. 17–22) he had defended it on the ground that it was not really a change of purpose, so now he defends it on the ground that it was occasioned by tenderness for them.

ἐγὼ δέ, '*I*, whatever my opponents may say.'

ἐπὶ τὴν ἐμὴν ψυχήν: (1) 'against my soul,' i.e. if I speak falsely; or, (2) 'into the presence of my soul to testify that I speak the truth.'

φειδόμενος ὑμῶν, 'that I might not have occasion to exert my power to the full, and take vengeance on your sins.'

οὐκέτι, 'no more.' 'I gave up the thought of coming.'

24 οὐχ ὅτι (for οὐκ ἔρω ὅτι). 'When I speak of sparing you, I do not mean that I had or have at any time despotic control over your faith, your Christian life. We are but co-operators with you in producing, not your grief, but your joy; and so far from our being the masters of your faith, it is by your faith that you stand independently of us.'

κυριεύομεν is suggested by the idea of authority implied in φειδόμενος.

χαρᾶς, 'joy,' is introduced in contrast to the grief which he wished to spare them.

τῇ γὰρ πίστει is the reason for οὐχ ὅτι κυριεύομεν, the intervening clause being passed over as parenthetical, as in Mark v. 41, 42, xvi. 3, 4.

II 1, 2 ἔκρινα δὲ ἐμαυτῷ, 'for myself,' i.e. 'for my own happiness, as well as yours.'

πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. In all the best MSS. ἐν λύπῃ is put thus early in the sentence, as the most emphatic word.

πάλιν is taken with ἐλθεῖν. λύπῃ is used in opposition to χαρᾶς in i. 24.

'My second visit shall not be painful; for in giving you pain before, my only object was that I might have joy now.' The abruptness is occasioned by the vividness with which the offending party at Corinth starts into sight. 'If I ever give you pain, who can enliven me, except he to whom I have given pain [and who is thereby induced to repent]?' Then applying

ἐλθεῖν. [2]εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ [a]τίς ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; [3]καὶ ἔγραψα [b]τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λύπην [c]ἔχω ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. [4]ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε, ἣν ἔχω περισσοτέρως εἰς ὑμᾶς. [5]εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ

[a] τίς ἐστίν. [b] Add ὑμῖν. [c] Lachm. Ed. 1. σχῶ.

again to you. [2]For if I make you sorry, who is he then that maketh me glad but the same who is made sorry by me? [3]And I wrote this same unto you, lest when I came I should have sorrow from them of whom I ought to have rejoiced, having confidence in you all that my joy is the joy of you all. [4]For out of much trouble and anguish of heart I wrote unto you with many tears, not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you. [5]But

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this general statement respecting his conduct to the particular circumstances of the First Epistle, he proceeds: 'And accordingly I wrote that very passage in the First Epistle [viz. 1 Cor. iv. 8, 18–vi. 11], in order that I should have no more pain occasioned to me by your misconduct; trusting that, as my chief joy comes from your good conduct, you, with that community of feeling which subsists between us, would give me the joy *which, as being mine, will also be yours.*' For the abruptness of καί, see verse 16, καὶ πρὸς ταῦτα τίς ἱκανός; Luke xviii. 26, καὶ τίς δύναται σωθῆναι;

4 'For I wrote to blame you with great reluctance, my only object being to show my love for you.' The passage gives a lively picture of the feelings with which he wrote the First Epistle. For the 'many tears,' compare Acts xx. 19; 'serving the Lord with many tears.'

ἐκ and διά, '*out of* a broken and oppressed heart my words flowed *through* (διά) tears.' διά expresses, 'amidst floods of tears;' or, 'with eyes dimmed by tears.'

τὴν ἀγάπην ἵνα. For this inversion of ἵνα compare 1 Cor. ix. 15.

5 The position of ἐμὲ and πάντας ὑμᾶς, as emphatic and antithetic to each other, shows the general sense to be, that the sin of the offender, whom from delicacy he avoids more especially mentioning, was felt by St. Paul chiefly because it gave pain to them. He impresses upon them that he is satisfied with the measures which they had adopted, and acquiesces in any act of indulgence which they might have shown him. It can hardly be doubted, from a comparison of this passage with ch. vii. that the horror excited by the First Epistle against the offender had been very great, and that one main object of the Apostle is to moderate it.

λελύπηκεν, ἀλλὰ ἀπὸ μέρους (ἵνα μὴ ἐπιβαρῶ) πάντας ὑμᾶς. [6] ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων, [7] ὥστε τοὐναντίον [a] μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μή πως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. [8] διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην·

[a] Lachm. Ed. 1. omit μᾶλλον.

if any have caused sorrow, he hath not made me sorry, but in part you all (that I may not overcharge you). [6] Sufficient to such a man was this punishment, inflicted by the greater part, [7] so that contrariwise ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. [8] Wherefore I exhort you to esta-

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ἀπὸ μέρους (ἵνα μὴ ἐπιβαρῶ) may thus relate (1) either to the offender,—'I say "in part," that I may not press too heavily upon him;' or (2) to the Corinthian Church,—'I say that he has grieved, not *me*, but *you*, lest I should take too much upon myself.' (ἐπιβαρῶ, like κυριεύομεν in i. 24, and ἀπὸ μέρους inserted to qualify the strength of πάντας and reduce it to the level of τῶν πλειόνων afterwards; in which case comp. Rom. xi. 25, πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν.) But some expressions indicate a disposition to leniency in the Corinthian Church, which the Apostle, whether from a prudent fear of a reaction in favour of the offending person, or from a real tenderness towards him, eagerly meets, as it were, half way. Thus the word ἐπιτιμία ('punishment'), although it may be extended to mean the extreme sentence of separation recommended in 1 Cor. v. 4, is more naturally referable to some milder punishment; and the tenses of χαρίσασθαι and χαρίζεσθε, in verses 7 and 10, although they may be supposed to refer to what he expected in the future, are naturally expressive of what had been done, or was being done at that time.

6 ἱκανόν. ἔστι or ἔστω may be understood equally well. ἱκανόν possibly in the legal sense of 'satisfaction,' as in Acts xvii. 9, λαβόντες τὸ ἱκανόν.

ἡ ὑπὸ τῶν πλειόνων is the sentence or the reprobation (λύπη) expressed by the majority of the meeting of the whole Church; see 1 Cor. v. 4.

7 ὥστε τοὐναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι. This seems to depend on ἱκανόν. 'It is cause sufficient for you to forgive him.' παρακαλέσαι must here have the sense, not of 'exhorting,' but of 'comforting,' as in i. 3, 4; and yet παρακαλῶ in the next verse has the sense, not of 'comforting,' but of 'exhorting.' For a similar juxtaposition of the same word in two different senses, see 1 Cor. xi. 23: παρέδωκα, παρεδίδοτο.

τῇ περισσοτέρᾳ λύπῃ, 'by the excess of his grief.'

ὁ τοιοῦτος, the usual expression of the Apostle, like ὁ δεῖνα, when he alludes to a well-known person, without wishing to specify him more particularly. Comp. xii. 1, 2.

8 This expresses his agreement in any act of conciliation

[9] εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, [a] εἰ εἰς πάντα ὑπήκοοί ἐστε. [10] ᾧ δέ τι χαρίζεσθε, [b] κἀγώ· καὶ

[a] Lachm. Ed. 1. ᾖ. [b] καὶ ἐγώ.

blish your love toward him. [9] For to this end also did I write, that I might know the proof of you, whether in all things ye be obedient. [10] To

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which they had adopted or might adopt, throwing the whole weight of his apostolical authority into this act of 'loosing,' by the Christian society, as he had before thrown it (in 1 Cor. v. 4) into the act of 'binding.'

κυρῶσαι, 'confirm.' This favours the supposition that they had already commenced some milder course, which he here urges them to continue.

Bengel: — 'κῦρος est penes amorem, non penes tristitiam: majestas regiminis et disciplinæ ecclesiasticæ sita est in amore.'

9. εἰς τοῦτο γὰρ καὶ ἔγραψα, 'you may safely exchange harsher for gentler measures; for the object which I had in writing so severely in 1 Cor. v. 4, 7, is fulfilled, now that I see how readily you obeyed me.'

It is a hyperbolical expression of his gratitude to them, as though his object had not been the reformation of the offender, but the trial of their obedience. Compare vii. 12: 'Though I wrote unto you, I wrote not for his sake that had done the wrong, but that our care for you in the sight of God might appear.' Compare, also, 1 Cor. ix. 9, 10: 'Doth God care for oxen? Or saith he it altogether for our sakes? For our sakes.'

εἰς τοῦτο, i.e. 'for this object which I proceed to state.'

καί, 'in fact,' as in i. 13.

τὴν δοκιμὴν ὑμῶν, 'your proved sincerity.' The words are a confusion of two constructions—ἵνα γνῶ τὴν ὑπακοὴν ὑμῶν, and ἵνα σχῶ δοκιμὴν ὑμῶν. Compare, however, Phil. ii. 22, τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε.

10. ᾧ δέ τι χαρίζεσθε. Here he implies, not only that they are going to forgive, but that they are, or have been forgiving: unless, which is hardly likely in so personal an argument, he is laying down a general principle. And following up the train of thought opened in i. 23, 24, he insists on their independent authority to forgive; going even so far as to say that, even if he had taken upon himself to forgive, it would have been not of his own impulse, but for their sakes; and that this forgiveness was as truly in the name and person of Christ, as had been the former act of condemnation, 1 Cor. v. 4.

If κεχάρισμαι, as most interpreters take it, be transitive (as in Acts xxvii. 24; Gal. iii. 18), then, whether the reading be ὅ or ᾧ, the meaning will be, 'for in this, as in all else, my chief motive is my sympathy for you. Whatsoever [or whomsoever] I have in any previous time forgiven, I have forgiven for your sakes.' If it be passive, then the meaning will be, 'for your welfare is the chief thing to be considered, in this as in all besides; for even the forgiveness which I have myself received was for your sake, for the services which I might render you.' χαρισθῆ-

γὰρ [a] ἐγὼ ὃ κεχάρισμαι, εἴ τι κεχάρισμαι, δι' ὑμᾶς ἐν προσώπῳ χριστοῦ, [11] ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

[a] ἐγὼ εἴ τι κεχάρισμαι ᾧ κεχάρισμαι.

whom ye forgive any thing, *I* forgive also: for if *I* have forgiven [a] any thing, what I forgave for your sakes forgave I it in the face of Christ, [11] lest we should be defrauded by Satan: for we are not ignorant of his devices.

[a] Or 'have been forgiven.'

ναι and *χαρισθέντα, ἐχαρίσθη, χαρισθήσομαι* are so used in Acts iii. 14; 1 Cor. ii. 12; Phil. i. 29; Philem. 22; and the sense, 'I have had something forgiven to me,' is justified by the analogy of *πεπίστευμαί τι*, Rom. iii. 2; 1 Cor. ix. 17. For the general sense of the passage thus understood, compare 1 Cor. xv. 10: 'by the *grace* (*χάρις*) of God I am what I am: and His grace which was bestowed upon me was *not in vain*;' and for the humility of the expression, 'if I really have been forgiven,' compare 1 Tim. i. 13, 'I obtained mercy because I did it ignorantly;' 1 Cor. iv. 4, 'yet am I not hereby justified.' In the former case *ἐγώ* will be, 'I as well as you:' in the latter, 'I as well as the offender.' Both would make good sense. The context, and the transitive use of *κεχάρισμαι* elsewhere in the New Testament, are in favour of the first.

ἐν προσώπῳ χριστοῦ is probably connected with *κεχάρισμαι*. Compare *ἐν ἡμέρᾳ*, Rom. ii. 16, where the same ambiguity of construction occurs. It must be (not merely 'in the presence of,' which would be expressed by *ἐνώπιον, κατέναντι, ἐναντίον*, but more strongly) 'as if Christ Himself were looking on.'

11 *ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ.* 'I forgive, and you forgive, lest by withholding such forgiveness sinners should be driven to despair, and so Satan, the great adversary, should win an unfair advantage over us.' Compare 1 Cor. vii. 5: 'Come together that Satan tempt you not for your incontinency.'

τὰ νοήματα, 'his designs against Christ's kingdom.'

PARAPHRASE OF CHAP. I. 12—II. 11.

I rejoice in my deliverance; I trust in the continuance of your sympathy; for I am conscious of my perfect sincerity to all, but especially to you. There is nothing kept back, as my enemies would insinuate, from you; my letters have no double-meaning, my writings and my life are both equally open to your inspection; and all misconstructions will be cleared away in the perfect knowledge and perfect sympathy which you will have in the great day when all shall be revealed, and we shall know and be known entirely. If you fully understood this, you need have no fear of any levity or any double dealing in the recent delay of my visit to you. My original plan, it is true, had been to pay you two visits; one on my way to Macedonia, one on my return from it. But if you now find out I am writing from Macedonia before I visit you, you must not suppose that I have broken my former promise, and that what I have said one day, I unsay the next. God knows how contrary this would be to the whole spirit of my communications with you; how contrary, above all, to the spirit and character of Him who is the one subject of the teaching of myself and of my colleagues alike. The Son of God, who appeared amongst us in the person of Jesus Christ, spoke and acted in no vacillating manner. The 'Yes,' the emphatic 'Amen,' which was the especial mark of all His Divine discourses, was but the expression of the perfect consummation of all the Divine promises in Him, the foundation of the solemn praises which we offer to God, from whom those promises came; Who, at our conversion, gave both to us and to you (for we cannot be separated) a pledge of the gifts of the Spirit, of our complete identification with Christ in this certainty and firmness as in all besides, we being anointed by the same Divine Spirit that anointed Him. God knows (to return from this general assurance to my own particular case), God knows that it was from no weakness or duplicity that I delayed my visit. It was simply that I might not be obliged to use my authority severely against you. And when I speak of my authority now, or at any other time, I claim

no despotic control over that faith in which you stand independently of any human teacher. All that I now wish is to help in making your happiness, which is my happiness. And, therefore, I was resolved for my own sake, that my second visit to you should not be in sorrow either to yourselves or to me. For if I cause sorrow on my coming to you, the very countenance which should have greeted me with smiles greets me instead with the sorrow which I have myself occasioned. This was my object in using the severe language of my First Epistle, that the sorrow which I felt for the sin committed amongst you might be removed; and that I might thus feel the happiness which, as being mine, I felt sure would become yours also. This was my object; and not any wish to cause you sorrow, but to show you the love which I bear to you above all; as is well testified by the heart-breaking anguish and bitter tears which that Epistle cost me. And this sorrow, so far as it was occasioned by one of your society, was in fact, not so much my sorrow as in great measure the sorrow of all of you. It was not, therefore, my concern, but yours, to punish him; if I interpose at all, it must be not in my own behalf, but in his. The punishment, which the majority of the Christian society has inflicted upon him, is sufficient; the course now to be pursued is of forgiveness and consolation, lest he should be driven to despair. Whatever marks, therefore, of Christian love you have shown towards him, may safely be continued; by the punishment which in obedience to me you have inflicted upon him, you have fulfilled my object in writing to you. Whatever marks of forgiveness you show, have received my full approbation; it is for your sakes, and because of your forgiveness, and not from any impulse of my own, that I have exercised forgiveness myself [as it is for your benefit that I have been myself forgiven], in the presence of Him who is always watching lest an opportunity of evil should be given to the Adversary.

The Apostle's Relations to the Church.

This passage well exhibits the Apostle's relations to his converts. First, in the repudiation of the charge of duplicity and vacillation, it discloses his keen susceptibility to attacks of this kind. His sensitiveness is such as we should hardly have expected in a character of such intense devotion to great objects; but it is a natural consequence of the peculiar feeling of high honour and courtesy which runs through the Apostle's writings, and which, as Paley and Coleridge have well observed, makes him a striking example—they might almost have said the first example in any great detail—of what is now called by the untranslatable name of 'gentleman.' His susceptibility.

Secondly, it is historically instructive, as containing the virtual retractation of the censure in 1 Cor. v. 1–6. It is an instance of the Apostle's loosing, as the former passage is of the Apostle's binding. It is an instance of the ready forgiveness of the Apostle, as soon as the need for anger was gone; thus exemplifying, in a practical case, as he himself observes in ii. 10, the great peculiarity of the Gospel morality. It is an instance, also, of the wish to allow the Christian society as much independent action as possible; the very opposite of a despotic hierarchical ambition. 'Not lording it over their faith.' 'By faith,' their own faith, 'they stood.' The penalty is inflicted 'by the majority.' 'To whomsoever they forgave, he forgave.' (i. 24, ii. 6, 10.) The Apostle treats his converts as his equals. Even to a Church which needed the assertion of his authority, he yet forbears to press his claims; and thus shows what large concessions could be made even at such a time to the principle of Christian freedom. His concessions to the freedom of the community.

The Arrival of Titus.

Chap. II. 12—16.

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ,
καὶ θύρας μοι ἀνεῳγμένης ἐν κυρίῳ, 13 οὐκ ἔσχηκα ἄνεσιν

12 But when I came to Troas for the gospel of Christ, and a door was opened unto me of the Lord, 13 I had no rest in my spirit, because I found

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12 He resumes the main subject of the arrival of Titus. 'Let me then put aside all these questions about my delay, and let me place before you the scene at Troas. Although with every facility for pursuing the mission which I had long hoped to accomplish in those parts, I was so distracted by not receiving the expected tidings from Corinth, that I tore myself away from the disciples of Troas, and embarked for Macedonia.'

τὴν Τρωάδα. The article possibly indicates the region of 'the Troad,' rather than the city. The city had been built by Antigonus, under the name of Antigonia Troas; was afterwards called Alexandria Troas (Conybeare and Howson, vol. i. pp. 301, 302); and was at this time a Roman 'colonia Juris Italici,' and regarded with favour by the Roman Emperors, as the representative, though at a considerable distance, of the ancient Troy, of which, throughout the middle ages, and still by the inhabitants, it has been supposed to occupy the site. St. Paul had only been prevented from staying there on his first visit (Acts xvi. 8) by the vision which called him into Macedonia, and on the return from his present journey (Acts xx. 3–6) was received there with much enthusiasm, and remained for more than a week. These indications of the field of labour thus opened for him, agree with the expressions here used, εἰς τὸ εὐαγγέλιον, 'with the view of preaching the Gospel,' and θύρας ἀνεῳγμένης, 'a great opportunity offered for preaching.' See note on 1 Cor. xvi. 9.

Troas.

ἐν κυρίῳ, 'in the sphere of the Lord.'

13 οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου, 'my spirit drove me forwards,' as in the first visit to Troas, Acts xvi. 8, when 'the Spirit suffered them not' to stay.

τῷ μὴ εὑρεῖν, by reason of the non-arrival of Titus; Troas having been appointed on this occasion, as in Acts xx. 5, for the place of rendezvous. The perfect has here the same force as the *præsens historicum*, in giving a living image of what is past.

ἀποταξάμενος, 'having taken leave,' Acts xviii. 18, 21; Luke ix. 61; Mark vi. 46. αὐτοῖς, i.e.

τῷ πνεύματί μου, τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου, ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν. [14] τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν

not Titus my brother, but taking my leave of them I went on into Macedonia. [14] Now grace[a] unto God, who always leadeth us in triumph in

[a] Or 'thanks.'

'the disciples at Troas.' Compare his parting with them in Acts xx. 7.

ἐξῆλθον, 'I went *forth*.' The same phrase is used for the departure to Macedonia in Acts xvi. 10, xx. 1, apparently to mark the transit from Asia into Europe.

14 This would have been the natural point at which to enlarge on the details of Titus's message. But it would seem as if the recollection of the relief was so overpowering that, without even mentioning it, it breaks out in a strain of thanksgiving similar to that in i. 3–10, but more impassioned; and in the course of this, the whole importance of his office bursts upon him in such vivid colours, that he is unable to withdraw his gaze from the vision which thus opens before him, with one distant vista after another. The main thread is not resumed till vi. 11–13, vii. 2–16, in language so exactly harmonizing with that in these verses (12, 13) as to leave no doubt that we have there the thoughts which had been here so abruptly intercepted.

πάντοτε, 'always,' i.e. 'even from the deepest distress.'

ἐν παντὶ τόπῳ, 'in every place,' i.e. 'at Corinth, as well as Macedonia and Troas;' his thoughts travelling from one part of his Apostolical sphere to another; the electric spark of his influence being communicated no less by his letter to Corinth than by his preaching to Macedonia and Troas.

θριαμβεύειν is properly, 'to lead captive in triumph,' as in Col. ii. 15, and as in all classical authors (see Wetstein, *ad loc.*); and probably retains that signification here, expressive of the complete dependence of the Apostle on God, and of the over-ruling of all his anxiety to good; he being himself the sacrifice. (Comp. Phil. ii. 17, ἀλλ' εἰ καὶ σπένδομαι.) But the sense of conquest and degradation is lost in the more general sense of 'making us to share His triumph.' Compare the like extension of sense in verbs in εύω, e.g. μαθητεύειν, properly, as in Matt. xxvii. 57, 'to *be* a disciple;' but in Matt. xxviii. 19, xiii. 52; Acts xiv. 21, 'to *make* disciples:' βασιλεύειν, properly 'to *be* a king;' but often in the LXX. as in 1 Sam. viii. 22, xv. 11, 'to *make* a king:' χορεύειν, properly, 'to dance;' but in Eur. Herc. F. 688, 873, 'to *make to* dance.'

θριαμβεύειν

The idea of the Roman triumphal procession, in the eyes of the then existing world the most glorious spectacle which the imagination could conceive, and in its general features familiar even to those who had never witnessed

τῷ χριστῷ καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ, [15] ὅτι χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις, [16] οἷς μὲν ὀσμὴ [a] ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὀσμὴ ἐκ ζωῆς εἰς ζωήν.

[a] ὀσμὴ θανάτου . . . ὀσμὴ ζωῆς.

Christ and maketh manifest the savour of His knowledge by us in every place, [15] for we are unto God a sweet savour of Christ, in them that are saved and in them that perish, [16] to the one a savour from death unto death, and to the other a savour from life unto life.

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it, seems to suggest the thought of the odours, whether from the altars smoking with incense in the open temples (Plut. Æm. Paul. c. 32), or from the sacrifices offered up on the arrival of the procession at the temple of the Capitoline Jupiter (Jos. B. J. VII. v. 6).

Metaphor of the odour of sanctity.

15 As applied to the knowledge of God revealed through his preaching, this thought expresses the invigorating and quickening effect of the new element of life, Christianity permeating the world as a cloud of frankincense. This figure he details more at length in the following verses. His own life, as diffusing the knowledge of God, is now the fragrant odour rising up before God, as in the primitive sacrifices. Gen. viii. 21, 'the Lord smelled a sweet savour;' Lev. i. 9, 'a sweet savour unto the Lord' (ὀσμὴ εὐωδίας, LXX.). And this odour is given forth, because of his union with Christ: it is not his act, but Christ's; hence the emphatical position of χριστοῦ in the sentence. The two ideas, of his own self-sacrifice (as in Eph. v. 2), and of his offering up his work to God (as in Phil. iv. 18; Rom. xv. 16), are blended together.

Compare Col. ii. 15.

16 The metaphor of the odour suggests the double effect which his preaching might have; according to the Rabbinical image, so frequent as to be almost proverbial, by which human life and action, and especially the Law, is spoken of under the figure of a scent, either deadly or salubrious. (See Wetstein and Schöttgen *ad loc.*)

This passage is the origin of the metaphor, once so common in the religious language of Christendom, as in popular belief to have been even re-converted into a fact, of 'the odour of sanctity,' applied in both the Eastern and the Western Church to the beneficent influence of a holy life followed by a holy death.

For ἀπολλυμένοις and σωζομένοις, see 1 Cor. i. 18. The repetition of the phrases, ἐκ θανάτου εἰς θάνατον—ἐκ ζωῆς εἰς ζωήν, is in the Apostle's manner. Comp. Rom. i. 17, ἐκ πίστεως εἰς πίστιν: 2 Cor. iv. 17, καθ' ὑπερβολὴν εἰς ὑπερβολήν. They are, in fact, Hebrew superlatives, expressed by repeating the emphatic word twice.

Paraphrase of Chap. II. 12—16.

I came to Troas, and had a great field open before me. But I was so anxious for news from you, that not finding Titus there, I passed over the Ægean, and came to Europe. There, thanks be to God, I heard the tidings that out of my feeble efforts God had brought the spectacle of a glorious triumph, and that the incense of the triumphal sacrifice in my life and teaching had penetrated far and wide. Alas! that there should be a darker side; for to some it is not the scent of life and health, but of poison and death.

The Meeting with Titus.

In these few abrupt words we have a glimpse of the outward scene which witnessed the events and feelings on which the whole of this Epistle is founded. It is but a glimpse, closed almost as soon as revealed. We cannot dwell on the striking thought of the Apostle standing day by day on the wooded shores of that classic region, under the heights of Ida, vainly expecting the white sail of the ship which was to bring back his friend from Corinth. We cannot allow ourselves to thread with him the maze of the lofty islands of Lemnos and Tenedos, and Samothrace, as he sought once more the great continent to which, from that same city of Troas, he had five years before been invited by the vision of the Macedonian stranger. The more attractive these associations are to us, the more conclusive is the proof, furnished by the absence of such allusions in this Epistle, how slight was their effect on the mind of the Apostle: even the description of the actual meeting with Titus, so full of dramatic interest, is dissolved in the burst of thankfulness which expresses itself in imagery borrowed not from the neighbouring localities, but from the gorgeous spectacles in the Imperial City as yet unseen and remote.

No classical associations at Troas.

But the most remarkable feature of the passage is the

Consciousness of the failures of Christianity.

sudden transition from the bright to the dark side of the picture, from the thought of the benefits to the thought of the evil effects of his teaching. Probably here, as elsewhere in this Epistle, his consciousness of the sympathy between himself and the Corinthian Church is checked by the recollection of his opponents, which immediately afterwards breaks in upon his joyous strain, in a long and complicated digression. But this feeling of the double aspect of Christianity, of its failures side by side with its successes, of its judgments and responsibilities side by side with its blessings and privileges,—is characteristic, not only of this juncture of the Apostle's life, nor of his writings only, but of all parts of the New Testament. 'The falling and rising again of many in Israel,' 'a sword' and 'a fire upon earth,' 'the Son of man finding no faith when He comes,' are amongst the many instances in which, as here, a shade of pensive and melancholy foreboding goes along with the most triumphant exultation; most unlike the unqualified confidence and security of the partial and one-sided views of Religion, which, within or without the pale of Christianity, have from time to time appeared,—most like the mingled fortunes of good and evil which have been the actual condition of Christendom, as recorded in history.

DIGRESSION ON THE APOSTOLICAL MISSION.

The Plainness and Clearness of the Apostolical Service.

Chap. II. 16 *b*—IV. 6.

A DOUBLE train of thought here comes across him, and chokes his further utterance. First, the consciousness roused within him, by his own impassioned expressions, of his high responsibility, vents itself in the question, 'And who is sufficient for these things?'

But, secondly, this sense of the greatness of his mission, and of his own inadequacy to fulfil it, is so blended with the thought of his opponents (latent in the previous verses) as to call out the feeling that, though he was not worthy, much less were they; that though he was not worthy, he still was free from the charges of dishonesty and meanness which they brought against him; that though he was not worthy in himself, yet he was worthy by the help of God, who had raised him to a level with the office to which he had been called. The confluence of these three contrasts is protracted from ii. 17 to iv. 6, and thus the direct answer which might have been expected to the question in ii. 16,—'In his own strength no one is sufficient,' is exchanged for the suppressed answer '[*I am sufficient*], *for* I stand on a ground different from that of my opponents, or from that which they ascribe to me.' But still the implied answer is in iii. 5, 6, where he explains in what sense he was, and was not 'sufficient;' and the course of the argument showing how he was at last enabled to accomplish the vast work set before him, is resumed in iv. 1 for a moment, and then at still greater length in iv. 7–16.

PLAINNESS OF THE APOSTOLICAL SERVICE.

καὶ πρὸς ταῦτα τίς ἱκανός; [17] οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ [a] κατέναντι θεοῦ ἐν χριστῷ λαλοῦμεν.

[a] κατενώπιον τοῦ Θεοῦ.

And who is sufficient for these things? [17] For we are not as the many who corrupt the word of God, but as of sincerity, but as of God before God speak we in Christ.

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16 The abruptness of the connexion is shown by the abruptness of the construction. (For a similar use of καί, comp. verse 2, καὶ τίς ὁ εὐφραίνων;)

ταῦτα relates to the responsibilities just described.

17 οἱ πολλοί (A. B. C. K.), or as it is still more strongly given in D. E. F. G. J. οἱ λοιποί. 'The mass' (not of mankind in general, nor of the church, but) of the teachers who claim to discharge the functions of which he has just been speaking. It shows the isolation of the Apostle,—'Athanasius contra Mundum.'

καπηλεύοντες. This (see the like instances quoted on verse 14) is a neuter verb, having an active sense. καπηλεύω is 'to be a retail dealer;' but when joined with an accusative, 'to make a trade of;' and as the original word signifies a petty merchandise, so when used actively, it usually has a bad sense, either of 'making an interested use,' or (from the practice of adulterating wine by petty tradesmen) of 'corrupting.' For its use in both these senses in classical authors, see Wetstein *ad loc.* In the New Testament, it is never used, except in this place. As applied to 'the word of God' (i.e. the teaching of a knowledge of God, as in verse 14), it may either be 'to corrupt' and 'falsify' (like δολοῦντες τὸν λόγον τοῦ θεοῦ in iv. 2), or 'to make a dishonest gain of it.' For the general sense comp. 1 Thess. ii. 3–5: 'our exhortation was not of *deceit*, nor of uncleanness, nor in *guile* . . . neither at any time used we flattering words . . . nor *a cloke of covetousness*' (ἐν προφάσει πλεονεξίας). The particular allusion is probably to the charge brought against him of endeavouring to extort money from them through Titus or otherwise (see xii. 15–17), and he retorts the charge upon those who were themselves liable to it from their own selfish actions (see xi. 12–20).

καπηλεύω.

ὡς ἐξ εἰλικρινείας, 'we speak as one who was perfectly sincere would speak.' For the word see note on i. 12.

ἐκ θεοῦ, 'as one who was sent by God;' enlarged into the expression which follows,—'as actually in the presence of God.'

ἐν χριστῷ, to be taken with

III. [1]Ἀρχόμεθα πάλιν ἑαυτοὺς [a]συνιστᾶν; ἢ μὴ χρῄζομεν ὥς [b][πέρ] τινες συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς

[a] συνιστάνειν; Εἰ μή. See Note. [b] Omit πέρ.

[1]Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you or from you? [2]Ye are *our* epistle,

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λαλοῦμεν, 'in communion with Christ.' Both expressions occur in a similar context, xii. 19.

Letters of commendation.

III 1 The protestation of his sincerity in connexion with the greatness of his mission, suggests a charge which his opponents brought against him (iv. 2, v. 12, x. 12), that he had no commendatory letters from the Apostles or from other Churches, as they had; and that he, therefore, was wont to commend himself by self-exaltation, or by dishonest shifts. Hence, the frequent emphasis on 'commending *ourselves*' (ἑαυτοὺς συνιστᾶν), iii. 1, iv. 2–5, x. 12, and hence the connexion of this apparently irrelevant topic with the assertions of his openness and sincerity, ii. 17, iii. 12, iv. 2. Instances of such letters are expressly recorded in the commendation of Titus and his companion in this very epistle (viii. 17–19) and in Acts xviii. 27, where Apollos is described as having come to this very Church of Corinth, with letters from Aquila and Priscilla, requesting the brethren to receive him. In later times letters having the same designation (Epistolæ commendatoriæ) were granted by bishops to clergy travelling through other dioceses. If the opponents in question were Judaizers, it is probable that the letters on which they founded their claim to reception were from the Church or Apostles of Jerusalem, like those 'who came from James' (τινὲς ἀπὸ Ἰακώβου), Gal. ii. 12. And it would appear that one of the objections to the Apostleship of St. Paul was the fact that he produced nothing of the kind, but came on his own authority —'not of men, neither by man; not conferring with flesh and blood; neither receiving the Gospel of man, neither being taught it;' but by the immediate 'revelation of Jesus Christ' to himself personally (Gal. i. 1, 12, 16). In like manner, the Clementine Homilies (xi. 35) represent St. Peter as warning his audience against 'any Apostle, prophet, or teacher, who does not first compare his preaching with James, and come with witnesses.' (See Introduction, p. 352.)

Ἀρχόμεθα πάλιν, κ.τ.λ. He is checked in his onward flow of self-defence, by the expected taunt of his adversaries: 'Here at the very opening of his Epistle begins the old story of his self-commendation.' The expression πάλιν, 'again,' 'a second time,' if it has more than a general allusion to his former conduct, must refer to such passages in the First Epistle as ix. 15, 21.

συνιστᾶν in B. D[1]. συνιστάνειν in A. C. D[3]. E. I. K. If ἢ μή (adopted by Lachmann from C. D. E. F. G. and all the Versions) be the right reading, the construction is clear,—'or are we in want of commendatory epi-

ἢ ἐξ ὑμῶν[a]; [2] ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη

[a] Add συστατικῶν.

written in our hearts, known and read by all men, [3]manifestly declared

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stles,' &c. (μή=*num*). But this is probably a correction (from like pronunciation) of the more difficult, but nearly equally supported reading of εἰ μή (in A. B(e sil.). J. K.). If, therefore, we take εἰ μὴ χρῄζομεν as the true reading, it is '[*No, we do not commend ourselves*] unless we are in want of commendatory epistles,' the clause being the reason for a suppressed answer to the question, 'do we commend ourselves?' as ii. 17 is the reason for the similarly suppressed answer to the question in 16.

εἰ μή.

ἐξ ὑμῶν, 'from *you* to other Churches.' For the power claimed over other Christians by the Church of Corinth, see 1 Cor. xvi. 36.

2 'I want no letters of commendation; you, my converts, are my real letter.' This metaphor of the letter he gives in two different forms. First, he conceives of them as written on his heart, according to the image familiar in all languages, by which that which is most dear and cherished is supposed to be written on the heart. 'When I die, Calais will be found written on my heart,' was the well-known expression of the expiring queen of England. And the same thought runs through this Epistle: vi. 12, 'our heart is enlarged, ye are not straitened in us;' vii. 3, 'ye are in our hearts.' So Phil. i. 7: 'I have you in my heart.'

Letter written on the heart.

But, secondly, on this image, the almost unconscious expression of his sympathy with them, he bases his representation of the manner in which they were to him instead of a commendatory letter; and in so doing imperceptibly passes to the more obvious metaphor in which he conceives the letter to be written on *their* hearts by Christ, so that they should be by their lives a commendation of him to themselves and others: 'The letter of commendation which I have to give is no other than yourselves, a letter written on my heart, bound up with my inmost affections; but a letter, also, plain and open to all the world, with no secret meaning or double dealing' (alluding to the charge, already noticed in i. 19), 'known as widely as your faith and love is known; a letter, therefore, which commends me with far greater authority than any outward testimonials, for it is a letter written not by man but by Christ, not with perishable, but imperishable materials.' For the play on the words γινωσκομένη and ἀναγινωσκομένη (as in English we might say 'read and re-read') compare ἀναγινώσκετε and ἐπιγινώσκετε in i. 13. The imagery of the following words is from the ancient mode of writing; but the metaphor seems here, as in the preceding words, to have been distorted; a Gentile notion, as often in St. Paul, being blended with a recollection from the Jewish Scrip-

ὑπὸ πάντων ἀνθρώπων, [3]φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξὶν λιθίναις ἀλλ'

to be an epistle of Christ ministered by us, written not with ink but with the Spirit of the living God, not in tables of stone but in fleshy tables of

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tures (e. g. in ii. 14, 15). The usual writing materials for letters at this time were (see 2 John 12) papyrus and ink, to which accordingly the allusion is made in the words *οὐ μέλανι*. Compare the Rabbinical proverb, 'A boy learning is like ink on new parchment; an old man learning is like ink on old parchment.' (Schöttgen, *ad loc.*) But the expression 'by the Spirit of the living God,' seems to have awakened the thought of 'the finger of God' which wrote the Ten Commandments on two tables in the wilderness. Hence seems to be derived the mixture of two incongruous images—*ink* (which would not apply to stone) and tables of *stone* (which, strictly speaking, were not employed for epistles). For the association of the two expressions 'Spirit' and 'finger' of God, compare Matt. xii. 28, 'If I by the *Spirit* of God,' with Luke xi. 20, 'If I with the *finger* of God cast out devils.'

διακονηθεῖσα ὑφ' ἡμῶν may be either: (1) 'You are a letter dictated by Christ through me *as an amanuensis*,' still keeping up the figure in verse 2 of the Corinthians themselves being the Epistle; or (2) 'You have in your hearts a letter of Christ (i.e. His commands) brought to you by me,' passing on to the effects of their conversion as described in verse 3. For the stress laid on the *fruits* of his preaching as the proof of his apostolical authority, comp. 1 Cor. ix. 2, 3; 'the seal of mine apostleship are ye in the Lord. Mine answer to them that examine me is this.'

The contrast of the law of the living Spirit in the human heart, and of the letter of the Law on stone, is suggested by the often quoted passage in Jer. xxxi. 33, to which he himself refers in vi. 16. The metaphor of 'the tables of the *heart*' may have been derived from the recollection of the phrase in Prov. iii. 3, vii. 3 (though not in LXX.), and the contrast of the heart of stone and the heart of flesh, in Ezek. xi. 19, xxxvi. 26.

πλαξὶν καρδίαις σαρκίναις, 'tables which are hearts of flesh.'

In the preceding image of 'the Epistle,' two ideas are brought out: first, the inward, as opposed to the outward testimony of the Apostle; secondly, its openness and simplicity, as opposed to concealment and obscurity. Each of these in turn suggests a further comparison of the *mode*, with the *subject*, of his teaching, analogous to the transition in i. 18–20, from the assertion of his personal firmness and decision to the firmness and immutability of Christ. In each case he starts with a resumption of the argument as it was left in ii. 17, 'Who is sufficient to sustain the Apostolical responsibilities? Assisted by the consciousness of your support and sympathy, I

ἐν πλαξὶν [a] καρδίαις σαρκίναις. [4] πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ χριστοῦ πρὸς τὸν θεόν. [5] οὐχ ὅτι ἱκανοί

[a] καρδίας.

the heart. [4] Now such confidence have we through Christ to God-ward. [5] Not that we are sufficient to think anything of ourselves as from our-

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feel that I am.' This is the feeling expressed in verse 4 ('such is our confidence'), and again in verse 12 ('having such a hope'). But in each case this personal feeling is absorbed into the general contemplation of the nature of his service; in the first instance, into the consideration of the glory and life of the Gospel as opposed to the dimness and death of the Law; in the second, into the consideration of the openness and freedom of the Gospel, as opposed to the obscurity and mystery of the Law. Thus the Apostle not only delineates the general character of Christianity (as is his wont) in reference to an incidental and personal circumstance, but this delineation is set forth in an express contrast to the Law, and he, for the first time, introduces into this Epistle a polemical element unknown to the First, but found in the Epistles to the Romans and Galatians. Even in ordinary writings, when the author throws himself into a hostile attitude, we look round to see what enemy he is menacing; much more in the Apostolical Epistles, where almost every truth is elicited by some directly practical object. The concluding portion of the Epistle reveals to us the connexion of ideas in the present case. The same insinuations which are indirectly glanced at here, in ii. 17, iii. 1, 2, are, in x. 1–18, xi. 5–15, openly attacked, and the party from whom they proceeded are expressly declared to belong to the Jewish Christians, xi. 22. If in the interval between the First and Second Epistles the Judaizing party had grown to such a height as to assail the Apostle in the stronghold of his influence, it is not surprising that their image should be constantly before him, and that, in repelling their charges, his sense of the greatness of his mission should be enhanced by a consciousness of its superiority to the ancient and decaying system to which they were still enslaved.

Consciousness of the Judaizers.

τοιαύτην, i.e. 'such as is inspired by your testimony, and such as I have expressed in ii. 16, 17.'

διὰ τοῦ χριστοῦ, 'my confidence is entirely through Christ;' a correction of any assertion of his own independent power.

πρὸς τὸν θεόν, 'a confidence which will stand the test of God's trial,' as in Rom. iv. 2, v. 1.

5 *οὐχ ὅτι ἱκανοί ἐσμεν.* The connexion is through the implied meaning of *πεποίθησιν*, i.e. 'confidence that I have the sufficiency spoken of in ii. 16;' and the repetition of the word here proves the identity of this train of thought with that on which he then entered. 'Not that my sufficiency of which I am confident, is my own,' &c.

οὐχ ὅτι, the usual phrase for *οὐκ ἐρῶ ὅτι*, as in i. 24.

ἐσμεν [a]λογίζεσθαί τι ἀφ' ἑαυτῶν ὡς ἐξ [b]αὐτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ, [6]ὃς καὶ ἱκάνωσεν ὑμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος·

[a] ἀφ' ἑαυτῶν λογίσασθαί τι. [b] ἑαυτῶν.

selves, but our sufficiency is from God, [6]who also made us sufficient ministers of a new covenant, not of a letter but of a spirit; for the letter

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λογίζεσθαί τι, 'to judge or conclude anything out of our own sufficiency.' Compare the parallel passages of x. 7 (where it occurs with ἀφ' ἑαυτοῦ), and xii. 6; and for the general sense comp. 1 Cor. iv. 1–4 (where the word also occurs), 'Yet am I not hereby justified.'

ἀφ' ἑαυτῶν, 'from our own resources.'

ὡς ἐξ αὐτῶν, 'with the confidence that it is from our own hearts:' opposed to ἐκ τοῦ θεοῦ, and also for the sake of accumulating phrases, as in ii. 17.

6 ὃς καὶ,=*qui idem*, 'the same God who' (with reference to ἱκανοί immediately preceding) 'made us sufficient to be' διακόνους, as in the common Greek phrase παιδεύειν σοφόν ('to educate so as to make wise'), τύπτειν νεκρόν ('to strike so as to kill'). The word διάκονος, 'servant,' or 'instrument,' refers back to διακονηθεῖσα in verse 3.

καινῆς διαθήκης, 'not of an old and worn-out covenant; but of *a new* covenant, instinct with youthfulness and energy;' and then this *newness* leads him back to the image of the living Epistle of the Corinthian Church, and the dead letter of the Mosaic Law, as set forth in verse 3—'a *new* covenant which consists not in a writing like the Law, which could do nothing but pronounce the sentence of death on those who disobeyed it: but in a Spirit which, according to the very nature of spirit, which is the principle of animation, breathes life and vigour into the soul.' For the words 'new covenant' (καινὴ διαθήκη), see 1 Cor. xi. 25, 'The new covenant in my blood;' from which expression of our Lord they are probably derived.

'A new covenant.'

Observe the omission of the article before διαθήκης, γράμματος, πνεύματος.

The connexion of the ideas of 'life' and 'spirit,' as expressed in the words ζωοποιεῖ and πνεῦμα, is obvious, and is to be found in John vi. 63, 'the words that I speak . . . they are *spirit* and *life*.' 1 Cor. xv. 45, a '*quickening* (ζωοποιοῦν) *spirit*.' Rom. viii. 11, 'He shall *quicken* your mortal bodies by his *Spirit*.' Gal. vi. 8, 'He that soweth to the Spirit shall of the *Spirit* reap *life*.' But the connexion between the ideas of 'death' and the 'letter' is less clear. In most of the previous passages just quoted, the 'Spirit' is opposed, not to 'the letter,' but to 'the flesh;' and though we now frequently contrast 'the letter' and the 'spirit,' yet it is this very passage which had made that contrast familiar to us.

Spirit and life.

In the first place, by γράμμα, 'the letter,' is meant the sacred books of the Old Test., as appears from the

Letter and Spirit.

τὸ γὰρ γράμμα [a] ἀποκταίνει, τὸ δὲ πνεῦμα ζωοποιεῖ. [7] εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν [b] γράμματι ἐντετυπωμένη

[a] ἀποκτείνει. [b] γράμμασιν.

killeth, but the spirit giveth life. [7] But if the ministration of death engraven in the letter on stones was made in glory, so that the children

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general use of the cognate word, γραφή, 'the Scripture,' of the derived word γραμματεύς ('scribe' or 'interpreter of the sacred books'), and of the word γράμμα itself (in the plural). 'The writings (τοῖς γράμμασι) of Moses,' John v. 47; 'the sacred writings' (τὰ ἱερὰ γράμματα), 2 Tim. iii. 15; Joseph. Ant. X. x. 4. These expressions, though occurring in the LXX., are never there used for the sacred books. Probably, the nomenclature at this time arose from the fact, that to the Jews the Old Testament stood in the relation of '*literature*' generally, and hence was called by the name which the Greeks applied to their own literature. (Compare the use of γράμματα in this general sense, John vii. 15; Acts xxvi. 24.) And the expression would be still further fixed by the increasing attention of the Jews to the actual *writing* of the *words* and *letters* of the sacred books as distinguished from their contents. Hence the Apostle brings out to the surface of the word the meaning which thus lay latent within it; and hence his use of it (wherever it occurs in the singular number), not simply for the Hebrew Scriptures, but (in a bad sense) for the mere outward book or ordinance, as contrasted with the living power of the Gospel. 'Circumcision in spirit and not in *letter*' (Rom. ii. 27–29). 'The oldness of the *letter* and newness of the spirit' (Rom. vii. 6).

Having so used the word, he ascribes to it, as to the Law, the introduction of death into the world through sin, without the power of alleviating or averting it. See Rom. v. 12, vii. 9, viii. 2, 3; 1 Cor. xv. 56; Gal. iii. 10, 21. And so here the *living* testimony borne to his authority in the Corinthian Church suggests strongly the contrast of the dreary death-like atmosphere which surrounded the old graven characters on which his opponents rested their claims.

The thought of the tables of stone carries the Apostle more fully into the Mosaic account of their descent from Sinai; and he argues from the glory which (as described in Exod. xxxiv.) then environed them, that *his* mission must be more glorious still. All the words—τοῦ θανάτου, ἐν γράμματι, ἐντετυπωμένη, λίθοις—are meant to express the inferiority of the 'Mosaic covenant,' 'bringing not life but *death*,—carved *mechanically*, in *precise* characters, on hard *stones*.' With the same view, τὴν καταργουμένην is added at the end of the sentence, to leave this as the final and emphatic expression.

7 The Received Text, with A. C. D^3. E. J. K. and almost all the Versions, reads ἐν γράμμασιν, Lachmann, with B. D^1. F. G., ἐν γράμματι. The first would refer to the actual letters; the second,

[a]λίθοις ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον [b]Μωυσέως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην, [8]πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ; [9]εἰ γὰρ [c]τῇ διακονίᾳ τῆς κατακρίσεως δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης [d]δόξῃ. [10]καὶ γὰρ [e]οὐ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει, [f]εἵνεκεν τῆς ὑπερβαλλούσης δόξης. [11]εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ. [12]ἔχοντες οὖν

[a] Add ἐν. [b] Μωσέως. [c] ἡ διακονία.
[d] Add ἐν. [e] οὐδὲ δεδ. [f] ἕνεκεν.

of Israel were not able to look stedfastly on the face of Moses for the glory of his face (which glory was to vanish away), [8]how shall not the ministration of the spirit be rather in glory? [9]For if the ministration of condemnation have glory, much more doth the ministration of righteousness abound in glory. [10]For even that which has been made glorious has had no glory in this respect, by reason of the glory that excelleth. [11]For if that which vanisheth away was in glory, much more that which remaineth is in glory. [12]Having then such hope, we use great plainness

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to the general fact of the writing.

ἐγενήθη, 'came into existence.'

9 *τῆς κατακρίσεως* and *τῆς δικαιοσύνης* are here opposed, as *θανάτου* and *πνεύματος* in verses 7, 8. For this use of *δικαιοσύνη* see 1 Cor. i. 30.

10 This strange use of the perfect *δεδόξασται* and *δεδοξασμένον* is from Exod. xxxiv. 29, 35 (LXX.)

ἐν τούτῳ τῷ μέρει, 'in this instance of Moses.' Compare ix. 3. The neuter gender gives to the sentence the turn of an abstract proposition—'In this particular instance was fulfilled the general rule, that a greater glory throws a lesser glory into the shade.'

11 *τὸ καταργούμενον* is continued in thought from *τὴν καταργουμένην* in verse 7.

διὰ δόξης, 'in a state of glory.' For this variation of *ἐν* and *διά*, compare *ἐκ* and *διά*, Rom. iii. 30, *διά* and *ἐν*, Rom. v. 10.

12 He now once more resumes the subject of his direct intercourse with the Corinthians. 'Having such a hope' is the repetition of the words in verse 4, 'we have such confidence' (*πεποίθησιν δὲ τοιαύτην ἔχομεν*); but by the intervening vision of the glory of his work, what was there 'confidence' is hare filled out into 'hope.'

πολλῇ παῤῥησίᾳ χρώμεθα, 'we speak openly, and plainly, and confidently,' in opposition to the insincerity with which he was charged by his opponents, and with which they are charged by him, ii. 17. As before in 5–11, the life and spirituality, so here the openness of the Apostleship is contrasted with the darkness of the Law. The imagery of Moses descending from the Mount is still continued; but, whereas the previous contrast

τοιαύτην ἐλπίδα πολλῇ παρρησίᾳ χρώμεθα, [13] καὶ οὐ καθάπερ [a] Μωυσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον [b] αὐτοῦ πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τ'

[a] Μωσῆς. [b] ἑαυτοῦ.

of speech, [13] and not as Moses put a veil upon his face, that the children of Israel could not stedfastly look to the end of that which was vanishing

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was between the tables of stone and the living words of the Spirit, the contrast here is between the veil of Moses and the unveiled face of the Apostle.

The veil of Moses.

The whole transaction in Exod. xxxiv. 33, 34, is allegorized. From the literal story he passes to that which the story is conceived to represent, viz. the concealment of the transitory character of the Mosaic Law. For this kind of allegorizing, compare Gal. iv. 25; 1 Cor. x. 2–4. Here, as in Gal. iv. 21, 31, he regards the Jewish people of his own time as completely separate from himself and from Christians.

13 καὶ οὐ, i.e. *τίθεμεν κάλυμμα ἐπὶ τὸ πρόσωπον ἡμῶν.*

πρὸς τὸ μὴ ἀντενίσαι, κ. τ. λ. The most natural view of the passage in Exod. xxxiv. 30–36, is that which represents the veil as worn by Moses during his speech to the people, in order to hide the glory of his countenance. In this sense the English version inserts the word 'till' in verse 33, and other versions understand וַיִּתֵּן in a pluperfect sense—'he had put on the veil.'

The LXX. version of the veil of Moses.

But the Hebrew words of Exod. xxxiv. 33, most readily agree with the LXX. and Vulgate versions: *καὶ ἐπειδὴ κατέπαυσε λαλῶν . . . ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα.* 'Impletisque sermonibus posuit velamen super faciem suam.' 'And when he had made an end of speaking with them, he put a veil on his face.' With this agree Exod. xxxiv. 34, 35, as translated both by the LXX. and by modern versions, which imply that the veil was not put on till the close of his speaking with the people, when he resumed it until the moment of his again returning to the Divine presence; the Vulgate, however, giving another version, founded apparently on a different reading (אִתָּם for אִתּוֹ, 'with them,' for 'with him'), 'sed operiebat ille rursus faciem suam, *si quando* loquebatur *ad eos*.'

Whether or not the LXX. be a correct reading of the exact words of the original, the close resemblance of the words in verses 10 and 16 to the LXX. of Exod. xxxiv. 30, 34, leaves but little doubt that this was the version which furnished the basis of the Apostle's allegory. The meaning of that version must be, that the veil was put on, not to conceal the glory, but to conceal the fact that the glory vanished away, as soon as he had ceased to speak to them; being rekindled by the light of the Divine presence, but again fading away when he had ceased to speak the Divine message. To this sense of the transitory character of the glory the frequent repetition of the word *καταργού-*

τέλος τοῦ καταργουμένου. 14 ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον [a]ἡμέρας τὸ αὐτὸ κάλυμμα

[a] Omit ἡμέρας.

away. 14 But their thoughts were hardened. For until this very day the same veil remaineth in the reading of the old covenant, since its vanish-

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μενος refers, in verses 7, 11, 12, 13, 14. With this also will best agree the explanation of the words πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. If the Apostle is supposed to adopt what is now the usual mode of regarding the transaction in Exod. xxxiv., then the sense of these words must be 'in order that the sons of Israel might not gaze on the end of that which is passing away, i.e. on Christ as the fulfilment of the Mosaic Law.' But, in that case, he ascribes directly to Moses an intention which only could be conceived as existing in the order of Providence, and also abruptly introduces the antitype into the type. If, however, it be taken according to the LXX. version, then the sense will be: 'We put no veil on our teaching, as Moses did on the glory of his countenance; we have no fear as he had, that our glory will pass away.' In this manner, τὸ τέλος obtains its natural meaning of 'destruction,' which alone suits it when thus connected with τοῦ καταργουμένου, though the sense of 'completion' may be appropriate in other passages where, as in Rom. x. 4, the institutions or words have direct reference to the objects which they are designed to fulfil.

14 The thought of the veil, which prevented the people from recognising the perishable character of the glory of Moses, throws him back on the thought that this veil still continues on their hearts, so as to prevent their recognition of the perishable character of the Law, which not only was represented in the person of Moses, but derived from him its usual title (as in Acts xv. 21). And this metaphor was rendered still more appropriate by the fact that in the synagogues the Jews prayed and read with veils upon their heads—the Tallith, or four-cornered white scarf, still seen in the Jewish and Samaritan worship. (See Conybeare and Howson, St. Paul, vol. i. p. 185.)

A similar idea may have been present to the Evangelist's mind in recording the rending of the curtain of the Temple (Matt. xxvii. 51).

ἀλλά, 'nay, so true is this, that, not their eyes, but their thoughts, were hardened and dulled' (ἐπωρώθη): see iv. 4.

τῆς παλαιᾶς διαθήκης. Nothing more strongly expresses the Apostle's conviction of the extinction of the Jewish system than this expression of the 'Old Covenant,' applied to the Jewish Scriptures within thirty years after the Crucifixion.

μὴ ἀνακαλυπτόμενον ὅτι ἐν χριστῷ καταργεῖται: 'the fact not being to them unveiled that the Old Covenant is done away in Christ.' The word ἀνακαλυπτόμενον may possibly agree with κάλυμμα, but it must be taken as

ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον [a]ὅτι ἐν χριστῷ καταργεῖται, [15]ἀλλ' ἕως σήμερον, [b]ἡνίκα ἂν ἀναγινώσκηται Μωυσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται. [16]ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς

[a] ὅ τι. [b] ἡνίκα ἀναγινώσκεται Μωσῆς.

ing away in Christ is not unveiled to them, [15] but unto this day, whenever Moses is read, a veil lies upon their heart. [16] But whenever he shall turn

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a nominative absolute. ἡ παλαιὰ διαθήκη is the nominative to καταργεῖται, corresponding with the previous verse, where it is not the veil, but the glory, which is described as being 'done away.'

15 ἀλλ' ἕως σήμερον, κ. τ. λ. This is a resumption and further explanation of ἀλλ' ἐπωρώθη in verse 14.

16 This verse is based on the LXX. of Exod. xxxiv. 34: ἡνίκα δ' ἂν εἰσεπορεύετο Μωυσῆς ἔναντι Κυρίου λαλεῖν αὐτῷ, περιῃρεῖτο τὸ κάλυμμα ἕως τοῦ ἐκπορεύεσθαι.

'When he turns to the Lord.'

ἡνίκα, 'whenever,' is used here alone in the New Test., being (like δεδόξασται and δεδοξασμένον in verse 10) taken from Exod. xxxiv. 34.

The nominative to ἐπιστρέψῃ must be 'Moses.' No other nominative case will answer the purpose, 'Israel' being too remote, and ἡ καρδία ('the heart') not sufficiently prominent; and such a nominative is required for περιαιρεῖται, which, when compared with περιῃρεῖτο in Exod. xxxiv. 34, must be (not 'is stript off,' but) 'strips off.' In Acts xxvii. 20, περιῃρεῖτο is indeed used passively, and instances to the same effect may be found in classical writers; but in the LXX. amidst numerous instances of the active sense mostly, as here, with regard to dress, instances of its passive sense are very rare. Each clause, beginning with ἡνίκα, will then correspond, and the parallel with Exod. xxxiv. 34 will be preserved. Moses is thus taken for the representative, not only of the Old Covenant, but also of the people of Israel, as the Apostle in the next verse identifies himself with all Christians, and as in iii. 23 he had spoken of the Epistle of Christ, as written indifferently on his heart or on theirs.

The passage turns on the double meaning of the word Κύριον ('the Lord'), which in Exod. xxxiv. 34 is used for Jehovah, and here, as usual, for Christ. 'When Moses in the person of his people turns again to Him who is our Lord now, as he went of old time to Him who was their Lord in Sinai, then he strips off the veil from his face, and from their hearts, and then the perishable nature of the Law will be made manifest in the full blaze of the Divine glory.' Comp. Ps. lxxx. 19 (lxxix. 20, LXX.), Κύριε, . . . ἐπίστρεψον ἡμᾶς καὶ ἐπίφανον τὸ πρόσωπόν σου καὶ σωθησόμεθα. Compare Acts ix. 35; 1 Thess. i. 9, where ἐπιστρέψῃ is used for conversion to Christianity.

17 Ὁ δὲ κύριος τὸ πνεῦμά ἐστιν. The allegory which has hitherto been confined to Moses and the veil, is now carried a step higher,

κύριον, περιαιρεῖται τὸ κάλυμμα, [17] ὁ δὲ κύριος τὸ πνεῦμά

to the Lord, He taketh away the veil. [17] Now the Lord is the Spirit:

'When I speak of Israel turning to the Lord, I speak of their turning from the letter to the Spirit which is behind the letter, even as Moses turned to the Lord on Mount Sinai behind the Law and the veil.' Compare for the form of speech, 'The passover the Christ,' 1 Cor. v. 7; 'The rock (ἡ πέτρα) was Christ,' 1 Cor. x. 4. 'The *Lord* of the old dispensation, whom Moses saw on Sinai, is, in the new dispensation, *the Spirit*.'

οὗ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία. This is to explain *why* the veil is taken off, on turning to the Lord. 'If by "the Lord" is meant "the Spirit," that Spirit being the Spirit of "the Lord" in the Christian sense of the word, i.e. "of Christ," then we have the best assurance that the result must be freedom,—freedom from all obstacles intervening between us and God,—the glorious freedom of the sons of God (Rom. viii. 21); the freedom wherewith "Christ has made us free" from the Law and its consequences' (Gal. v. 1, 13). The connexion between the Spirit and freedom lies partly in the general sense of liberty which pervades the word *Spirit*, both in its etymological and in its derived significations, τὸ πνεῦμα ὅπου θέλει πνεῖ (John iii. 8); τὸ πνεῦμα διαιροῦν . . . καθὼς βούλεται (1 Cor. xii. 11); partly in the particular sense in which 'the Spirit' is throughout these chapters opposed to 'the letter,' as the source of life, and energy, and liberty. And the analogous stress laid upon the veil in 1 Cor. xi. 4–16, would lead one to imagine that here, also, the thought of 'freedom' was in part suggested by the removal of the restraint or burden of the veil: in part by the fear which made the Israelites shrink from looking on the face of Moses, unveiled, Exod. xxxiv. 30 (ἐφοβήθησαν ἐγγίσαι αὐτῷ). Compare Gal. iv. 4, 5, 6: 'God sent forth His Son . . . to *redeem* them that were under the Law . . . God hath sent forth the *Spirit of His Son* into your *hearts*, crying, Abba, Father.' And still more nearly, Rom. viii. 15: 'Ye have not received the spirit of *bondage* again *to fear*; but ye have received the Spirit of *adoption*, whereby we cry, *Abba, Father*.'

18 We at last reach the climax which should naturally have followed immediately upon the unfinished sentence at the beginning of the comparison in verse 12; but which, by the intervening digressions, is now dilated to enlarged proportions, such as the additional conflux of images required.

ἡμεῖς δὲ πάντες. As Moses had in the previous verses been made the representative of the whole people of the Jews, so in the parallel to him, the Apostle places not merely himself, but all believers; the word 'all' (πάντες) being inserted with emphasis, because the plural ἡμεῖς alone would, according to the frequent use of this Epistle, only indicate himself. 'We all,'

ἐστιν· οὗ δὲ τὸ πνεῦμα κυρίου, [a]ἐλευθερία. [18]ἡμεῖς δὲ

[a] Add ἐκεῖ.

and where the Spirit of the Lord is, is liberty. [18]But *we* all with un-

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ἀνακεκαλυμμένῳ προσώπῳ. 'We *all*,' he proceeds to say, 'whether Apostles or not, you who are written upon my heart, as well as I who wrote the word of Christ on your hearts, stand out before the world, not like Moses with a veil to conceal the fading away of our glory, but with our countenances open and unveiled before God, and open also and unveiled before the world for all to see.'

'with unveiled face.'

τὴν δόξαν κυρίου, 'the glory of Christ is to us what the glory of God was to Moses.' Here, again, by the double sense of the phrase 'the Lord,' the vision of the 'glory' of God (ἡ δόξα μου), to Moses in Ex. xxxiii. 19–22, immediately before the story of the veil in xxxiv. 30, 34, is transferred to the vision of Christ enjoyed by all believers. By 'the *glory* of Christ' is meant the glory, the greatness, the Divine excellence, above all, the truth, which made His life on earth 'the light of the world,' the 'Light of light.' Comp. iv. 4; and also John i. 14, 17, 'we beheld His *glory*;' John ii. 11, 'this did Jesus, and manifested forth His *glory*;' John xvii. 5, 'glorify me with the *glory* which I had with Thee before the world was.'

'The glory of the Lord.'

κατοπτριζόμενοι. This word occurs nowhere besides either in the New Testament or the LXX. The sense of κατοπτρίζειν in the active is, 'to show in a mirror.' κατοπτρίζεσθαι in the middle is, therefore, properly, 'to look at oneself in a mirror.' (See Wetstein *ad loc.*) This sense being plainly inapposite here, there remain two possible meanings, both of which the word would bear: (1) 'beholding as in a mirror,' or, 'showing to oneself in a mirror.' Of this there is one example in Philo, Leg. Alleg. p. 107, where Moses, in a rhetorical paraphrase of the speech in this very same Exod. xxxiii. 13, is represented as saying: μηδὲ ἐμφανισθείης, μηδὲ κατοπτρισαίμην ἐν ἄλλῳ τινὶ τὴν σὴν ἰδέαν ἢ ἐν σοὶ τῷ θεῷ. The sense would then be, 'We with faces unveiled, as Moses when he went into the presence of God, behold the glory of Christ.' But, though in itself the sense is admissible, the context is much against it. κατοπτριζόμενοι cannot be used of 'beholding' simply, because in that case the Apostle must have used the word ἀτενίζω, as already twice before, in verses 7, 13. Nor would the image of the mirror, if we consider the stress laid upon it in 1 Cor. xiii. 12, be altogether merged here. And if it were thus taken to mean 'beholding not face to face, but in a mirror,' it runs counter to the general spirit of the passage, which is intended to express, not a distant, but an intimate relation with God, more intimate even than the vision of Moses; to which, as an exhibition only of the outward attributes of God (Exod. xxxiii. 19, 20, xxxiv.

κατοπτριζόμενοι.

'Beholding as in a glass.'

πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπ-

veiled face reflecting as in a mirror the glory of the Lord, are changed

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6, 7), this word might, as by Philo, be not improperly applied. Christ is spoken of as the 'image' or 'likeness' (εἰκών, iv. 4; Col. i. 15), 'the effulgence' (ἀπαύγασμα, Heb. i. 3); but still in Him we see all the Divine perfections, 'we beheld (ἐθεασάμεθα) His glory, the glory as of the only begotten of the Father,' John i. 14. Still less would there be any such distinction drawn in this passage, where Christ and God are studiously blended in one under the common name of κύριος ('the Lord').

'Reflecting as in a glass.'

We come, therefore, to the sense (2) of 'reflecting as in a mirror.' It is just possible that both meanings might be combined by an allusion to the bright metal mirrors then in use, so as to render it '*beholding* the glory, as we look at a light in a bright mirror of brass or silver, which, as we look, is *reflected back on our faces*.' But this is far-fetched, and though there is no actual instance of the sense of 'reflecting,' yet the fact that a Greek writer like Chrysostom understood it here in that sense, shows that there was in his time nothing in the usage of the word to make it impossible. And this sense is undoubtedly the one most agreeable to the context. The point of contrast between the Christian dispensation as represented in himself and the Jewish dispensation as represented in Moses or his opponents, is not so much the greater clearness of knowledge as the greater openness of dealing and teaching exhibited by Christians. The veil is described as concealing not the light, but the evanescence of the light; and, in like manner, the removal of the veil is described as disclosing not higher revelations, but greater liberty. Christians 'having, like Moses, received in their lives the reflected glory of the Divine presence, as Moses received it on his countenance, are unlike Moses in that they have no fear, such as his, of its vanishing away, but are confident of its continuing to shine in them with increasing lustre. In this confidence they present themselves without veil or disguise, inviting instead of deprecating inquiry, with nothing to hold back or conceal from the eager gaze of the most suspicious or the most curious.' For the general view that the Christian's life is the reflex of the glory of Christ and of God, compare 1 Cor. xi. 7: 'The man ought not to veil (κατακαλύπτειν) his head, forasmuch as he is the image and glory of God' (where there is the same thought of the veil): and also the verses immediately following the present passage, in iv. 4, 6, where all the expressions imply (not the contemplation of the Divine glory by man, so much as) the influx of the Divine glory into the heart of man.

'Transformed into His likeness;'

τὴν αὐτὴν εἰκόνα μεταμορφούμεθα. The lustre of the Christian light will (unlike that of Moses) increase rather than diminish. 'We are transfigured,' i.e. (as is implied by the present

τριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης

into the same image from glory to glory, as by the Lord the Spirit.

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tense) 'we are continually undergoing a transformation in the same likeness as that which we reflect,' i.e. 'the likeness of Christ.' Compare *συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ*, Rom. viii. 29; 'As we have borne the image (*εἰκόνα*) of the earthly, we shall also bear the image of the heavenly,' 1 Cor. xv. 49. The words with which Dr. Arnold closed his last lecture on the New Testament were, in commenting on the parallel passage, 1 John iii. 2: 'We know that when he shall appear, we shall be like him; *for* we shall see him as he is.' 'Yes,' he added with marked fervency, 'the mere contemplation of Christ shall transform us into His likeness.' (Arnold's Life, p. 615.) The word *μεταμορφοῦσθε* is used in Rom. xii. 2, for 'a transformation,' in the sense with which we are familiar from the 'Metamorphoses' of Ovid; in this place it has the milder meaning which it bears in Matt. xvii. 2, where it is used for the 'Transfiguration.' The construction seems to be *μεταμορφούμεθα ὥστε τὴν αὐτὴν αὐτῷ εἰκόνα γενέσθαι*. It might possibly, however, be *τὴν αὐτήν*, opposed to *πάντες*,—'we *all*, however various in character originally, are transformed into the *same* character.'

ἀπὸ δόξης εἰς δόξαν. This is 'from glory into glory;' one of the numerous expressions which are to be found in St. Paul to indicate, not so much a progression, as a completeness and entireness in the subject of which he is speaking. See note on ii. 16, *ἐκ θανάτου εἰς θάνατον*. 'The glory which is reflected ends not in extinction, like that of Moses, but continues and continues still as far as human thought can reach.' 'Our transformation begins and ends in glory.'

καθάπερ ἀπὸ κυρίου πνεύματος. 'Our glory is not transitory, but perpetual, *coming as it does from the Lord the Spirit.*' 'from the Lord the Spirit.' *ἀπό* must here be 'from,' both because it has just before been used in that sense in *ἀπὸ δόξης*, and also, because the word *μεταμορφούμεθα* suggests not so much the idea of an agent by whom the transformation takes place, as the source from which the light proceeds. *κυρίου πνεύματος* is an expression so harsh and unusual, that any explanation of it must be equally so. But the identification of *ὁ κύριος* with *τὸ πνεῦμα*, in verse 17, and the omission of the article here, are in favour of considering it as, in a certain sense, a proper name framed for the occasion, to express the thought that, as He from whom the glory proceeds is the Spirit of life and freedom, therefore extinction and concealment are henceforth impossible. This compound substantive (for such it seems to be) may be compared to such Hebrew phrases of the LXX. as *κύριος θεός*, Deut. iii. 24; *κύριος βασιλεύς*, Deut. ix. 26; *κύριος, κύριος*, Ps. cxl. 8; *κύριος Σαβαώθ*, 1 Sam. xv. 2.

'The new name, the new epithet by which the Lord must be known is *Spirit*.'

εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος. IV. [1]διὰ τοῦτο, ἔχοντες τὴν διακονίαν ταύτην καθὼς ἠλεήθημεν, οὐκ [a]ἐγκακοῦμεν, [2]ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ

[a] ἐκκακοῦμεν.

IV. [1]Therefore, having this ministry as we received mercy, we faint not, [2]but we renounced the hidden things of shame, not walking in

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IV 1 He now resumes the thread of the general argument, which he had twice taken up in iii. 4 and 12; but with the difference that from the confidence which he possesses in the greatness of his task, he now draws a new conclusion, not 'we use great plainness of speech,' as in iii. 12, but 'we faint not;' a conclusion which, as it is more directly an answer to the original question, 'Who is sufficient for these things?' in ii. 16, so is it the basis of the ensuing chapters, iv. 7–v. 10. But, with one of the inversions peculiar to this Epistle, he has hardly entered on this new topic before he drops it again. The charge of insincerity, which had occasioned the digression, iii. 1–19, still lingers in his recollection, and accordingly he turns round upon it, as if to give it one parting blow before he finally dismisses it from his mind. Hence iv. 2–6 are still closely connected with iii. 1–18, whilst the new subject begun in verse 1 is not resumed till verse 7, where it is expanded in all its parts, so that the true apodosis or close of the sentence commenced here does not occur till verse 16, where the same words are repeated: '*for this cause we faint not.*'

διὰ τοῦτο refers to the substance of the preceding chapter, as involved in the words *ἔχοντες τὴν διακονίαν ταύτην*. For a similar construction compare Rom. ii. 1.

ἔχοντες τὴν διακονίαν ταύτην takes up the thread from *ἔχοντες τοιαύτην ἐλπίδα* in iii. 12.

διακονίαν, 'task' or 'service' (referring to iii. 6–9); 'the service of the Spirit, the acting as the instrument of the Spirit,' either as in iii. 3, like the scribe who writes its dictates on the heart, or, as in iii. 18, like Moses who reflects its glory on the countenance.

καθὼς ἠλεήθημεν, to be taken with *ἔχοντες κ. τ. λ.* 'having this task, as we have been thought worthy of it.' Compare 1 Cor. vii. 25, *γνώμην δὲ δίδωμι, ὡς ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι.*

ἐγκακοῦμεν, 'we are weary, desponding,' Luke xviii. 1; Gal. vi. 9. The word *ἐγκακεῖν.* as regards the New Test. occurs only in St. Paul and St. Luke.

2 'Supported by the consciousness of the greatness of our mission, we faint not; but, if so, it is because we trust that we come before you with clean hands and pure consciences; the openness of which I have just been speaking (iii. 1–18) is the secret of our strength.' (Compare ii. 17; 1 Thess. ii. 3.)

τὰ κρυπτὰ τῆς αἰσχύνης, 'the hidden things of shame,' i.e. 'the secrets of which men are ashamed to speak.' The contrast here would lead us to suppose that he is speaking of dishonesty. Yet

περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας [a] συνιστάντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ

[a] συνιστῶντες.

craftiness, nor handling the word of God deceitfully, but by the manifestation of the truth commending ourselves to every conscience of men

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the words themselves, especially when compared with ἐξ ἀκαθαρσίας in 1 Thess. ii. 3, suggest the notion of sins of sensuality. (Compare Eph. v. 12: τὰ κρυφῇ γενόμενα ὑπ' αὐτῶν αἰσχρόν ἐστι καὶ λέγειν.) If so, it alludes to some practice of his opponents, or to some charge against himself, to us unknown, and receiving no light from the context.

μὴ περιπατοῦντες ἐν πανουργίᾳ, =μὴ ἐκ πλάνης, 1 Thess. ii. 3

μὴ δολοῦντες τὸν λόγον τοῦ θεοῦ =μὴ ἐκ δόλου, in 1 Thess. ii. 3. See οὐ καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ii. 17.

τῇ φανερώσει τῆς ἀληθείας. This 'manifestation of the truth' applies both to the Apostle's conduct (as in ii. 17) and teaching (as in iii. 12), and also to the conduct of his converts (as in iii. 2, 3: ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων. φανερούμενοι ὅτι ἐστὲ ἐπιστολή, κ. τ. λ.).

συνιστάντες ἑαυτούς: i.e. 'This is our true commendation,' as in iii. 1. πρὸς πᾶσαν συνείδησιν ἀνθρώπων is nearly the same as πρὸς συνείδησιν πάντων ἀνθρώπων, the expression arising in order to bring out more strongly the feeling that in this, as in other parts of his conduct, he was 'all things to all men.' 'We commend ourselves, not to this or that individual, but to all. Some, indeed, there are, between whom and us there is a veil, as in the case of Moses and the Jewish people; but these are they to whom our mission is not a mission of life, but of death (as in ii. 16); the veil is not in my teaching, but on their hearts (as in iii. 14), and so they cannot receive the rays of the glory of Christ.' Compare vi. 12: 'Ye are not straitened in us, but ye are straitened in your own hearts.' 'Our Gospel' (τὸ εὐαγγέλιον ἡμῶν) is 'the good tidings which we preach,' 4–6. The thought of ii. 16 is here brought out with a more than usual severity; perhaps, because, as in iii. 14, he was thinking of Judaizing teachers.

In connexion with this dark view he introduces the singular expression 'the God of this world' (for Satan), so as to express in the strongest manner the contrast between Satan as the author of all darkness, and Christ and God as the authors of all light. The nearest approaches to it are Eph. ii. 12, 'The prince (ἄρχων) of the power of the air;' Eph. vi. 12, 'The rulers of the darkness of this world;' and John xii. 31, xiv. 30, 'the prince of this world.' These very words are applied to Satan by the Rabbis, 'The true God is the *first God*, but Samael is the *second God*.' (See Wetstein, *ad loc.*; and Eisenmenger, Ent. Judenthum, i. p. 827.) It is as if he said, 'There are some so entirely

'The God of this world.'

θεοῦ. [3] εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶν κεκαλυμμένον, [4] ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι[a] τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ [5] (οὐ γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ [b] Ἰησοῦν χριστὸν κύριον, ἑαυ-

[a] Add αὐτοῖς. [b] Χριστὸν Ἰησοῦν.

in the sight of God. [3] But if our gospel be veiled, it is veiled to them that perish, [4] in whom the god of this age blinded the thoughts of those who believe not lest the light of the gospel of the glory of Christ, who is the image of God, should blaze upon them [5] (for we preach not ourselves

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lost to a sense of right, that the adversary of good is to them what he is called in the Rabbinical language, their God.' Comp. Phil. iii. 19, 'whose God is their belly.'

Irenæus (Adv. Hær. iii. 7), in order to avoid a Gnostic inference from the passage, and after him, Origen, Tertullian, Chrysostom, Augustine, Œcumenius, Theodoret, and Theophylact, by a violent inversion of the words, connect τοῦ αἰῶνος τούτου with τὰ νοήματα, so as to make the sense, 'in whom God blinded the thoughts of this world in the unbelieving.'

ἐτύφλωσεν τὰ νοήματα = ἐπωρώθη τὰ νοήματα in iii. 14.

τῶν ἀπίστων = ὥστε ἀπίστους εἶναι. αὐγάσαι, 'shine with radiant lustre.'

εἰκὼν τοῦ θεοῦ is inserted in order to trace the source of the light of Christ up to God himself. (Comp. i. 21; 1 Cor. iii. 23, xi. 3, xv. 24, 28.) 'Light streams from Christ, as the likeness of God; for He who shone in our hearts so as to light them up with the glory which dwells in the face of Christ, is the same as He who said, "Let there be light."'

λάμψει (A. B[1].), 'shall shine,' for λάμψαι (C. D[3]. E. F. G. J. K.), 'to shine,' makes it more lively.

ἐν προσώπῳ χριστοῦ might favour the interpretation which makes iii. 18 to be the contemplation of God's glory in Christ, and not the reflection. But the phrase is too general to require this. (See ii. 10.)

The 5th verse is occasioned by the stress laid on the person of Christ in verse 4. 'I say, "the glory of Christ;" for it is He, and not ourselves, that we declare to you. Jesus is your master (κύριον), we are your slaves (δούλους);' in which there seems a double allusion: (1) to the charge of exercising despotic control over them (comp. οὐ κυριεύομεν in i. 24); (2) to the charge of commending himself (compare ἑαυτοὺς συνιστάνειν, iii. 1).

Ἰησοῦν χριστὸν κύριον, 'we preach not ourselves, but Jesus Christ whom we acknowledge as "The Lord."' Compare 1 Cor. xii. 3, 'No man can say, Κύριος Ἰησοῦς.'

τοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν), [6]ὅτι ὁ θεὸς ὁ εἰπὼν Ἐκ σκότους φῶς [a]λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης [b]αὐτοῦ ἐν προσώπῳ [c]χριστοῦ.

[a] λάμψαι. [b] τοῦ θεοῦ. [c] Add Ἰησοῦ.

but Jesus Christ the Lord, and ourselves your slaves for Jesus' sake), [6]for that God who said 'the light shall shine out of darkness,' is He who shined in our hearts, to give the light of the knowledge of His glory in the face of Christ.

Paraphrase of Chap. II. 16—IV. 6.

Such are our responsibilities. And who is sufficient to meet them? We have, at least, this sufficiency that, unlike our adversaries, unlike the character which they impute to us, our conduct is transparently sincere. And this sufficiency, like all our sufficiency, comes not from men; not like that of our adversaries, from commendatory epistles; but from God, and from the work which God has enabled us to accomplish. You, the Corinthian Church, are the commendatory Epistle; your names, your interests are written in our hearts; our deeds, Christ's work through us, are written in your lives. He is the author of this joint Epistle, which we bear as His messengers in our hearts, which we wrote as His scribes on your lives. And this is an Epistle written, not with perishable ink, but with the Finger, the Spirit, of God, who lives for ever; not like the old commandments which the Finger of God wrote on tablets of stone, but written on the tender tablets of your human hearts. For this is the characteristic, not only of our conduct, but of the dispensation under which we act. The covenant which we serve is not like that which our adversaries serve, an old and decaying, but a new covenant; a covenant written not once for all in sacred letters, which have no power to speak or move, but in a living and moving atmosphere of Spirit which, by its very nature, gives new life and energy to all connected with it, as surely as the mere letter and writing of the Mosaic Law brought with it sin and death. Yet even that service of the old covenant, even at the very moment when this attribute of deadness was most plainly shown, was

glorious: even at the moment that Moses brought down from Sinai the ten stern commands, engraved mechanically on hard stones, in lifeless characters, the glory on his face, though it was to vanish in a few moments, was so bright that the Israelites could not gaze upon it. How much more glorious, then, is our service which relates, not to lifeless letters, but to a life-giving Spirit; not to hard condemnation, but to perfect restoration, which is not to vanish away, but to last for ever.

With such a hope of our sufficiency as this gives, a sufficiency which comes direct from God through our communion with Christ, we cannot but be as sincere and open in our dealings with you, as the dispensation of which we are the instruments is itself sincere and open. In the Jewish dispensation, to which our adversaries cleave, and to which their conduct may be likened, you have just been reminded how Moses put a veil upon his face, at the close of his discourse, that the Israelites might not continue their gaze up to the moment when the glory should fade away. In like manner when, at this day, Moses is read to them in the synagogues, a veil, like the veil which they actually wear in the synagogue service, lies upon their hearts; they cannot see that the glory of the law which is read to them is to vanish away in Christ. But there is another and brighter side to the story in the Book of Exodus, which also may have its counterpart in the present time. We are told that, when Moses turned back to the presence of the Lord on the mountain, he stripped the veil from off his face, and again held undivided communion with the Lord. What thus took place in the case of Moses, will again take place with the people of Moses, when they also turn to the Lord. And 'the Lord' of Mount Sinai means, in this case, 'the Spirit,' the life-giving Spirit which dwells behind the written characters of the Mosaic Law, and which confers the freedom belonging of necessity to the Spirit and all its operations; and the veil being thus taken away from our faces, we all, you as well as we, shall receive the full reflection of that Divine glory which will transfer us into a brighter and still brighter likeness of the Divine presence, coming from the Lord, who is also the Spirit, working, not on tables of stone, but on our spirits. Therefore we have nothing to conceal; our only commendation is that we disclose ourselves as if in the sight of God for every one to examine. If there be any veil still remaining between us and you, it is on

your side, not on ours; it is a veil interposed by the God of this dark and blind and unbelieving world, to whom some surrender themselves—not by the true God who is represented faithfully to you in our Lord and Master Jesus, whose slaves we are, and to Whom alone, not to ourselves, do we wish to subject your minds. He is the true *God, who, at the beginning said, 'Let there be light;' and who now pours into your hearts the full blaze of His glory from the face of Jesus Christ.*

THE whole argument of this passage is so interwoven with personal allusions, and with illustrations from a particular interpretation of a single passage in the Old Testament, that there is a difficulty in deducing any general truth from it directly. But the indirect conclusions from it are important.

Freedom and openness of Christianity.

I. There is no other passage in which freedom, and openness, and absence of mystery and concealment, are so strongly put forth as characteristic of Christianity. The reserve and stiffness, which the Apostle here ascribes to the Mosaic covenant, was exemplified to a still greater degree in the other religions of antiquity, in the priestly castes of India and Egypt, in the mysteries of Greece and Rome. In fact, the original excellence of the Mosaic dispensation had, in a great measure, consisted in the difference which existed on this point between itself and Pagan systems, namely, absence of any hidden ritual or doctrine. Still, the importance that attached to the sacred books in which the revelation was contained, partly from the necessity of the case, partly from the exaggerated veneration with which they were regarded by the later age of Judaism, tended gradually in this respect to assimilate the Jewish system to the old religions; and it is the change from this spirit which Christianity effected, and of which this chapter is one of the most striking manifestations. To it we owe, even in words, the contrast between 'the letter' and 'the Spirit,' which is now so familiar that few remember the source whence it comes; even after the passage was written its full purport was long overlooked. The expansiveness, the comprehensiveness, the free inquiry, the truth-seeking spirit of the modern, as distinguished from the

ancient world, is thus not only sanctioned but originated by the most authentic documents of Christianity. There may have been much, in the subsequent history of the Church, at variance with the spirit of this chapter. But since it was written, and so long as its spirit is any way carried out, there never have been, and there never will be in Christendom, any institutions like the Eleusinian mysteries, like the Egyptian castes, or like the Jewish Rabbinical schools of the ages before and after the Christian era.[1]

Christ the Example of Freedom.

II. The Apostle further asserts his conviction that this new life and freedom were to be found in the contemplation of Jesus Christ. Whether he chiefly pointed to the example, the death, or the life beyond death, he does not here explain. But it is clear, first, that he regarded Him as in the fullest sense the representative of God to man; and also, that by means of that representation, he considered the free, unrestrained spiritual character of the Gospel to be effectually and for ever guaranteed. And on turning to the definite and strongly marked outlines of the character of Christ's life and teaching as laid down in the four Gospels, a picture is there exhibited which at once accounts for the Apostle's assertions. Not only does it present to us an image of holiness and wisdom, which justifies St. Paul's transference of the language of the Old Testament to this new object of religious veneration, but it exhibits in numerous instances, that sacrifice of form to spirit, that encouragement of freedom and openness and sincerity, which St. Paul here identifies with the name and presence of Christ.

Succession of images.

III. It may be worth while to go through the various images which the Apostle has called up in the preceding section. First, there is the commendatory Epistle of the Corinthian Church, written on his heart. Next, the same Epistle written on their hearts and lives, read and re-read by the wayfarers to and fro, through the thoroughfare of Greece. Thirdly, the contrast between this Epistle, written on the tender human feelings, on the vibrations of the wind, by the breath of the Spirit, carrying its tidings backwards and forwards, whithersoever it will, with no limits of

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[1] Chrysostom and most of the Greek Fathers take the words 'the letter killeth' to refer to the capital punishments of the Law; Origen, to the uselessness of the historical sense of Scripture.

time or space, like the sweep of the wind on the Æolian harp, like an electric spark of light,—and the Ten Commandments, graven in the granite blocks of Sinai, hard, speechless, lifeless. Fourthly, there rises into view the figure of Moses, as he is known to us in the statue of Michael Angelo, the light streaming from his face, yet growing dim and dark as a greater glory of another revelation rises behind it. Fifthly, the same figure veiled, as the light beneath the veiled dies away, and shade rests upon the scene; and there rises around him a multiplication of that figure, the Jews in their synagogues veiled, as the Book of the Law is read before them. Sixthly, the same figure of Moses once more, but now unveiled as he turns again to Mount Sinai and uncovers his face to rekindle its glory in the Divine presence; and now again, the same figure multiplied in the Apostle and the Corinthian congregation following him, all with faces unveiled, and upturned towards the light of Christ's presence, the glory streaming into their faces with greater and greater brightness, as if borne in upon them by the Spirit or breath of light from that Divine countenance, till they are transfigured into a blaze of splendour like unto it.

The Difficulties and Supports of his Apostolical Duties.

Chap. IV. 7—V. 10.

7 Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ θεοῦ καὶ μὴ ἐξ

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us, 8 troubled on every side yet not

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In enlarging on the greatness of his task—the point from which he started in ii. 16,—he insensibly passes to the support thence derived in the difficulties which he experienced in carrying it on. 'We faint not,' is the key of this passage, on which he had already touched in iv. 1, and to which he returns again, as the conclusion of the whole, in verse 16, first dwelling at length on the greatness of the trials which would, but for this hope, have caused him to be faint-hearted. Here, as in the more elaborate passage, xi. 23–xii. 10, he may be induced to enlarge upon them, partly with a view of contrasting his own labours with the inaction of his adversaries, partly with the view of showing that, in the troubles which his adversaries regarded as derogatory to his Apostolical authority, God had a purpose to answer by manifesting forth His power in the Apostle's weakness. But, on the whole, there is less of polemical argument, and more of the natural outpouring of his own feelings in this section, than in most other parts of the Epistle.

7 δέ expresses the contrast to the foregoing strain of exultation.

τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν. This figure is taken apparently from the custom of placing gold and silver in earthenware jars, as was the practice of the Persian kings, described in Herodot. iii. 96. Compare also the Rabbinical story given by Wetstein, of the reply of Rabbi Joshua to a daughter of the emperor, who, on taunting him with his mean appearance, was referred by him to the earthenware vessels in which her father kept his wines; and when, at her request, the wines had been shifted to silver vessels and there turned sour, was taunted by the Rabbi with the observation that the humblest vessels best contained the highest wisdom. The same figure also occurs in later classical authors. Artemidorus (vi. 25) indicates death by the phrase τὸ εἶναι ἐν ὀστρακίνῳ σκεύει. Comp. 2 Tim. ii. 20, where 'wooden and earthenware (ὀστράκινα) vessels' are contrasted with 'gold and silver.'

'Treasure in earthen vessels.'

The expression σκεῦος ('vessels') is frequently used, as if it had almost ceased to have a metaphorical meaning, for 'the human body.' Compare 'ves-

ἡμῶν, [8] ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι, ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι, [9] διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι, καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι, [10] πάντοτε τὴν νέκρωσιν τοῦ [a] Ἰησοῦ ἐν τῷ σώματι πε-

[a] τοῦ κυρίου Ἰησοῦ.

distressed, perplexed but not in despair, [9] persecuted but not forsaken, cast down but not perishing, [10] always bearing about in the body the

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sels of wrath and mercy' (Rom. ix. 22, 23); 'the weaker vessel' (1 Pet. iii. 7); 'his own vessel' (1 Thess. iv. 4); 'a vessel unto honour' (2 Tim. ii. 21). Hence it was natural to bring out this latent metaphor by adding to it the epithet 'earthenware.'

ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ θεοῦ. The reason here given is the same as that in xii. 9. The order of the words invites us to take *ἡ ὑπερβολὴ* with *τῆς δυνάμεως*, 'the extraordinary power,' as in Joseph. Ant. I. xiii. 4; II. ii. 1. Comp. vi. 7, 'by the power of God,' and 1 Cor. ii. 5, 'not in the wisdom of man, but in the power of God.'

8 *ἐν παντί*, 'in every direction.' Compare xi. 6, and 1 Cor. i. 5.

θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι, 'pressed for room but still having room.' For this sense of *θλίβω* compare i. 6, vii. 5; of *στενοχωρεῖσθαι*, vi. 4, 12.

ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι, 'doubting, but not despairing' (such is the sense of the words elsewhere; John xiii. 22; Gal. iv. 20; Acts xxv. 20, and 2 Cor. i. 8): but here, as in the case of *σκεῦος* and *θλιβόμενοι*, the metaphor is more fully drawn out,—'losing our way, yet not entirely,'—bewildered, but not benighted.'

9 *διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι.* Here, again, the meaning of *διώκεσθαι* and *ἐγκαταλείπεσθαι*, which in later Greek had come to mean merely 'persecuted' and 'forsaken,' is brought out according to their original signification. 'Pursued in our flight, but not left behind as a prey to our pursuers.' Compare Herod. viii. 59: *οἱ δέ γε ἐγκαταλειπόμενοι οὐ στεφανεῦνται.*

καταβαλλόμενοι, 'struck down, yet not perishing.' The phrase is used chiefly for being thrown in wrestling, as in Plutarch, Pericl. 8 (in the famous speech of the orator Thucydides about Pericles); but also for being struck by a dart, Xen. Cyr. i. 3, 14.

10 For this enumeration of contrasts, the mind and spirit always rising above the outward pressure of distress, compare the character of the Athenian people in Thucyd. i. 70. It is wound up with the contrast between death and life,—'we are dead, and yet we live, because even in life we are dead.'

For the idea of the Apostle's sufferings as a continuation of the sufferings of Christ, see i. 8. For his 'perpetual death,' compare xi. 23, 'in deaths oft;' and 1 Cor. xv. 31, 'I die daily.' 'The deadness of Christ.'

τὴν νέκρωσιν is not 'dying' (*τὸ θνήσκειν*), nor 'death' (*θάνατος*), but 'deadness;' the 'mortification,' 'paralysation' of

ριφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. [11] *ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.* [12] *ὥστε ὁ* [a] *θάνατος ἐν ἡμῖν ἐνερ-*

[a] Add *μέν*.

dying of Jesus, that the life also of Jesus may be made manifest in our body : [11] for *we* who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh.

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death, as in the phrase 'the deadness (*νέκρωσιν*) of Sarah's womb,' Rom. iv. 19 (comp. Heb. xi. 12); and 'mortify (*νεκρώσατε*) your members' (Col. iii. 5). The word occurs elsewhere only once, in a poem of the 4th century, published under the name of Astrampsychus : *νεκροὺς ὁρῶν νέκρωσιν ἔξεις πραγμάτων.*

It is as if he had said, 'we are living corpses.' It is a continual 'Descent from the Cross.' 'We bear with us wherever we go the burden of the dead body;' *ἐν τῷ σώματι* implying that it is in himself that the deadly pallor and torpor is to be seen; *περιφέροντες* pointing rather to the weight of the dead corpse, which, like Joseph and Nicodemus, he carries with him.

ἵνα καὶ ἡ ζωή, 'in order that the life as well as (*καί*) the death may appear.' By the 'life,' he means not merely 'the outward physical life,' nor yet merely 'the life on earth,' but the life-giving power, moral and spiritual, which Christ possessed both on earth and beyond the grave. Compare Rom. v. 10, 'we shall be saved by His life;' John xiv. 12, 'because I live, ye shall live also.' Their deliverance from danger and death, and their spiritual power and life, was to be a proof to the world that Christ was still living.

11 The same union of the two ideas of physical and moral life is continued in the phrase, 'we who are alive' (*ἡμεῖς οἱ ζῶντες*). 'We, living as we are, with our life sustained by Christ, are yet given over to death.' *ἡμεῖς* is emphatic; partly from its connexion with *οἱ ζῶντες*, as, in 1 Thess. iv. 15, 'we are living' are distinct from those who are already dead; partly from the contrast with the Corinthians, expressed in verse 12, '*we* die that *you* may live.'

πάντοτε is 'at any conceivable time;' *ἀεί* is 'continuously through all time.'

διὰ Ἰησοῦν, 'for the sake of Jesus.' This makes it clear that he is speaking of sufferings for the sake of the Gospel.

ἐν τῇ θνητῇ σαρκί, 'in our literal mortal bodies' (compare Rom. vi. 12, viii. 11); 'not merely in our outward life (*ἐν τῷ σώματι*), but in this my bodily frame, Christ's power will be shown.'

12 Up to this point he has dwelt on the consolatory fact that, though he was exposed to danger and death, the power of Christ always restored him to life. A new thought now comes across this argument (as in i. 4–11); namely, that his sufferings were for the good of his Corinthian converts; and that in the

γεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. [13] ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον Ἐπίστευσα[a], διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν, [14] εἰδότες ὅτι ὁ

[a] Note. MS. A. is deficient between *ἐπίστευσα*] and [*ἐξ ἐμοῦ*, xii. 6.

[12] So then death worketh in us, but life in you. [13] But having the same spirit of faith, according as it is written 'I believed, and therefore I spake,' *we* also believe, and therefore speak, [14] knowing that He who

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life which they enjoyed through him, was a pledge that he should hereafter share in that same life.

'Death,' as before, is physical death; 'life,' as before, is both physical and spiritual.

ἐνεργεῖται, 'is active.' Comp. for the sense 1 Cor. iv. 8–10.

13 *ἔχοντες δέ* is immediately connected with the preceding clause. 'But though there is this contrast between our death and your life, yet still we go on confidently with our work, trusting that in your life we shall share, through your intercessions for us.'

τὸ αὐτὸ πνεῦμα τῆς πίστεως, may either be: (1) 'with the same spirit of faith as the Psalmist,' which suits better the recurrence of the word *ἐπίστευσα* in the quotation, but furnishes an awkward construction. Or (2) 'with the same spirit of faith as you the Corinthians;' which gives an easy construction, and agrees with the union between himself and them, expressed in verses 13 and 14, but is without any point of connexion with the words of the immediate context. If (1), compare for the involved construction Rom. ii. 1. It should have been either *ἔχοντες τὸ πνεῦμα τῆς πίστεως κατὰ τὸ γεγραμμένον*, or *ἔχοντες τὸ αὐτὸ πνεῦμα τῆς πίστεως ὃ γέγραπται*. If (2), compare i. 24, 'By faith ye stand.'

The quotation is from Ps. cxvi. 10 (LXX. cxv. 1), and was probably suggested by the context of the previous verses: 'Thou hast delivered my soul *from death*, mine eyes from tears, and my feet from falling. I will walk before the Lord in the *land of the living*. I believed, and therefore have I spoken.' The Apostle connects it with his argument by using the words of the Psalmist in the sense which applied best to his own case. *ἐπίστευσα*, which, in the Psalm, seems to be, 'I trusted that God would save me,' is here used more precisely for 'I trusted in the unseen future goodness of God;' as in v. 7, 'we walk by *faith, not by sight*.' *ἐλάλησα*, which in the Psalm seems to refer to the speech of the Psalmist following, is here used for the preaching and teaching as of the Apostle; as in ii. 17; 1 Cor. iii. 1, xii. 3, xiii. 1, xiv. 2, 34, 34. According to the meaning of *τὸ αὐτό, καὶ ἡμεῖς* may be either, '*we* as well as the Psalmist,' or '*we* as well as you.'

14 *εἰδότες . . . . . ὑμῖν*. For the general sense see Rom. viii. 11. For this sense of *εἰδότες*, 'being convinced,' see Rom. v. 3; 1 Cor. xv. 58. The passage forms an exception to the general expectation of the Apostle (i. 13, 14; 1 Cor. xv. 51, 52, i. 7, 8; 1 Thess. iv. 15), that he and his

ἐγείρας τὸν κύριον Ἰησοῦν καὶ ἡμᾶς [a]σὺν Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν. 15 τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ. 16 διὸ οὐκ ἐγκακοῦ-

[a] διὰ Ἰησοῦ.

raised up the Lord Jesus shall raise up us also with Jesus and shall present us with you. 15 For all things are for your sakes, that the abundant grace may on account of the thanksgiving of the many abound to the glory of God. 16 For which cause we faint not, but though our outward man is destroyed, yet the inward man is renewed day by

converts should live till the time of the Lord's coming—an exception caused, probably, by the strong anticipation of death from which (i. 8) he had but just recovered.

σὺν Ἰησοῦ is not necessarily 'in company with,' but 'sharing His condition.' Comp. xiii. 4.

παραστήσει σὺν ὑμῖν, 'will make us share the light which you even now seem to enjoy, and will present us both to Christ.' Compare 1 Thess. iv. 17.

15 *τὰ γὰρ πάντα δι' ὑμᾶς*, 'He will present us *with you*; for all things, whether life or death, or things present or things to come (comp. 1 Cor. iii. 22) are *for you*.'

ἵνα ἡ χάρις, 'in order that God's goodness, which, through the prayers of the greater part of you, has become greater to me, may make your thanksgiving greater, and so God's glory greater also.' Compare the parallel passage, i. 11. The Apostle does not distinguish strongly between his deliverance from the immediate danger to which he had been exposed (i. 8), and his deliverance from death itself.

The construction requires that *περισσεύῃ* should be transitive (as in ix. 8; 1 Thess. iii. 12; Eph. i. 8).

πλεονάσασα is used with a reference to *διὰ τῶν πλειόνων* and *εὐχαριστίαν* to *χάρις*, 'that more may produce more,' 'that grace may produce gratitude.' Comp. Phil. i. 19, 'I know that this shall turn to my salvation through your prayer.'

16 He now resumes the assertion of his determination to bear up against his trials, which he had begun to unfold in iv. 1; and, as in the preceding verses (10–15), he had gradually passed from his daily troubles to the consideration of death itself, so here he passes gradually from the daily dissolution of his outward frame by long hardships and infirmities, to its total dissolution by death (iv. 16–18, v. 1–10). Every vestige of self-defence or attack vanishes, and we have in this passage the fullest expression of the Apostle's individual hopes and fears with regard to the future world.

The contrast here drawn between the 'outward' and 'the inner man,' though illustrated by the contrast in Rom. vii. 22 between the 'law of the members' and 'the inner man,' and in Eph. iv. 22; Col. iii. 9, between 'the old man' and 'the new man,' is not precisely the same. Those contrasts relate to

μεν, ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω[a] ἡμῶν ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ. 17 τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν, 18 μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.

[a] ἐσωθέν.

day. 17 For our light trouble which is but for a moment worketh for us a far more exceeding eternal weight of glory, 18 while we look not at the things which are seen but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen

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the difference between the sensual and the moral nature, 'the flesh' and 'the spirit;' this, to the difference between the material and the spiritual nature, 'the body' and 'the soul.' Compare a line ascribed to Michael Angelo: 'The more the marble wastes, the more the statue grows.'

ἀνακαινοῦται, 'receives new powers.' Compare Col. iii. 10; Rom. xii. 2; Tit. iii. 5.

ἡμέρᾳ καὶ ἡμέρᾳ. A Hebraism for 'from day to day,' not found in LXX. but a literal translation of יוֹם יוֹם. See Eth. ii. 11, iii. 4.

17 Each word here is studiously set against the other. *παραυτίκα* is 'for the *present moment*'—often in classical writers (see Wetstein, *ad loc.*), here alone in the N. T.—opposed to *αἰώνιον*, 'for the *lasting future*.'

τὸ ἐλαφρόν is used as a substantive (compare *τὸ γνήσιον*, viii. 8; *τὸ μωρόν*, *τὸ ἀσθενές*, 1 Cor. i. 25); and is opposed to *βάρος*, as *τῆς θλίψεως* to *δόξης*. *βάρος* is used with *δόξα* probably from the fact that כָּבֵד is both 'to be heavy' (Job vi. 3; Gen. xviii. 20), and 'to be glorious' (as in Isaiah lxvi. 5), the substantive כָּבוֹד always having the meaning of 'glory' or 'honour.' (Comp. *gravitas*, in Latin.) See a similar use of the Hebrew metaphor and the Greek word corresponding, in '*bowels* and *mercies*,' Phil. ii. 1.

καθ' ὑπερβολὴν εἰς ὑπερβολήν cannot be fixed precisely to any one word in the succeeding clause. It is a Hebraism,—a translation, so far as the Greek idiom would allow, of מְאֹד מְאֹד 'exceedingly, exceedingly.' (See note on ii. 16.)

The construction of this passage even in detail (compare especially the use of the neuter adjective for a substantive) is like Thucydides.

18 *μὴ σκοπούντων*, 'so long as we do not fix our attention upon,' (Phil. ii. 4) *τὰ μὴ βλεπόμενα*; comp. Heb. xi. 1, 'the evidence of things *not seen*' (*οὐ βλεπομένων*). The use of *μή* in this passage, and *οὐ* in Heb. xi. 1, is merely from the Greek usage, which requires *μή* after the article, and *οὐ* where the article is not used. The expressions of the shortness of the visible world might be applicable to any age, but are no doubt strengthened here by the expectation of the coming of the Lord.

πρόσκαιρα, 'for the temporary season of this life.'

v. [1] οἴδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον

are eternal. v. [1]For we know that if our earthly house of the tabernacle were dissolved, we have a building of God, an house not made with hands,

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αἰώνια, 'for the successive ages of God's kingdom.'

V. 1 'I am indifferent to the decay and wearing away of my present outward frame; because I know that another and higher organisation is awaiting me hereafter, a higher life which shall not extinguish my present being, but give me new powers engrafted upon it.' His language may apply to the change of death generally; but it has especial reference to his feeling (as in 1 Cor. xv. 53) that he shall probably be one of those who will be alive at the coming of Christ: hence the wish expressed in verse 4, that he might not lose his present body, but have it expanded into something higher—a wish at any time natural, but which receives its peculiar expression from the feeling just described. Hence also the doubt in v. 1, 'if the house be destroyed.' The explanation of this abrupt transition from the figure of a house or tent to that of a garment, may be found in the image, familiar to the Apostle, both from his occupations and his birth-place, of the tent of Cilician haircloth, which might almost equally suggest the idea of a habitation and of a vesture. Compare the same union of metaphors in Ps. civ. 2, 'Who coverest thyself with light as *with a garment*: who stretchest out the heavens *like a curtain* [of the tent].'

'The habitation of a tabernacle.'

The word 'tent' (*σκῆνος*) lent itself to this imagery, from being used in later Greek writers for the human body, especially in medical writers, who seem to have been led to adopt the word from the *skin*-materials of which tents were composed. (See Wetstein, *ad loc.*)

In philosophical language it retained the idea of transitoriness, like our word '*tenement*;' and hence the original meaning would at once be elicited, as in the case of all the words in iv. 7–9. Compare 2 Pet. i. 14, 'the laying aside of my tabernacle (*σκηνώματος*) is at hand;' Wisdom ix. 15, (*γεώδες σκῆνος*) 'earthly tabernacle.'

οἰκία τοῦ σκήνους. The genitive is to define the nature of the habitation.

ἐπίγειος, i.e. (not 'of earth,' = *χοϊκός*, but) 'upon the earth.' Compare 1 Cor. xv. 40, 'bodies terrestrial,' opposed to 'from the heavens.'

καταλύω is used especially of the destruction of a house. See Matt. xxiv. 2, xxxvi. 61; Gal. ii. 18. The Vulgate (from a false etymological scent) translates it *dissolvatur*; a slight departure from the original meaning, which the Auth. Vers., by adopting the word nearest to the Vulgate—'*dissolved*,' has still further widened; the word having now lost the sense of 'disunite' and 'break,' which was once attached to it both in Latin and English. (Compare 2 Peter iii. 11, 12.) From this translation

'Dissolved.'

αἰώνιον ἐν τοῖς οὐρανοῖς. [2]καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιπο-

eternal in the heavens. [2]For in this we groan, earnestly desiring to be clothed upon with our habitation which is from heaven, [3]if so be that

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has perhaps originated the word 'dissolution' for 'death.'

οἰκοδομήν. The word retains its usual active signification so far as to make the words *ἐκ θεοῦ* directly dependent upon it; 'a building which grows up from the hand of God.' Compare Heb. xi. 10, '"the" city which hath foundations, whose builder and maker is God.'

ἔχομεν, i.e. 'the moment that our present house is destroyed, that very moment a new habitation awaits us in heaven.' According to the representation in 1 Cor. xv. 51, 'we shall all be changed in a moment;' 1 Thess. iv. 17, 'we shall be caught up in the clouds.'

ἀχειροποίητον, 'Not like the tents, in which I live, and which I make with my own hands.' In this, as in the next expressions, *αἰώνιον ἐν τοῖς οὐρανοῖς*, he speaks rather of a habitation into which he is to enter, than of a body which he is to assume. The expressions 'made' or 'not made with hands,' and 'in the heavens,' could not properly be applied to a body.

2 *Καὶ γάρ* is more an explanation, than a reason, of the preceding. See iv. 10, 11.

Ἐν τούτῳ, i.e. *σκήνει*, 'in this my tenement,' pointing, as it were, to his own body, as in Acts xx. 34, 'these hands.' See note on 1 Cor. xv. 54.

στενάζομεν, 'we groan,' i.e. 'with longing to be free.' Compare Rom. viii. 23, 'we groan within ourselves, waiting for the redemption of the body.'

τὸ οἰκητήριον. The word is used instead of *σκῆνος*, to get rid of the notion of instability.

ἐξ οὐρανοῦ. Here again the idea of the actual body is lost in the idea of a habitation or vesture descending, like the sheet of Peter's vision (Acts x. 11), or 'the new Jerusalem, coming from God out of heaven,' Rev. xxi. 2.

ἐπενδύσασθαι, 'to be clothed, as with an upper or over garment.' So *ἐπενδύτης* for the 'fisher's coat,' John xxi. 7. He uses this word instead of *ἐνδύσασθαι* purposely, from the strong expectation that he in his outward bodily form might still be alive at the end; although it would apply also to the general hope of a restoration after death.

3 There are two variations in the text here:—

(1) *εἴπερ*, Lachmann, with B. D. E. F. G. and *εἴγε* Rec. Text, with C. J. K. The usage, however, of these two words in the New Testament is not sufficiently precise to affect the general sense of this passage. It is a confident expectation expressed with that degree of uncertainty which naturally belongs to the future, especially to the future life. Had he been speaking of a certain matter of fact, he would have said, not *εἴγε καί* but *καὶ γάρ*, as in the next clause. *Καὶ* (whether *εἴπερ* or *εἴγε* be adopted) serves as a connecting particle between

θοῦντες, [3] εἴ [a] περ καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὑρεθησόμεθα. [4] καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι,

[a] εἴγε.

being clothed we shall not be found naked. [4] For we that are in the

this and the previous clause. 'If in fact,' or 'since in fact,' like ὃς καὶ ἱκάνωσεν in iii. 6, and ὁ καὶ δούς in v. 5. For the half-doubt expressed compare Phil. iii. 11, 'if by any means I might attain unto the resurrection of the dead.'

(2) ἐνδυσάμενοι, Lachmann and Rec. Text, with B. C. D^3. E. J. K. and the Versions; ἐκδυσάμενοι, Griesbach, with D^2. F. G. and the Fathers. But the latter is probably a correction to avoid the apparent contradiction between ἐνδυσάμενοι and γυμνοί.

The sense would be much the same whichever reading were preferred. If ἐκδυσάμενοι, it would be 'in the hope that, after laying aside our present garment, we shall not be left naked.' If ἐνδυσάμενοι, 'in the hope that, after having put on our heavenly garment, we shall be found, not naked, but clothed.' ἐνδυσάμενοι would be used instead of ἐπενδυσάμενοι, because he is here contrasting, not one state of clothing with another, but simply a state of clothing with a state of nakedness; because he is thinking, not, as in verse 2, of the survival, but of the possible extinction of his present body by the assumption of the heavenly body. The expression 'naked' (γυμνοί) naturally follows from the metaphor of the whole passage. But there is a peculiar propriety in it, suggested by the use of the figure in Greek writers for disembodied spirit. (See Wetstein.) And in later times of the Christian Church, naked figures, both in painting and poetry, are (perhaps from this passage) the usual representation of souls in purgatory. Compare the story in Herodotus, v. 92, of the Corinthian queen, who appeared to her husband after death, intreating him to burn dresses for her as a covering for her disembodied spirit; and also the practice of offering garments on the tombs of the Platæan heroes. (Thucyd. iii. 58, and Arnold's notes.) The figure of a *vestment* for the soul was often used by the Rabbis, but in the sense of the (moral) *image of God*. See Schöttgen, Hor. Heb. *ad loc*.

'Not unclothed, but clothed upon.'

It is clear from 1 Cor. xv. 35–54; 1 Thess. iv. 13–17, that from the strong additional impulse given by the first Apostolic preaching to the belief in a future state, and from the near expectation of the end of the world, there rose in the minds of the early Church various difficulties about the manner in which the great change would take place. One apprehension was, lest those only who were alive at that day would share in its glory (1 Thess. iv. 13). Another, that the actual body would have to pass into the unseen world (1 Cor. xv. 35). A third, a fear lest in the transition all connexion with the present life would be lost. It is this which comes across the Apostle here. Intense as was his yearn-

[a] ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. [5] ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ

[a] ἐπειδὴ for ἐφ' ᾧ.

tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality may be swallowed up by life. [5] Now He that wrought us for the selfsame thing is God, who gave unto us the

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ing to be delivered from his burden of the worn-out perishing frame, and to be at home with Christ in a new and heavenly mansion, yet he still clung to the past and present, as the links to connect him with the future. And in this case, the feeling would be increased by the belief that from the near approach of the coming of Christ he might even hope to escape death altogether, not losing his bodily existence, but finding it transfigured into something higher. There is the same conflict of feeling in Phil. i. 21, 22, 23, 24, 'to me to live is Christ, and to die is gain. . . . what I shall choose I wot not . . . for I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you.' Therefore, after having described his desire for the new habitation, the curtains of the new tabernacle, in which to envelope himself, he adds: 'I desire this, in the fond, the confident, hope, that when the time comes, as come it will, for this change of earthly for heavenly garments, I shall not be left a naked disembodied spirit; for the groans which I utter in the tabernacle of the body are uttered, not so much because of the oppression of this outward frame (*βαρούμενοι*), not so much from a wish to be entirely freed from the mortal part of our nature, as from the hope that it will be absorbed into a better life.'

ἐφ' ᾧ, 'because,' as in Rom. v. 12.

καταποθῇ. So 1 Cor. xv. 54, 'Death swallowed up.' Probably he refers to the same passage, Isa. xxv. 8.

5 He concludes his argument by referring the great change to God, according to the frequent practice by which he runs all things up to their Highest Source. Compare i. 21 (where the expressions are nearly the same as here); iv. 6; also 1 Cor. iii. 23, and xv. 28.

κατεργασάμενος, '*worked us up*.' The word always expresses an elaborate *effort* as if against difficulties.

εἰς αὐτὸ τοῦτο, i.e. 'for the change from mortal to immortal.'

For *ἀρραβών* see i. 22. Compare Rom. viii. 11, 'He . . . shall also quicken your mortal bodies by His spirit that dwelleth in you.'

6 The following verses (6–10) are intermediate, but in this and the succeeding section, 6–8 being the conclusion of the thoughts contained in v. 1–5, as 9, 10 form the prelude to what follows in 11–14.

θαρροῦντες . . . θαρροῦμεν is an anacoluthon. The image is still

πνεύματος. [6] θαρροῦντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου· [7] διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους, [8] θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον· [9] διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι. [10] τοὺς

earnest of the Spirit. [6] Therefore we are always bold, and know that whilst we are at home in the body we are absent from the Lord : [7] for we walk by faith, not by sight, [8] but we are bold and are pleased rather to be absent from the body, and to be at home with the Lord. [9] Wherefore we are eager, whether at home or abroad, to be acceptable to Him. [10] For we must all be made manifest before the judgment seat of Christ ;

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of a habitation (*ἐνδημεῖν* and *ἐκδημεῖν*, 'to be at home' and 'abroad'), passing into that of a country, as in Phil. iii. 20, *ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς*. Heb. xi. 13, *ξένοι καὶ παρεπίδημοι ἐπὶ τῆς γῆς*.

7 *διά*, as in ii. 4, 'in a state of.'

εἴδος, 'outward sight,' nearly as in Luke iii. 22, *σωματικῷ εἴδει*.

περιπατοῦμεν, 'pass our life,' '*versari*,' though possibly the original metaphor of *walking*, is brought out to continue the idea of travelling conveyed in *ἐκδημεῖν*, 'our pilgrimage or journey is on trust, and not because we see our home.'

8 *πρὸς τὸν κύριον*. Compare *πρὸς τὸν θεόν*, John i. 1. It implies close union.

9 Here a new idea is introduced, to be afterwards more fully developed; not merely that of encouragement under his troubles, but of incitement to his duties.

φιλοτιμεῖσθαι is 'to place one's honour in getting an object performed.' So in Rom. xv. 20; 1 Thess. iv. 11.

For the phrase 'whether at home or abroad' (i.e. 'in the body or out of the body, alive or dead, at Christ's coming'), compare Rom. xiv. 8; Phil. i. 20; 1 Thess. v. 10.

10 *τοὺς γὰρ πάντας*, 'I am anxious to be well pleasing to Him; for I as well as all of you shall have my secret thoughts made known.' For *φανερωθῆναι*, see note on following verse.

κομίσηται, 'reap the fruits of.'

τὰ διὰ τοῦ σώματος properly 'through the means of the body;' but probably with less precision here than in the classical usage. It connects this with *ἐκ τοῦ σώματος* in verse 8. The Vulgate reads *propria*, i.e. *ἴδια* for *διά*.

πρός, 'in consideration of.'

εἴτε κακόν. Tischendorf (with C. and some of the Fathers) substitutes *φαῦλον* for *κακόν* B. (e sil.) D. E. F. G. J. K.

The chief characteristic of the judgment here brought out, is that of the complete *revelation* of the deeds of man, as in 1 Cor. iv. 1–6. Comp. Rev. xx. 12, 'the *books* were *opened*.'

'The judgment seat of Christ.'

The image of Christ on the judgment seat, is the same as that in Rom. xiv. 10 (where, however, in the best MSS. it is 'the seat of *God*'); and the expres-

γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε κακόν.

that each one may receive the things done in his body, according to that he did, whether good or bad.

sion is peculiar to these two passages, being taken from the tribunal of the Roman magistrate as the most august representation of justice which the world then exhibited. The 'Bema' was a lofty seat, raised on an elevated platform, usually at the end of the Basilica, so that the figure of the judge must have been seen towering above the crowd which thronged the long nave of the building. So sacred and solemn did this seat and its platform appear in the eyes, not only of the heathen, but of the Christian society of the Roman empire, that when, two centuries later, the Basilica became the model of the Christian place of worship, the name of *βῆμα* (or tribunal) was transferred to the chair of the bishop; and this chair occupied in the apse the place of the judgment seat of the prætor. In classical Greek, the word *βῆμα* was applied (not to the judgment seat, which did not exist in Grecian states, but) to the stone pulpit of the orator. In the LXX. it is used twice for a 'pulpit,' Neh. viii. 4; 2 Macc. xiii. 26; elsewhere, as in Acts vii. 5, for '*a step*.' In the N. T. (with the exception of Acts vii. 5) it is always used for a 'judgment seat.'

The more usual figure for The Judgment is a '*throne*' (*θρόνος*). Compare Matt. xxv. 31, 'He shall sit on the throne of His glory;' Rev. xx. 11, a great white throne;' Dan. vii. 9, 'His throne was like a fiery flame.'

Paraphrase of Chap. IV. 7—V. 10.

Such is the mission which I have received, so important, and so open and unreserved; and, as God in His mercy has entrusted me with it, I cannot faint or grow weary under it. I cannot faint, though there is much reason why I should. In order to show that this extraordinary work is Divine and not human, I am encompassed with all outward infirmity, which thus becomes a proof, not of my weakness, but of God's power. My worn-out fragile frame is like an earthenware vessel enclosing some costly treasure. Whichever way I turn, I am pressed by difficulties; but a passage of escape opens before me. I am bewildered in my course, but I find my way again.

I am pursued by the enemy, but not left behind as a prey to his attacks. I am trampled under foot, but not to death. I carry with me, at every moment of my course, the marks of pallor and torpor and lifelessness as from the corpse of the Lord Jesus; but it is only that I may show forth more clearly the same 'life in death' that He showed in rising from the grave; for my whole life, from beginning to end, is perpetually given up to death for the sake of Jesus, in order that in this perishable framework of corruption the living power of Jesus may be shown. Death works his will in me, whilst life works her will in you; you are safe, because I am in peril; you live, because I die. But in spite of this contrast between my death and your life, I am sustained by the faith which is described in the Psalm. 'I believe,' I have faith in the unseen Saviour, 'and therefore I speak' the message of the Gospel, with the full confidence that, however different our positions now, the time will come when the resurrection of the Lord Jesus will extend to me as well as to you; when you will receive the best proof that all which is done by and for me is done by and for you; when the gift of life given to me through your united prayers will call forth a still fuller burst of thankfulness from you to the glory of God. With this confidence, as I said before, 'I cannot faint;' there is a nature, a being, a man, in my outward frame, which is gradually decaying; but there is another being in my inner self, which is day by day restored: there is a pressure of affliction; but it is overbalanced a hundred thousand fold by the heavy weight of glory, which lasts, not like the affliction for a short passing moment, but for an immeasurable future; for I fix my view, not on what is visible, but on what is invisible, knowing that the visible is temporary, the invisible belongs to the ages of God. The habitation in which I now dwell on the earth, is like the tent which I travel with, or which I made with my own hands; like the tent, to which the human body is so often compared, it may be taken down and destroyed: but there is another habitation, a solid building, whose builder and maker is God, made by no art of hands, like the tent of human tentmakers, but belonging to the ages of God, awaiting me in the regions of heaven. In this my present tent I groan under the heavy weight of the longing desire for that new habitation which will envelop me within its curtains from above. Not that I wish to leave this present life with its vesture of human affections

and thoughts; but I fondly trust, that this old vesture will receive a new vesture over it, that this mortal frame will only cease by being swallowed up in a higher life. And the ground for my trust is, that He who has fashioned and worked out my existence for this termination, is no less than God Himself, who has given a clear pledge of the future, by that earnest of the life-giving Spirit of which I before spoke.

With this confidence, therefore, and feeling that our whole journey through life is sustained by trust in what we do not see, not by the presence of what we do see, I am well pleased to think that the time is coming when this banishment from my true heavenly home will be ended, and when I shall be with the Lord at home for ever.

And the thought of this future home, not only gives me confidence, but impresses upon me my awful duty. For the time is coming when I, with all of you, must be made completely known before the judgment seat of Christ, in order that each may receive the reward of the acts done in the earthly habitation, and through the instruments of the body.

The Apostle's Prospect of Death.

This passage stands alone in the insight which it gives us into the Apostle's feelings, under the sense of approaching decay and dissolution. The burst of triumphant exultation over the power of death, in Rom. viii. 30–39 and 1 Cor. xv. 51–58, is more an expression of the sense of God's love through Christ than of any personal expectation for himself. The description of the coming of the Lord, in 1 Thess. iv. 15–19, is for the comfort of his readers, not of himself. The two passages which most bear comparison with this—2 Tim. iv. 6-8; Phil. i. 20–24—whilst expressing the Apostle's personal feelings respecting his end, represent his calm expectation of an event brought on by external circumstances, as a soldier on the eve of battle, rather than his contemplation of death in itself as the natural termination of the exhausted powers of nature. It is this last view which in this section is brought before us. Whatever may have been the precise nature of the deep depression which marks the opening of this passage, it is evident that all the mournful feelings which crowd upon the mind under the pressure of anxiety, of sickness, of hardship, were now heavy on the Apostle's heart. He is 'in the valley of the shadow of death.' He had been 'pressed out of measure, above strength, insomuch that he despaired even of life:' he 'had the sentence of death in himself:' he had been just 'delivered from a great [1]death:' he had 'no rest in his [2]spirit:' he felt that he was a 'fragile earthen [3]vessel:' he was like a soldier in battle, 'pressed into a corner,' 'bewildered,' 'pursued,' 'trampled [4]down:' he was 'a living corpse,' always 'delivered up to [5]death,' his 'outward man [6]perishing,' the 'earthly house of his tabernacle' might at any moment 'be [7]destroyed.' Two feelings emerge from this 'horror of great darkness.' First: It is instructive to observe the Apostle's shrinking from the disembodied state beyond the grave, and his natural sympathy with

1. His shrinking from death.

[1] i. 8, 9, 10.
[2] ii. 13.
[3] iv. 7.
[4] iv. 8, 9.
[5] iv. 11.
[6] iv. 16.
[7] v. 1.

the awe with which many good men have regarded the advance and process of death. There is no Platonic doctrine of a vague and impalpable immortality; no Stoic affectation of rising above the ordinary feelings of humanity. It is (on a lower scale) the same picture which is presented to us in the agony of Gethsemane, 'Father, if it be possible, let this cup pass from me.' It is the Christian and Apostolical expression of the feeling described in the well-known lines of Gray—

> For who, to dull forgetfulness a prey,
> This pleasing anxious being e'er resigned?
> Left the warm precincts of the cheerful day,
> Nor cast one longing lingering look behind?

2. His trust in the continuity of existence.

And, secondly, there is the confidence that he will pass into a higher state, in which, amidst whatever changes, his personal being will be continued. His moral state will not be taken from him, but will be transfused into something higher. What he has done in the passage through this life will be revealed for retribution of good or evil before the judgment seat of Christ. This is the hope which at once sustains and warns him. There is a world around him which he does not see, but which he believes to exist; a habitation, a vesture awaiting him in heavenly regions; a home with the Lord, where he will arrive when his journey is ended. And, finally, there is a judgment seat, where he will be rewarded or punished. The thought of the Judgment seat blends with the thought of home, as in the Psalms the rock on which the spirit of the Psalmist reposes is not so much the mercy as the justice of God. Even in these moments of earnest longing for rest, Christ is still, not only the Friend, but the true and faithful Judge, at whose hands the Apostle is content to receive that which is his due.

St. Paul's Motive for his Service.

Chap. V. 11—VI. 10.

[11] *Εἰδότες οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπους πείθομεν, θεῷ δὲ πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.* [12] *οὐ* [a] *πάλιν ἑαυτοὺς συνι-*

[a] Add *γάρ*.

[11] Knowing therefore the terror of the Lord we persuade men, but we have been made manifest unto God; and I trust also to have been made manifest in your consciences. [12] We commend not ourselves again unto

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11 The Apostle, in the preceding verses, after describing the support which in his troubles he received from the prospect of a better life hereafter, was carried on to speak of the energy which this prospect imparted to his labours (verse 9). In order to reach that home for which he longed, he, with all the rest of the world, must pass before the judgment seat, where every thought would be disclosed to Christ Himself (verse 10). And now the thought of that hour brings before him the insinuations of concealment and dishonesty, which he had before answered (iii. 1–iv. 6), and he once more protests the sincerity of his conduct (11–13), appealing, first, to the overwhelming motive which impelled him (14–21); secondly, to his own self-denying conduct (vi. 1–10). It is the climax of the first part of the Epistle.

εἰδότες οὖν τὸν φόβον τοῦ κυρίου, 'knowing that there is this fearful aspect of the Lord, I proceed on my task of winning over men; but whilst I do so, it is to God that my thoughts are manifested, as clearly now as they will be at the judgment, and as I trust they are manifested clearly before your several consciences' (*συνειδήσεσιν*). For the phrase *ἀνθρώπους πείθομεν* comp. Acts xii. 20, Gal. i. 10, where it is used in a bad sense, which illustrates its use here, 'I am devoted, as they say, to making friends of *men*,' and hence the immediate antithesis, 'No: it is not man, but *God*, whose approbation I seek.' In classical Greek the addition of *μέν* would have cleared up the obscurity.

πεφανερώμεθα refers to *φανερωθῆναι* in verse 10. Observe the tense, 'Our manifestation to God has already taken place.' For its connexion with the words *συνείδησις* and *συνιστάνομεν* compare iv. 2: *τῇ φανερώσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ*. For the general sense see 1 Cor. iv. 5.

12 The mention of their doubting his sincerity recalls what he had already said in iii. 1, iv. 2, about the commendatory letters,—the charge that, instead of bringing commendations from

στάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους καὶ [a]μὴ ἐν καρδίᾳ. 13 εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν. 14 ἡ γὰρ ἀγάπη τοῦ χριστοῦ

[a] καὶ οὐ καρδίᾳ.

you, but give you occasion of boasting on our behalf, that ye may have somewhat to answer those who boast in face, and not in heart. For 13 whether we be beside ourselves, it is to God: whether we be sober, it is to you. 14 For the love of Christ constraineth us, because we thus judged,

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others, he was always commending himself. 'My object is not to commend myself, but to give you an opportunity of boasting in my behalf against my opponents.' He assumes, with something of an ironical tone, that all that they wished was to vindicate him. (After ἔχητε, supply *καύχημα*.) This is the most explicit mention of his opponents in this part of the Epistle, and is to be compared with the more open attacks of x. 2, 7, xi. 18, 'They pride themselves not on any deep sympathy such as lies at the bottom of my heart for you (iii. 2, iv. 5, vi. 11), but on their outward pretensions, their dignified appearance, as contrasted with my weak presence (x. 10), their Jewish descent (xi. 22), their commendatory letters (iii. 1).'

13 It is impossible to determine precisely the allusions in ἐξέστημεν ('we are mad,' comp. Mark iii. 21) and σωφρονοῦμεν ('we are of sound mind,' comp. Acts xxvi. 25). The 'madness' may allude, either to the extravagant freedom, as it was thought, with which he spoke of his own claims (see xi. 1, 16, 17, where he himself calls it by the name of 'folly'), or more generally to the enthusiasm which led Festus to call him mad (Acts xxvi. 24). The 'soundness of mind,' which also was misunderstood, may have been the accommodation to all men (1 Cor. ix. 20), which led to the insinuation of worldly wisdom (2 Cor. xii. 16; 1 Cor. ix. 18, 19). In either case, it was not himself that he wished to serve. His seeming enthusiasm came from devotion to God; his seeming worldliness, from devotion to man.

14 ἡ γὰρ ἀγάπη τοῦ χριστοῦ συνέχει ἡμᾶς, 'the *love which Christ has shown* is what holds, presses, urges me forward.' That this is the meaning of 'the love of Christ' appears from the following context. Compare Rom. v. 5, 'the love of God,' and Rom. viii. 35, 'who shall separate us from the love of Christ?' where, as here, the context shows that, though it may include the love awakened in man to Christ, it chiefly means the love of Christ to man.

'Constrains,' συνέχει.

συνέχει is always used of some strong outward pressure, as of a crowd (Luke viii. 45), or of anxiety and sickness (Phil. i. 23; Luke iv. 38, viii. 37; Acts xxviii. 8).

15 κρίναντας τοῦτο, 'the love which Christ has shown by that great example of love in His death, constrains us to forget

συνέχει ἡμᾶς, [15] κρίναντας τοῦτο, ὅτι[a] εἷς ὑπὲρ πάντων ἀπέθανεν· ἄρα οἱ πάντες ἀπέθανον· καὶ ὑπὲρ πάντων

[a] εἰ εἷς.

that one died for all: then all died: [15] and He died for all, that they who live should not henceforth live to themselves, but to Him who died and

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ourselves, and to devote ourselves to God and to you; because at our conversion we came to this decision, that He died, He alone and once, for all.' That Christ's death was the great proof of His love, compare John xv. 13, 'greater love hath no man than this, that a man lay down his life for his friends.' That ὁ χριστός is the nominative case to ἀπέθανεν, and εἷς ὑπὲρ πάντων is in apposition with it, seems proved by the consideration that else ὁ εἷς would have been the more natural expression, and also by the parallel passage, 1 Pet. iii. 18, Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἡμῶν ἀπέθανεν, δίκαιος ὑπὲρ ἀδίκων, where ἅπαξ corresponds to εἷς, περὶ ἁμαρτ. ἡμῶν to ὑπὲρ πάντων, and the construction of δίκαιος ὑπ. ἀδίκων to εἷς ὑπ. πάντων.

εἰ is omitted in B. C[2]. D. E. F. J. K., some Fathers, and most versions. It is retained in C[1]. and some Fathers, and may possibly have been omitted, either from offence at the hypothetical character of the statement, or from confusion with εἷς. The sense is the same in both readings.

'For all,' ὑπέρ, ἀντί, περί.

ὑπὲρ πάντων has the same ambiguity as the English 'for,' 'in behalf of,' but the idea of service and protection always predominates. Wherever, in speaking of Christ's death, the idea of *substitution* is intended, it is under the figure of a *ransom*, in which case it is expressed by ἀντί. Matt. xx. 28; Mark x. 45. Wherever the idea of '*covering*' or '*forgiving*' *sins* is intended, it is under the figure of a *sin offering*, in which case the word used is περὶ ἁμαρτίας or ἁμαρτιῶν, as in Rom. viii. 3; 1 Pet. iii. 18; 1 John ii. 2, iv. 10. The preposition περί as thus used has partly the sense of 'on account of,'—but chiefly the sense of 'covering,'—as if it were 'He threw his death "*over*" or "*around*" our sins.'

ἄρα οἱ πάντες ἀπέθανον. ἄρα has in the New Testament the same force as in classical Greek (where, however, it has always the second place in the sentence, never as here the first), 'therefore,' *ipso facto*, 'by the terms of the argument.' 'Then all died.'

οἱ πάντες. The article refers back to ὑπὲρ πάντων. 'All those for whom he died.'

ἀπέθανον may either be 'died' (as in Rom. vi. 10, ἀπέθανεν ἐφάπαξ), or 'are dead' (as in Col. iii. 3, ἀπεθάνετε γὰρ, καὶ ἡ ζωή, κ.τ.λ.).

The sense thus produced will suit either of the two main interpretations of this passage.

(1) 'If Christ died for all, then it follows from this, that all those for whom He died, would also have died themselves [else there would have been no necessity for his dying for them].' Compare Rom. v. 15, 'if by the

ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. [16] ὥστε ἡμεῖς ἀπὸ

rose again for them. [16] Wherefore *we* henceforth know no one after the

offence of one *many* died (*ἀπέθανον*), much more the grace of God and the free gift, by grace of one man, Jesus Christ, abounded to them *all*;' and 1 Cor. xv. 22, 'as in Adam all die (*ἀποθνήσκουσι*), so in Christ shall all be made alive.' This is the interpretation adopted by all the Fathers and Schoolmen. But there are against it these difficulties: (*a*) Although the words will admit of such a conditional sense of *ἀπέθανον* (to which Gal. ii. 21, *ἄρα χριστὸς δωρεὰν ἀπέθανεν*, is to a certain extent a parallel); yet it is by a strain which would hardly have been used, unless the context made it clear. (*b*) Although there would thus be an approximation to the meaning of the Apostle's words elsewhere, yet it would be by a precision of logical argument, which is not in his manner. What he elsewhere declares is, that the universal death introduced into the world by Adam's sin, is set aside by the universal life introduced into the world by Christ's obedience. What he would here declare, if this interpretation were correct, would be, that the universal effect of Christ's death *proved* that all mankind were before in a state of death; a position implying a degree of speculation on the cause of Christ's death which is foreign to the New Testament. (*c*) It would be an introduction of an abstract proposition, without regard to the context, which goes on to speak, not of the deliverance of man from the curse of death, but of the change produced in the lives of those of whom he speaks. A proposition of the kind thus ascribed to the Apostle, would labour under the same unapostolical character as the abstract statement of the doctrine of the Trinity contained in the spurious verse 1 John v. 7.

(2) There remains, therefore, the interpretation now almost universally adopted: 'If Christ died for all, then it follows that all for whom He died died [to sin, with Him].' It is borne out by the words, and agrees both with the Apostle's statements elsewhere, and with the context. It is the same in substance as in Rom. vi. 1–14, which throughout agrees with this passage in representing the death of sin, and of the old nature of man, through and with Christ's death, as the necessary prelude to the newness of life, to which there, as here, he is urging his hearers. Compare also Rom. xiv. 7, 'no man liveth to himself, and no man dieth to himself. Whether we live, we live unto the Lord, or whether we die, we die unto the Lord. . . . For, *for this cause* Christ died, that He might be Lord both of the dead and the living.' Col. iii. 3, 'ye are dead (*ἀπεθάνετε*), and your life is hid with Christ in God.'

The omission of *σὺν αὐτῷ* may be accounted for by the close connexion with the preceding, implied in *ἄρα*. The generalising of the whole passage by *οἱ πάντες*, may be compared to the si-

τοῦ νῦν οὐδένα οἴδαμεν κατὰ σάρκα· εἰ [a]καὶ ἐγνώκαμεν

[a] εἰ δὲ καί.

flesh: even though we have known Christ after the flesh, yet now know

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milar expressions in 1 Cor. xv. 22.

καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα . . . . ἐγερθέντι. This goes on to state more expressly the object of Christ's death,—'that all might live a new life.' 'He died and rose thus, in order that for the future all who are alive might live to Him.' ὑπὲρ αὐτῶν must be taken with both; as in Rom. iii. 25. There is the same identification of the natural and the spiritual life as in iv. 11, 12. ἐγερθέντι is inserted with a view to ζῶσιν, 'we live to Him who is alive.'

The Apostle's mind is full of two things: first, his own sincerity, as contrasted with the insincerity with which he was charged by his opponents, and the insincerity with which he believed that they were justly chargeable; and, secondly, his elevation above the local, personal, national grounds on which they endeavoured to commend themselves. Accordingly there is the same union of self-vindication, and of the assertion of the superiority of Christianity to Judaism here as in iii. 1–18; the point of superiority was there the absence of mystery and concealment; here its freedom from local and visible restrictions. He was confident in his sincerity; because he knew that the love of Christ pressed him forward, and that in Christ's death he and all had died to their former sins, and now lived only for Him who now lived for them. But this leads him on to the thought of the immense chasm in all respects which the death of Christ and his own conversion had made between his former and his present life. The whole of his past life was vanished far away into the distance. And first out of this feeling arises the thought that all local and personal ties, even with Christ Himself, all local or human grounds of authority and recommendation, such as his opponents insisted upon, and for the absence of which they taunted him, had no longer any hold upon him.

ἡμεῖς, 'we, whatever my opponents may say or do.'

ἀπὸ τοῦ νῦν, 'from the present time.' Compare the use of νῦν in vi. 2.

16 οἴδαμεν, 'we recognise.'

κατὰ σάρκα, 'by lineal or outward claims.' Compare for the use of the same expression with regard to the same opponents, x. 3, xi. 18; Gal. vi. 12.

εἰ καὶ ἐγνώκαμεν, 'even though I have known;' 'granting that I have known.'

γινώσκομεν, i.e. κατὰ σάρκα, 'henceforth we know Him no longer [after the flesh].'

οἴδαμεν and ἐγνώκαμεν are probably here, as in 1 Cor. ii. 8, xiii. 1, merely the variation of the word without variation of meaning, after the Apostle's manner.

'Knowing Christ no more after the flesh.'

He must be here alluding to

κατὰ σάρκα χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν.
[17] ὥστε εἴ τις ἐν χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα

we Him no more. [17] Therefore if any one be in Christ, he is a new creature: the ancient things are passed away; behold they are become

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those who laid stress on their having seen Christ in Palestine (comp. note on 1 Cor. ix. 1), and on their connexion with Him or with 'the brothers of the Lord' by actual descent. (Comp. note on 1 Cor. ix. 5.) And if so, they were probably of the party '*of Christ*.' (See notes on x. 7; 1 Cor. i. 12.) But the words imply that something of this kind might once have been his own state of mind, not only in the time before his conversion (which he would have condemned more strongly), but since. If so, it is (like Phil. iii. 13–16) remarkable as a confession of former weakness or error, and of conscious progress in religious knowledge.

The feeling which he here describes as that at which he had permanently arrived, is of importance in enabling us to understand the almost total absence in the apostolic age of local and personal recollections in relation to our Lord's life and death. (See Essay on the Epistles and the Gospel History.)

17 From this thought of the destruction of all local ties, he passes into a wider sphere. Not these feelings only, but all that belongs to our former life passes away, and a new creation rises in its place; and now he seems to be thinking, not so much of his relations to his converts, as of their relations to God. In speaking of the Corinthians before in this Epistle, he had feared their estrangement from him, and their following his opponents; but here, for the first time, is any indication of their estrangement directly from God. Possibly he may have been thinking of the defilements of the Gentile Christians, of which he afterwards speaks in vi. 15–vii. 1. Possibly he may have formed so strong an opinion of the evil teaching of the false teachers, as to consider the Corinthians to be already in a state of sin, from which they required to be turned to God; and hence the point of transition from the covert condemnation of those teachers in verse 16, to the direct mention of the sin here. For similar expressions concerning the effect of this teaching, compare ii. 16, iv. 3, 'those that are lost' (apparently in allusion to such); xi. 3, 'I fear lest as the serpent tempted Eve, so your minds be corrupted from the simplicity which is in Christ;' Gal. iii. 4, 'have ye suffered so much in vain?' iv. 11, 'I fear lest I have laboured in vain;' iv. 19, 'I am in travail with you again;' and v. 4, 'ye are fallen from grace.'

Whatever be the explanation, the fact is clear that he here speaks of the Corinthians as having so fallen away (compare especially verse 20, 'be ye reconciled to God;' and vi. 1, 'that ye receive not the grace of God in vain'); and his object is to show that not only their former life before conversion, but also their recent sins have been forgiven, and that God in Christ is still ready to receive them. Com-

παρῆλθεν, ἰδοὺ γέγονεν καινά.[a] [18]τὰ δὲ πάντα ἐκ τοῦ

[a] Add τὰ πάντα.

new. [18] And all things are of God, who reconciled us to Himself through

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pare, for similar expressions used to Christians already converted, 1 John ii. 2, 'if any man sin, we have "a comforter" with the Father, Jesus Christ the Righteous: and He is the propitiation for our sins.'

ὥστε. The connexion may be either immediately with the preceding, 'if even with Christ we have no previous bond, much more are other previous bonds removed;' or, with verse 15, treating 16 as parenthetical, 'live for Christ, and not for yourselves; and therefore remember that all is new.'

'Whosoever is brought into connexion with Christ, is a new creation.'

ἐν χριστῷ, 'in Christ.' 'Union with Christ does not (as you urge) maintain, it rather dissolves, former ties.' Compare x. 7.

καινὴ κτίσις, see Gal. vi. 15. It was a common expression among the Rabbis for a proselyte's conversion. See Wetstein, *ad loc.*

'Ancient things are passed away.'

τὰ ἀρχαῖα. Either ancient customs, as of the law; or ancient habits, as of sins. The use of the word ἀρχαῖος, instead of παλαιός, points rather to the former; it is the same as the difference in English between 'ancient' and 'old.'

ἰδού. This transfers the reader as into the sudden sight of a picture. 'The moment that a man is a Christian, a new creation rises up; the ancient world passes away as in the final dissolution of all things, and behold! a new scene is discovered; the whole world has in that instant become new.' (For this use of παρελθεῖν, see Matt. xxiv. 35, 'Heaven and earth shall pass away;' and 2 Pet. iii. 10, 'the heavens shall pass away.') For the sense compare Isa. xliii. 18, 19 (LXX.), τὰ ἀρχαῖα μὴ συλλογίζεσθε· ἰδοὺ ἐγὼ ποιῶ καινά, and the imitation of it in Rev. xxi. 4, 5, 'the former things are passed away' (τὰ πρῶτα ἀπῆλθον); 'and He that sat on the throne said, "behold, I make all things new"' (καινά); in which passage of the Apocalypse the idea of the change and regeneration of the individual passes, as here, into the idea of the end and regeneration of the world, as in the use of παλιγγενεσία in Matt. xix. 28. The Rec. Text with D^3. E. J. K. inserts, Lachmann with B. C. D^1. F. G. omits, τὰ πάντα after καινά. If the insertion is right, then the idea of the world's regeneration is brought out more strongly. If the omission, then, though the idea is the same, the introduction of it is more abrupt —'old things are passed away, they are changed into new things.'

18 τὰ πάντα is 'the new world' spoken of in verse 17:— 'the new world, no less than the ancient world, proceeds from God; from the love not only of Christ, but of God.'

Here there is the same reference to God as the ultimate author of all, which occurs so frequently; e.g. v. 5, i. 21, iv.

θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ [a]χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς, [19]ὡς ὅτι θεὸς ἦν ἐν χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λο-

[a] Add Ἰησοῦ.

Christ and gave to us the ministry of reconciliation, [19]in that God was in Christ, reconciling the world to Himself, not imputing to them their

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6; 1 Cor. iii. 23, xv. 28, '*that God may be all in all.*'

τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ χριστοῦ. This great change in man's moral nature effected by his conversion to Christianity, is expressed here, as in Rom. v. 19, 11; Eph. ii. 16; Col. i. 20, 21, by the words καταλλάσσω, καταλλαγή, ἀποκαταλλάσσω, translated 'reconcile,' 'reconciliation,' with the exception of Rom. v. 11, where it is rendered 'atonement.'

Reconciliation of man to God.

As in verses 16, 17, the Apostle himself was the primary subject of the argument, so he is still. As it was especially true of him, that in his conversion all worldly bonds had been snapped asunder (ver. 16), and all ancient associations passed away (17), so also of him it was especially true that he felt that he had been reconciled to God through Christ, and still more, that God had entrusted him with the task of making this reconciliation known.

The more personal meaning of ἡμᾶς ('us'), in the first clause, is fixed by the recurrence of ἡμῖν ('to us') in the second, where it must signify the Apostle. But already, in 'they which are alive,' in verse 15, and in the general form, 'if any man be in Christ,' in 17, the thought of others was included; he was beginning, here, as in 1 Cor. iv. 4, and Rom. vii. 7–25, to 'transfer to himself in a figure' what belonged to the whole world, especially to the Corinthian world which he was addressing.

Accordingly he now advances to unfold the general truth, with the delivery of which he was entrusted as his especial 'task' or 'mission,' and which, up to this point, he had described as his own peculiar possession.

For this sense of the word διακονία, compare iii. 9, ἡ διακονία τῆς δικαιοσύνης.

19 ὡς ὅτι, 'seeing that;' pleonastic for ὅτι, or a mixture of the construction ὡς θεοῦ ὄντος and ὅτι θεός ἐστι, as in xi. 21.

'God in Christ.'

The absence of the article from θεός and κόσμος, and the position of ἦν, require the words to be translated thus: '*There was* God in Christ [i.e. no less than God] employed in reconciling [nothing less than] a *whole world* to Himself.' As if he had said, 'You might have thought that in the death of Christ there was nothing more than Christ, nothing more than that single event. Yes: there was more. There was God, the Invisible, Almighty, dwelling and working in Christ. And the object of that working was to reconcile a world to Himself.' The 'world,' like 'all' in verse 15, means the whole race of mankind, though with a special reference to those

γιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς. 20 ὑπὲρ χριστοῦ οὖν

trespasses, and committed unto us the word of reconciliation. 20 There-

whom the Gospel has reached and touched. Compare, for the sense of the whole passage, Col. i. 19, 20, 'it pleased God that in Him should all fulness dwell . . . and by Him to reconcile *all things* unto Himself.' Also 1 John ii. 2, 'not for our sins only, but for the sins of *the whole world*.'

'Not imputing trespasses.'

μὴ λογιζόμενος . . . καταλλαγῆς. 'and the proof of this reconciliation is, first, that He now forbears to charge the reconciled world with their offences; secondly, that He placed upon me the responsibility of teaching the reconciliation.' *μή* gives the connexion.

Compare Rom. iii. 25, 'the remission (or passing over, *πάρεσιν*) of sins that are past, through the forbearance of God;' also Rom. iv. 8, 'blessed is the man to whom the Lord imputeth (*λογίσηται*) no sin;' and Col. ii. 13, 'forgiving our trespasses' (*τὰ παραπτώματα*).

The action of forgiveness is *perpetual*, and is therefore in the *present* tense; that of entrusting the Apostle with the charge of preaching, was *once for all* at his conversion, and is therefore in the *past* tense.

θέμενος ἐν ἡμῖν, 'He placed in my hands, in my mouth.' The word is selected, as being that which, though with a different construction (*θέσθαι εἰς τι* or *τινά*), is used for the bestowal of gifts or offices in the Church, 1 Cor. xii. 28; 1 Tim. i. 12.

ἐν ἡμῖν, here as in verse 18, means, not the Apostles generally, but St. Paul himself. The 'word,' or 'message' of reconciliation (compare *ὁ λόγος τοῦ σταυροῦ*, in 1 Cor. i. 18) was especially 'the gospel' or 'good tidings' of Paul; and as such he here speaks of it.

'For Christ.'

20 ὑπὲρ χριστοῦ οὖν πρεσβεύομεν. He now turns to the directly practical object which had been brooding in his mind since the 17th verse, the conversion—the second conversion—of the Corinthians themselves, from the sin, whatever it might be, which interrupted their reunion with God. The 'task' (verse 18) and 'the word' (verse 19) which he had received from God, found their natural fulfilment in this field. He had spoken before of Christ's love urging him forward in their behalf; he now comes before them as the representative of Christ (*πρεσβεύομεν, . . . δεόμεθα*).

ὑπέρ expresses that he is both representing Christ, and also serving Him. And so in the only other passage where the same figure of an ambassador is used, Eph. vi. 20, *ὑπὲρ οὗ πρεσβεύω*, 'in behalf of [not 'instead of'] which Gospel I am an ambassador.'

But as in the previous verses God had been spoken of as the source of all that was done through Christ, so here also He is spoken of as the chief mover and object of the Apostle's address, *ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν*, 'as though God Him-

πρεσβεύομεν, ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ χριστοῦ, καταλλάγητε τῷ θεῷ. 21 τὸν[a] μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα

[a] τὸν γάρ.

fore for Christ are we ambassadors, as though God were exhorting you by us: we pray you for Christ, 'be ye reconciled to God.' 21 He made Him who knew no sin to be sin for us, that we may become the righteousness of God in Him.

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self were heard entreating you through my voice.' καταλλάγητε τῷ θεῷ, 'my prayer in behalf of Christ—what God says to you through me—is this: *Be reconciled to God.*' The use of the imperative is most emphatic, as though he uttered the very words of the prayer which he addressed to them from Christ, and which, in all probability, they must have heard from his lips when he was with them.

21 τὸν μὴ γνόντα. This is the reason for the prayer, whether or not it be included in the actual words of it.

Observe the great abruptness of this sentence; γάρ (in D^1. E. J. K.) is a later correction, to soften this. For the general truth, see Rom. viii. 3, 'God having sent His own Son in the likeness of sinful flesh (σαρκὸς ἁμαρτίας), and for sin (περὶ ἁμαρτίας), condemned sin in the flesh: that the righteousness (τὸ δικαίωμα) of the law might be fulfilled in us, who live not after the flesh, but after the spirit.' Gal. iii. 13, 'Christ redeemed us from the curse of the law, being made (γενόμενος) a curse for us.'

ὑπέρ, 'in behalf of.' See note on verse 15.

ἡμῶν, ἡμεῖς, here, as in verses 18 and 20, is used primarily of the Apostle himself, though with a reference to the world at large.

ἁμαρτία is here used in the widest sense for 'sin.' 'Christ made sin.' 'He was enveloped, lost, overwhelmed in sin, and its consequences, so far as he could be without Himself being sinful.' This qualification is necessarily involved in the preceding words, τὸν μὴ γνόντα ἁμαρτίαν which may be compared with Heb. vii. 26, 'separate from sinners;' Heb. iv. 15, 'without sin;' 1 Pet. ii. 22, 'who did no sin;' and expresses the conviction of the sinless excellence of Christ. See Essay, pp. 444–446. For the μή in τὸν μὴ γνόντα see note on iv. 18.

δικαιοσύνη θεοῦ. Here, as always, the object of Christ's sufferings is the moral restoration of man,—'that man might, in Christ, be united to God in God's highest attribute of righteousness.' The phrase δικαιοσύνη θεοῦ, as in Rom. i. 17, iii. 21, 22, includes the sense of 'acquittal.'

ἐν αὐτῷ, i.e. 'by union and conformity with Christ.'

VI. 1 He urges (for some reason unknown to us), with still more vehemence, the appeal he had made in verse 20; and now, as in iv. 7, the mention of his great mission recalls again to his mind the sufferings and troubles which he had undergone; and in the climax of triumph which the

ἡμεῖς [a]γενώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ. VI. [1]συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς [2](λέγει γὰρ Καιρῷ δεκτῷ ἐπήκουσά

[a] γινώμεθα.

VI. [1]As His fellow-workers, then, we also exhort you that ye accept not the grace of God in vain, [2](for He saith 'in a time accepted I heard

consciousness of his victory suggests, he closes this long digression. The almost lyrical and poetical character which belongs to this burst of feeling, may be fitly compared to Rom. viii. 31–39; 1 Cor. xiii. 1–13, which occupy, in a similar manner, the central place in those Epistles.

συνεργοῦντες, 'as follow-workers *with God*.' That *θεῷ* (not *χριστῷ*, or *ὑμῖν*) is to be supplied, is certain: (1) By the parallel of 1 Cor. iii. 9, *συνεργοὶ τοῦ θεοῦ*, (2) because the act in which he claims to be a fellow-worker, is that of exhortation (*παρακαλοῦμεν*), which, in v. 20, had been ascribed to God.

παρακαλοῦμεν, here, as in v. 20, and i. 3–6, has the triple meaning of entreaty, exhortation, and consolation; and is here put forward as the chief part of the Apostle's function.

μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς, 'that you should not receive the goodness of God in your conversion to no purpose.' Here, again, as in v. 20, the sense is obscure, from our ignorance of the especial danger to which the Apostle alludes. For the phrase 'in vain,' *εἰς κενόν*, compare Gal. iv. 11 (*εἰκῇ*), in speaking of his converts; and Gal. ii. 2; Phil. ii. 16; 1 Thess. iii. 5 (*εἰς κενόν*) of himself. See also note on v. 17.

τὴν χάριν τοῦ θεοῦ. 'The favour of God' is often used as here, simply for the 'goodness' of God shown in the conversion of men to Christianity; and is thus used as almost identical with the Christian faith. Compare Acts xiii. 43, 'they persuaded them to abide in the grace of God;' Acts xx. 24, 'the Gospel of the grace of God.'

2 The quotation is from Isaiah xlix. 8 (LXX.). In the original context God is speaking to the Messiah, the servant of His people; and it is possible that the Apostle preserves that sense, and intends to express by the citation the general fact that God had received the work of Christ, and that, therefore, He would receive the Corinthians' reconciliation. But the words *ἐπήκουσα*, *ἐβοήθησα*, 'listened' and 'helped,' describe so much more exactly the relation of God to the Church and to mankind, than the relation of God to Christ, that they had better be so taken. The variation from the original sense may in this instance be justified by the identification of the Messiah and the people, which runs through the latter chapters of Isaiah. The passage was apparently suggested to the Apostle's memory by the word *δεκτός*, as connected with *δέξασθαι*: 'Let not your *receiving* of the favour of God be in vain, for the language of God [*ὁ θεός* is the nominative case to *λέγει*] in the Prophet is

σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι. ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας),[3] μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία, [4]ἀλλ' ἐν παντὶ [a]συνιστάντες ἑαυτοὺς ὡς θεοῦ διάκονοι, ἐν

[a] συνιστῶντες.

thee, and in a day of salvation I succoured thee. Behold now is a well-accepted time, behold now is a day of salvation'), [3]giving no offence in anything, lest the ministry be blamed, [4]but in all things commending our-

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true: "In a time *which I receive* I heard thee,"' which is confirmed by the stress that he lays on the word, carrying it out and amplifying it in his own comment which follows:—'God has so spoken, and look! the present is the time which He so receives.' 'You ought to receive Him, for He has received you.' εὐπρόσδεκτος is a favourite word of the Apostle; and as such, and also as being more emphatic, is substituted for the less familiar and less expressive term of the LXX. (Compare viii. 12; Rom. xv. 16, 31.)

νῦν, 'now,' may be either generally 'now, in the Gospel dispensation' (which is confirmed by 'the acceptable year,' δεκτὸς ἐνιαυτός, Luke iv. 19), or rather in reference to the peculiar need of his converts. 'Now, at this present moment, is the time for you to turn to God; waste no time in doing so.'

3 The quotation from Isaiah, with the Apostle's comment, had been parenthetical; and he now enlarges on his efforts to fulfil worthily his mission of exhortation to them, partly from the mere outpouring of feeling over the greatness of his work, partly from the wish to hold up his conduct as a model to his converts. Comp. 1 Cor. ix. 18–17.

The participles διδόντες, &c., join on directly to συνεργοῦντες. The use of μηδεμίαν and μηδενί, instead of οὐδεμίαν and οὐδενί, indicates the connexion. 'I exhort you, *inasmuch as* I give the best proof of my earnestness, by anxiety not through my means to throw any obstacle in the way of your receiving the message.'

προσκοπή, 'stumbling-block,' used only in this place for what is elsewhere expressed (1 Cor. viii. 9; Rom. xiv. 13) by πρόσκομμα.

μωμηθῇ, 'I have reproach cast upon it.' Compare the use of the word (where only else it occurs in the New Testament) in viii. 20, possibly with reference to his refusing maintenance. See note on xi. 7.

ἡ διακονία, 'the task or survice of reconciliation' (v. 19), 'of righteousness' (iii. 8, 9).

4 συνιστάντες ἑαυτούς, 'commending myself, not by commendatory letters (see on iii. 1), but as true servants and instruments, not of man, but of God, would naturally commend themselves.' This is the sense of the nominative διάκονοι: had it been the accusative διακόνους, then the sense would be 'commending' or 'proving ourselves to be the servants of God.' For the expression διάκονοι, as applied to himself, see 1 Cor. iii. 5.

ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, [5] ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κό-

selves as ministers of God, in much endurance, in troubles, in necessities, in distresses, [5] in stripes, in imprisonments, in tumults, in labours, in

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Observe that here συνιστάντες precedes ἑαυτούς, whereas in iii. 1, v. 12, where the sense required a stress to be laid on 'themselves,' ἑαυτούς precedes συνιστάνομεν.

4–10 The following enumeration of the means whereby he commended himself, may be divided into four clauses, all amplifying ἐν παντί: (1) ἐν ὑπομονῇ . . . . νηστείαις. (2) ἐν ἁγνότητι . . . . δυνάμει θεοῦ. (3) διὰ τῶν ὅπλων . . . . εὐφημίας. (4) ὡς πλάνοι . . . . πάντα κατέχοντες.

(1) The first section is an expansion of ἐν ὑπομονῇ πολλῇ, 'in' or 'by much *endurance*,' in three triplets of evils, each growing out of the last word of the other. (*a*) The first describes his hardships generally, 'In crushing afflictions (θλίψεσιν), in pressure of difficulties (ἀνάγκαις), in narrow straits (στενοχωρίαις).' The prevailing idea is of pressure and confinement: each stage narrower than the one before, so that no room is left for movement or escape. (θλῖψις and στενοχωρία are often joined, iv. 8; Rom. ii. 9, viii. 35; θλῖψις and ἀνάγκη, 1 Thess. iii. 7.)

(*b*) The idea of 'narrow straits' (στενοχωρίαις) suggests the thought of actual persecutions, of which he gives the three to which he was most frequently exposed—the 'scourgings' from Romans and Jews (for which see xi. 23–25); the 'imprisonments' (for which see xi. 23), which followed upon the scourgings, as in Acts xvi. 22, 23; the 'tumults and disorders' to which he was exposed, as in Asia Minor (Acts xiii. 50, xiv. 19), Greece (xvi. 19, xviii. 12), Jerusalem (xxi. 30). So the word is used in xii. 20; 1 Cor. xiv. 33; Luke xxi. 9; James iii. 16. It is possible, however (as most of these passages relate rather to inward than outward disorder), that the sense may be 'unsettlement of life,' as in ἀστατοῦμεν, 1 Cor. iv. 11; and this would suit somewhat better with its position here, as it was the banishments which *succeeded*, the disorders which *preceded*, the imprisonments.

Whatever be the meaning of ἀκαταστασίαις, he naturally passes from troubles sustained at the hands of others to voluntary or internal troubles.

'The labour' (κόποις, as in xi. 23, 27, x. 15) refers both to his manual labour (1 Cor. iv. 12), and also to the general toils and anxieties (*molestiæ*) of his life; the 'sleepless nights' (ἀγρυπνίαις) and 'hungerings' (νηστείαις), refer to the privations imposed upon him, partly by his wandering life, partly by his refusal to receive support. See note on xi. 27; 1 Cor. iv. 11.

(2) The second section enumerates the virtues which accompanied these outward hardships.

They are arranged in two divisions, not so much by the meaning as by the form of the words; the first consisting of one, the

ποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, [6]ἐν ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, [7]ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ, διὰ τῶν

watchings, in fastings, [6]in pureness, in knowledge, in long-suffering, in kindness, in the Holy Ghost, in love unfeigned, [7]in the word of truth, in the power of God, by the armour of righteousness on the right hand

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latter of two words: as, for example, 'love' would naturally have followed on 'kindness;' but as he wished to accompany it with the epithet 'unfeigned,' he therefore puts it in the second division; and 'the Holy Spirit' would also, but for the same reason, have properly stood at the head of the whole section. For a similar regard to the sound rather than the sense of the words he was bringing together, compare Rom. i. 30, 31. Each word stands singly without any apparent connexion, as it came uppermost in his thoughts.

(*a*) *ἁγνότης*, 'purity from sin' generally, as in vii. 11.

γνῶσις, 'knowledge' or 'intuition of Divine truth,' as in 1 Cor. xii. 8.

μακροθυμία, 'patience,' is joined with *χρηστότης*, 'kindness,' as in Gal. v. 22; so in Eph. iv. 2, *μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων*, and in Col. iii. 12, *πραΰτητα, μακροθυμίαν*.

(*b*) *ἐν πνεύματι ἁγίῳ*, 'by the Spirit of God shown in various manifestations.' See 1. Cor. xii. 3.

ἐν ἀγάπῃ ἀνυποκρίτῳ. The epithet (compare Rom. xii. 9) has determined the position of *ἀγάπῃ* in the sentence, as well as the consideration that it comes here with the 'Holy Spirit,' as the climax of the moral qualities which he enumerates.

The 'word of truth' (*λόγῳ ἀληθείας*) is the 'word of simple unadulterated truth,' as in ii. 17, iv. 2. The 'power of God' (*δυν. θεοῦ*) is the power visible in miracles (as in 1 Cor. ii. 4).

(3) In the third section the words are held together merely by the word *διά*, and by their antithetical form; *διά* in the case of *διὰ τῶν ὅπλων* expressing the *means* by which he made his way, *διά* without the article, in *διὰ δόξης*, &c. expressing the *state* through which he had to make his way. It is the same confusion of the two senses of *διά*, as in 1 Pet. iii. 20: *ἐσώθησαν δι' ὕδατος*.

διὰ τῶν ὅπλων . . τῶν ἀριστερῶν, 'by the arms of the Christian's life of righteousness [the word taken in its widest sense, as in v. 21], both offensive and defensive, with the sword or spear in the right hand, and the shield in the left.' This description of his weapons arises out of the mention of 'the power of God' just before. The idea had been already expressed in 1 Thess. v. 8, and was afterwards more fully developed in Eph. vi. 11, 12.

The words indicate (what we learn also from 1 Cor. iv. 12, *λοιδορούμενοι — βλασφημούμενοι*), that these false imputations constituted one of his severest trials.

(4) Hence the fourth section expands the words 'through evil report' into a long list of the contrasts between his alleged and his real character, at once

ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, [8]διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας, ὡς πλάνοι καὶ ἀληθεῖς, [9]ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι καὶ μὴ θανατούμενοι, [10]ὡς λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

and on the left, [8]by glory and dishonour, by evil report and good report, as deceivers and true, [9]as unknown and well known, as dying and behold we live, as chastened and not killed, [10]as sorrowful yet alway rejoicing, as poor yet making many rich, as having nothing and possessing all things.

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showing his difficulties and his triumph.

πλάνοι, 'deceivers.' That such was alleged to be the Apostle's character is clear from ii. 17, iv. 2, and also from the expressions in the Clementines, Hom. ii. 17, 18, xi. 35, where St. Paul is expressly described as a deceiver (*πλάνος*), and sowing error (*πλάνην*) : see p. 352.

καί in classical Greek would have been *καίτοι* or *ἀλλ' ὅμως*.

9 *ἀγνοούμενοι*, 'unknown,' i.e. 'obscure,' his real power not recognised (as in x. 10); yet amongst true believers recognised fully (as in iii. 2).

'Dying,' i.e. his enemies represented him as on the point of death, and so no more coming to Corinth; and yet, behold! at that very moment he is still full of life and energy. Compare iv. 40.

παιδευόμενοι, 'chastised,' perhaps in allusion to the insinuation that he was under God's wrath; but also under a sense that God was thus training him for his work: *ὡς* losing the sense of '*quasi*' and acquiring that of '*quippe*.' The words seem to refer to Ps. cxvii. (cxviii.) 18: *παιδεύων ἐπαίδευσέ με ὁ κύριος, καὶ τῷ θανάτῳ οὐ παρέδωκέ με.* Compare xii. 7–9 (the 'thorn in the flesh').

10 For the 'perpetual cheerfulness' (*ἀεὶ δὲ χαίροντες*) see Rom. v. 3, 'we boast in our afflictions;' and Philipp. iv. 4, 12.

The 'poverty' alludes to the taunts against him for not receiving a maintenance; see note on xi. 7; 1 Cor. xi. 1. The 'riches' may refer to the contributions in viii. 9, but more generally to spiritual things, as in 1 Cor. iii. 22.

ἔχοντες, simply 'having;' *κατέχοντες*, 'having to the full:' see 1 Cor. vii. 29, 30.

Paraphrase of Chap. V. 11—VI. 10.

I have spoken of the awful time when every deed done in this mortal frame will be disclosed before that great tribunal, of which the judgment seat of the highest earthly judge is a faint figure. With this conviction, I try to win over and make friends of men; but it is from no human motives that I do so. My motives are disclosed to God now, as they will be hereafter at the judgment; and they are disclosed to you also, if you consult, each of you, his own innermost conscience. So I speak; for even you thought before that I was commending myself to you, on my own authority. But this is not a self-commendation. This complete disclosure of all my heart to you enables you to vindicate me against those who rely on the testimony, not of their own hearts, but of commendatory letters, of lineal descent, of commanding presence. My disclosure before God shows that, if I am carried beyond the verge of soberness, it is in my zeal for Him; my disclosure before you shows that, if I restrain myself, and act as if under the dictates of worldly wisdom, it is in my regard for you. And the reason of this is, that, if you read my heart, you will find that I am pressed forward by one irresistible motive, the sense of the love which Christ has shown to all the world. That love drives me to the conclusion that if He, singly and alone, laid down His life in behalf of all, then all for whom He so laid down His life have forfeited all claim to their lives. The very object of His laying down His life in their behalf was, that all who live through Him, all who are alive at all, should devote their lives to Him who, whether in His death or in the life to which He was raised, did all in their behalf.

A complete separation is thus made by the Christian faith between the present and the past. Whatever others may think, or I myself may once have thought, I cannot now rely on any outward or local association; even with Christ Himself my union now can never be, like that of my opponents, a lineal or natural connexion, but only moral and spiritual. And this is true, not only of myself, but of all. If any one has entered into fellowship with Christ, a new world has at once opened upon him; an old world has passed away, and he looks out as

in the first beginning of creation, as in the days after the flood, as in the final dissolution of all things, on a new creation; and that new creation descends, not merely from Christ, but from God Himself, to whom the whole reconciliation is due, of which I am at once the chief example and the chief servant. For in that single life and death of Christ, was contained no less than a revelation of the Eternal God working out the reconciliation of a whole world to Himself. Therefore to them *He forbears to impute their offences; to* me *He entrusted the utterance of the message of reconciliation, and in the fulfilment of this trust I address this message to you. I come as an ambassador from Christ. I come as the instrument through which God exhorts you to come to Him; and the words which I utter as from Him are,* 'Be reconciled to God.' *The object for which He made the Sinless One pass through the world of sin was, that I, and you with me, might, through and with that Sinless One, be drawn into the world of righteousness. In pursuance of this exhortation, I add my efforts to the efforts of God, and exhort you not to allow the goodness which He has shown to you to pass away without effect. Receive Him; for He, as we read in the Prophet Isaiah, has received and heard and blessed you; and the time of this reception and salvation is this very present moment. This mission, of which I am the instrument, must be above all reproach: it must rest, not on commendations from others, but on the commendations of my own deeds. It must be commended by the endurance of calamities which press me closer and closer in on every side, by flagellations, imprisonments, wild uproars: by toils and sleepless nights and hunger: by the moral force of pure character and deep knowledge, the winning effects of patience and gentleness, the holiness of the Spirit, and the reality of the Spirit's greatest gift Love: by the preternatural power of miracles, and the simple utterance of truth; through the shield and sword of righteousness which God has placed in my hands, through all the obstacles of misunderstanding and suspicion, for in spite of my dishonesty I am honest, in spite of my obscurity I am famous, in spite of my death I live, in spite of chastisement I prosper, in spite of sorrow I am cheerful, in spite of poverty I am rich, in spite of destitution I am powerful.*

The Reconciliation of the World by Christ's Death.

As the previous Section of the Epistle has in all ages ministered to the wants and feelings of individuals, so this Section has ministered to the wants and feelings of the Church at large. It contains one of the clearest statements in the Apostle's writings of the effect of Christ's death. That effect is here described to be *The Reconciliation of Man to God.* In later times this has been expressed in various modes, some of which have fallen below, some gone beyond, the Apostle's statement. The best mode of exhibiting a subject so complicated and so profound is, to confine ourselves to the Scriptural view, and to observe the precise force and intention of the words as originally written. Their sense may be thus summed up:—The world had been in a long estrangement from God; His dealings had awakened in the heart of mankind a sense of hostility and offence. Suddenly a great manifestation of Divine love was announced, which wherever the tidings were brought awakened feelings never known before. These feelings resolved themselves into two kinds:—The present was felt to be parted from the past, by a separation so complete as to be compared by the Apostle to a new creation.[1] The whole world, not Jewish only but Gentile, was called, after long absence, to return to God.[2]

The Jewish nation was by this one event delivered from the yoke of the Levitical ritual. So, even in times of great human sorrow or joy, the burdensome ceremonial of social life is dissolved by a stronger and more universal sense of brotherhood: 'If ye be *dead with* Christ from the rudiments of the world, why . . . are ye subject to ordinances—"Touch not, taste not, handle not?"' (Col. ii. 20, 21.) The Jewish and Gentile classes were reconciled to each other, by the sight of His common love exhibited by Christ to both: 'He hath broken down the *middle wall of partition*, having abolished in his flesh *the enmity*, even the law of commandments contained in ordinances; for to make in himself *of twain one* new man, so making peace, and that he might *reconcile both* unto God

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[1] v. 17. [2] v. 18, 19.

in *one* body by the Cross, having slain the *enmity* thereby' (Eph. ii. 14–16).

And finally, the great mass of the Gentile world were delivered by this Divine act of love from the slavery of the sins of their age, and country, and long contaminations of false morals and worship: 'You that were sometimes alienated and *enemies* in your mind by *wicked works*, yet now hath He *reconciled* in the body of His flesh through death' (Col. i. 21); 'You hath He quickened who were *dead in trespasses and sins*' (Eph. ii. 1).

So far as this deliverance was not effected, the reconciliation was not complete; so far as the reconciliation was completed, the result was that both in Judaism and Heathenism, in nations and in individuals, 'old things passed away, all things became new.' In Christ's death Christians die; in Christ's life, Christians live.

This is the substance of the Apostle's message. His statement of it is important in many ways.

I. It explains how it was that the proclamation of the glad tidings of Christ's death fell to the lot, beyond all others, of the Apostle of the Gentiles. To us, the idea of the 'atonement' or 'reconciliation' of man to God, and the idea of the admission of the Gentiles, have ordinarily no connexion with each other. To St. Paul, the two ideas were inseparable. He could not imagine the death of Christ to involve less universal consequences than the reconciliation of the whole world. A well-known Christian poet of later times has beautifully said of the Redemption with regard to the previous generations of mankind— Connexion with the admission of the Gentiles.

> Now of thy love we deem
> As of an ocean vast,
> Rising in tides against the stream
> Of ages gone and past.

The Apostle's statement of it is equally true of all the existing and, if he looked so far, of all the future generations of the world.

II. The Apostle's view of Christ's death—as throughout the New Testament—represents it as the effect and manifestation, not of the wrath or vengeance of God, but of His love; of the love not only of Christ, but, in the most emphatic sense, of God also. It was not God that was reconciled, and man that was thereby induced to love; Effect of the Love of God.

but God that showed His love, and thereby brought back mankind from its long enmity with Him. It was not God that was to be appeased, and Christ that was to appease, but 'God was in Christ.' Man is not described as seeking after God, but God as seeking after man: '"Be ye reconciled to God." He says not (thus writes Chrysostom on this passage), "reconcile God to yourself," for it is not God who is an enemy to you, but you who are enemies with God.'

There was no contradiction or separation in the Divine Act. The Apostolical and the Evangelical representations exactly coincide. As here, so in the parable of the Prodigal Son, nothing intervenes between the loving father and the returning penitent. In the act of Redemption, above all others, it is true that 'Christ and the Father are One.' In the Apostle's own Epistles the love and forgiveness which the Death of Christ expresses are equally ascribed to God and to Christ—'God . . . imputing not their trespasses to them' (2 Cor. v. 19); 'Christ . . . having forgiven you all trespasses' (Col. ii. 13); 'God in Christ (ἐν χριστῷ) forgave you' (Eph. iv. 32). In many passages of Scripture we hear of 'the wrath' and 'the indignation' of God against sin. But the frequency of these passages makes it the more remarkable that the expression never or hardly ever occurs in connexion with the death of Christ.[1] 'God,' 'the love of God,' 'the righteousness of God,' is always the source to which this event is ascribed: Rom. v. 8, 'God commendeth *His own love* towards us;' Rom. viii. 31, 32, '*God* . . . spared not His own Son;' John iii. 16, 'God . . . [not 'so hated,' but] so *loved* the world;' Rom. iii. 24, 'Whom *God* hath set forth to be a propitiation, through faith, in His blood, to declare [not 'His wrath,' but] His *righteousness* for the remission of sins that are past, through [not 'the vengeance,' but] the *forbearance* of *God*.' 'Love' and 'righteousness' are joined, not as in opposition, but as in harmony with each other: 'that He might be just *and* the justifier.' The 'Reconciliation' and 'Propitation' are not brought to Him, but are given by Him. Humble as in the eyes of the contemporary world that solitary Death might seem, it expressed and implied nothing less than the Universal Love of the Almighty.

[1] In the one apparent exception (Rom. v. 9), 'We shall be saved from *wrath* through Him,' the context immediately corrects any such erroneous impression: 'We shall be saved by *his life*.'

III. It is to be observed how great a stress the Apostle lays on the solitary and unique nature of Christ's death,—'One for [1]all.' Partly, no doubt, this arises from the desire to exhibit the unity of mankind in the redemption,—'Not two Christs, but one alike for Jew and [2]Gentile.' But partly also it arises from the consciousness of the pre-eminent greatness of that death above all others, and from the wish to bring out strongly the fact that this one single event was to extend its influence to the whole range of humanity: 'If I be lifted up, I will draw *all* men unto Me,' John xii. 32. There is no misgiving as to the vastness of the effects.

New epoch in human history.

This falls in with the Apostle's stedfast declarations that the death of Christ was the turning point in the history of the human race. Had he foreseen distinctly that a new era would be dated from that time; that a new society, philosophy, literature, moral code, would grow up from it over continents of which he knew not the existence; he could not have more strongly expressed his sense of the greatness of the event than in what is here said of 'old things passing away, and all things becoming [3]new.' We regard Christianity as belonging to the old age and ancient institutions; he regarded it as the seed and spring-time of a new world. His eye is fixed on the future. He is the Prophet of what is to come no less than the Apostle of what has been.

IV. We here see clearly the cause to which the Apostle ascribes his great exertions:—'The love of Christ constrained him.' Of the reality of that Love his own life was and is the best proof and explanation. There had appeared on the earth (so we must endeavour to conceive his feelings) an exhibition of love such as had never before been seen. Whatever influence the force of example or the sentiment of gratitude brings to bear upon the human mind, was now in the highest degree exercised upon the mind of St. Paul. To follow where Christ had gone before, to requite His love by carrying out His work, became the

Motive of the Apostle's actions.

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[1] v. 15. Compare Rom. v. 15, 'The free gift of *One* man;' Rom. vi. 10, 'He died unto sin *once*.'

[2] Compare 1 Tim. ii. 5, '*One* God who will have *all* to be saved . . . *one* Mediator . . . who gave Himself a ransom for all;' Eph. ii. 14, 16, 'Who hath made both *one* . . . of twain *one* new man . . . that He might reconcile both to God in *one* body on the Cross.'

[3] v. 16, 17.

Apostle's master passion. The great event of Christ's death rose up as the background of his life. From that single point every thought diverged. The love which Christ had shown to him became the atmosphere in which he lived and moved and had his being. What he felt has been continued afterwards. We know that in the events of the Exodus we have found the first origin of the idea of the severe Law of an Unseen God, which became henceforward the inalienable possession of the Jewish race. So, but in a higher sense, the Love of Christ roused in the minds of His disciples a sense of the reality and the power of love, which became the spring of a new life to them, and through them to the world; and, amidst manifold weakness and error, Roman Catholic and Protestant alike, in the zeal of Missionaries, in the benevolence of Sisters of Mercy, in the service of the poor and ignorant and afflicted, there have been thousands of acts and lives of self-devotion, which can be traced up to nothing lower than this self-same motive.

Christ's relation to sin.

V. One portion of the Apostle's statement brings out more clearly than any other passage in Scripture the relation of Christ to sin in the work of redemption: 'Him who knew not sin He made sin for us, that we might become the righteousness of God in [1] Him.' To a certain extent the strength of the expressions is due to the antithetical form in which the Apostle so often couches his conviction of the entire sympathy and communion between Christ and His people, as in the passage, 'For your sakes He became poor, that ye through His poverty might become [2] rich.' But as there was a true sense in which He was poor for the sake of man, so also there is a true sense in which He became sin for the sake of man. To interpret the phrase as meaning merely, 'He underwent the punishment due to sin,' would be no less inadequate than it would be to say in the parallel passage that it only meant, 'He underwent the shame which follows upon poverty.' The punishment and the suffering incident to sin is doubtless included; but the whole meaning must be analogous to that in which St. Matthew takes the corresponding phrase of the Prophet—'Himself took our infirmities and bare our sicknesses' (Matth. viii. 17). As by His contact with human suffering in His mission of healing, He also suffered—so by His contact with human sin in His

[1] v. 21. [2] viii. 9.

mission of redemption, He also, so far as His perfect sinlessness allowed, became conscious of sin. The sin of man, in its literal sense, is as much below the sinlessness of Christ, as the righteousness of God, in its literal sense, is above the unrighteousness of man. But still in each clause of the sentence as near an approximation is implied as the nature of the case permits. We, in Christ, are to share in God's righteousness, to be perfect as He is perfect, to be pure as He is pure; yet still compassed about with human infirmities, and feeling that we are unprofitable servants. Christ in our behalf is to descend into the abyss of sin, enduring its evil, assailed by its temptations, suffering from its consequences, but without partaking of it, and feeling it the more keenly from the very fact of His entire elevation above it.

In such a subject, it would be presumptuous to seek illustrations from any other source than the express facts of the Gospel history. Two striking illustrations of this kind may be given in the words of two modern writers. One is Frederick Maurice, whose expressions, though they may appear to some exaggerated, to others inadequate, will serve to give the general image wrapped up in the Apostle's language:—

'There was a time in our Lord's life on earth, we are told, when a man met Him, "coming out of the tombs, exceeding fierce, whom no man could bind; no, not with chains." That man was "possessed by an unclean spirit." Of all men upon earth you would say that he was the one between whom and the pure and holy Jesus there must have existed the most intense repugnance. What Pharisee, who shrank from the filthy and loathsome words of that maniac, could have experienced one thousandth part of the inward and intense loathing which Christ must have experienced for the mind that those words expressed? For it was into *that* He looked—*that* which He understood; *that* which in His inmost being He must have felt, which must have given Him a shock such as it could have given to no other. . . . He must have felt the wickedness of that man in His inmost being. He must have been conscious of it as no one else was or could be. Now, if we have ever had the consciousness, in a very slight degree, of evil in another man, has it not been, *up to that degree*, as if the evil was in ourselves? Suppose the offender were a friend, or a brother, or child, has not this sense of personal shame, of the evil being ours, been proportionably stronger and more acute? However much we might feel ourselves called upon to act as judges, this perception still remained. It was

not evaded even by the anger, the selfish anger and impatience of an injury done to us, which most probably mingled with and corrupted the purer indignation and sorrow. Most of us confess with humiliation how little we have had of this living consciousness of other men's impurity, or injustice, or falsehood, or baseness. But. . . we know that we should be better if we had more of it. In our best moments we admire with a faint admiration—in our worst we envy with a wicked envy—those in whom we can trace most of it. And we have had just enough of it to be certain that it belongs to the truest and most radical parts of the character, not to its transient impulses. Suppose, then, this carried to its highest pitch, cannot you, at a great distance, apprehend that Christ may have entered into that poor maniac's spirit, may have had the most inward realisation of it, not because it was like what was in Himself, but because it was utterly and entirely unlike? And yet this could not have been, unless He had the most perfect and thorough sympathy with the man whose nature was transformed into the likeness of a brute, whose spirit had acquired the image of a devil. Does the coexistence of His sympathy and of His antipathy perplex you? Oh! Ask yourselves which you could bear to be away, which you could bear to be weaker than the other. Ask yourselves whether they must not dwell together in their highest degree, in their fullest power, in any one of whom you could say, "He is perfect; he is the standard of excellence; in him there is the full image of God." Diminish by one atom the loathing and horror, or the fellowship and sympathy; and by that atom you lower the character; you are sure that you have brought it nearer to the level of your own low imaginations, that you have made it less like the Being who would raise you towards Himself. . . . No other words but the Apostle's words, "He was made sin," could give us an impression of the sense, the taste, the anguish of sin, which St. Paul would have us think of as realised by the Son of God—a sense, a taste, an anguish of sin, which are not only compatible with the *not* knowing sin, but would be impossible in any one who did know it. The awful isolation of the words "Ye shall leave me alone," united with the craving for human affection, "With desire I have desired to eat the passover with you"—the agony of the spirit which is fettered, in the words, "If it be possible, let this cup pass from me," with the submission of the words, "Not as I will, but as Thou wilt;" above all, the existing for a moment even of that one infinite comfort—"Yet I am not alone, because the Father is with me," when the cry was heard, "My God! My God! why hast Thou forsaken me?"—these revelations tell us a little of what it was to be made Sin: if we get the least glimpse into them, we shall not desire that the Apostle could have spoken less boldly if he was to speak the truth.'

In language less philosophical, and wandering much further beyond the recorded facts of Scripture, but so power-

fully expressed as to give a more distinct and lively impression of the idea intended to be conveyed, the same truth is given by Cardinal Newman, in a description of the Agony of Gethsemane:—

"There, in that most awful hour, knelt the Saviour of the world, . . . opening His arms, baring His breast, sinless as He was, to the assault of His foe,—of a foe whose breath was a pestilence, and whose embrace was an agony. There He knelt, motionless and still, while the vile and horrible fiend clad His spirit in a robe steeped in all that is heinous and loathful in human crime, which clung close round His heart, and filled His conscience, and forced its way into every sense and pore of His mind, and spread over Him like a moral leprosy, till He almost felt Himself that which He never could be, and which His foe would fain have made Him be. . . . His ears they ring with sounds of revelry and of strife; and His breast is frozen with avarice, and cruelty, and unbelief; and His very memory is laden with every sin which has been committed since the Fall, in all regions of the earth—with the pride of the old giants, and the lust of the five cities, and the obduracy of Egypt, and the ambition of Babel, and the unthankfulness and scorn of Israel. O who does not know the misery of a haunting thought, which comes again and again, in spite of rejection, to annoy if it cannot seduce? or of some odious and sickening imagination, in no sense one's own, but forced upon the mind from without? or of evil knowledge, gained with or without a man's fault, but which he would give a great price to be rid of for ever? And these gather round Thee, Blessed Lord, in millions now: they come in troops, more numerous than the locust or the palmer-worm, or the plagues of hail, and flies, and frogs that were sent against Pharaoh. Of the living and of the dead, and of the unborn, of the lost and of the saved, of Thine own people and of strangers, of sinners and of saints, all sins are there. . . . It is the long history of a world, and God alone can bear the load of it:—hopes blighted, vows broken, lights quenched, warnings scorned, opportunities lost; the innocent betrayed, the young hardened, the penitent relapsing, the just overcome, the aged failing; the sophistry of misbelief, the wilfulness of passion, the tyranny of habit, the canker of remorse, the wasting of care, the anguish of shame, the pining of disappointment, the sickness of despair;—such cruel, such pitiable spectacles, such heart-rending, revolting, detestable, maddening scenes; nay, the haggard faces, the convulsed lips, the flushed cheeks, the dark brow of the willing victim of rebellion, they are all before Him now—they are upon Him, and in Him. They are with Him instead of that ineffable peace which has inhabited His soul since the moment of His conception. They are upon Him, they are all but His own.

THE ARRIVAL OF TITUS, Chap. VI. 11—13, VII. 2—16.
INTERCOURSE WITH HEATHEN, Chap. VI. 14—VII. 1.

[11] *Τὸ στόμα ἡμῶν ἀνέῳγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ*

[11] Our mouth is open unto you, Corinthians, our heart is enlarged:

11 In the previous verses, the long train of digressions which had broken in upon the Apostle's argument in ii. 16, had been gradually drawing to a conclusion. The reconciliation with God (v. 19–21) awakens the thought of their reconciliation with him; and the description of his own sufferings (vi. 4–10) prepares the way for throwing himself upon their sympathy. Here, accordingly, the undercurrent of deep affection which had been from time to time appearing above the surface in iii. 2, 3, iv. 12–15, v. 13, now bursts into sight, following almost in the same words as the similar passage in 1 Cor. iv. 14–16, on the account of his victory through sufferings. (Compare especially, 'I speak to you as to children,' in verse 13, with 1 Cor. iv. 14.) The veil, which had hitherto hung between the Apostle and his readers, is suddenly rolled away; we see them standing face to face; his utterance, so long choked by the countercurrents of contending emotions, is now, for the first time, clear and distinct ('our mouth is opened'), and for the only time in the two Epistles he calls them by their name ('Corinthians'). With the loosing of his tongue his heart opens also, that heart which was 'the heart of the world,' opens to receive in its large capacities his thousand friends ('our heart is enlarged'): whatever narrowness of affection, whatever check to the yearnings of soul between them might exist, was not on his part, but on theirs ('ye are not straitened in us'); the only reward which he claimed for his paternal tenderness was a greater openness from them, his spiritual children ('for a recompense, I speak as unto children, be ye also enlarged').

ἀνέῳγε expresses the present tense (as in 1 Cor. xvi. 9), and is thus distinct from *ἠνοίξαμεν τὸ στόμα ἡμῶν*, 'we spoke to you;' whereas *πεπλάτυνται* expresses the perfect; the opening of his mouth follows upon the opening of his heart, 'Whilst my words find free utterance, my heart has meanwhile been enlarged.' (Comp. Matt. xii. 34: 'out of the abundance of the *heart* the *mouth* speaketh;' and Romans x. 10, 'with the *heart* man believeth, with the *mouth* confession is made.')

'Opening of the mouth.'

The phrase 'to open the mouth' is in itself an ordinary expression for 'to speak' (as in Matt. v. 2; Acts viii. 32, 35, x. 34, xviii. 14). But in the LXX. it is used with a full poetical meaning, and so here it derives from the context a sense of free and open speech, which would not otherwise belong to it. Com-

καρδία ἡμῶν πεπλάτυνται· [12]οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν· [13]τὴν δὲ αὐτὴν ἀντιμισθίαν (ὡς τέκνοις λέγω) πλατύνθητε καὶ ὑμεῖς. [14]μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ

[12]ye are not straitened in us, but ye are straitened in your own inward affections : [13]now for a recompence in the same, (I say it as to children,) be *ye* also enlarged.

[14]Be ye not unequally yoked together with unbelievers : for what

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pare Eph. vi. 19: ἵνα μοι δοθῇ λόγος, ἐν ἀνοίξει τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου.

'Enlargement of the heart.'

In like manner the use of the expression ἡ καρδία πεπλάτυνται was probably suggested by its frequent occurrence in the O. T. (LXX.) for 'joy,'—as in Ps. cxix. 32; joy being in this case the occasion out of which the enlargement of heart proceeded. So in the Arabian Nights, 'my heart is dilated,' is the constant expression for sensations of joy. But its actual meaning here is shown by the succeeding expressions (στενοχωρεῖσθε in 12, and χωρήσατε in vii. 2) to be not simply joy, but wideness of sympathy and intelligence, as opposed to narrowmindedness both moral and intellectual: in which sense the corresponding Hebrew phrase is used of Solomon, 1 Kings, iv. 29, who had 'largeness (רֹחַב) of heart like the sand that is on the sea-shore.'

Κορίνθιοι. This address by name is used besides only in Gal. iii. 1, ὦ ἀνόητοι Γαλάται, and in Phil. iv. 15, Φιλιππήσιοι.

12 σπλάγχνα. This passage is remarkable as speaking of the affections under the double metaphor of the 'heart' and 'the bowels,' of which the latter has, in modern languages, been entirely superseded by the former. Comp. a like use of σπλάγχνα and κέαρ in Æsch. Agam. 996, 999. σπλάγχνα expresses physically the whole interior structure of man, including specially the heart and liver as opposed to what are now technically called the bowels (ἔντερα). See Æsch. Agam. 1221, where the two are distinguished. In classical Greek the word is used for the feelings generally; and in Hebrew, from the root '*vacham*,' 'to foster tenderly,' is used for 'tender pity.' Hence its use in St. Paul: compare vii. 15; Phil. i. 8; Philem. 7, 12, 20.

τὴν αὐτὴν ἀντιμισθίαν=τὸ αὐτό, ὅ ἐστιν ἀντιμισθία, πλατύνθητε, 'open your hearts to the same love that I show to you, which love is my reward.'

Dislocation of the argument.

14 We now arrive at a remarkable dislocation of the argument. On the one hand, the passionate appeal, begun in vi. 11, 12, 13, is continued, without even the appearance of an interruption, in vii. 2, where the words χωρήσατε ἡμᾶς ('make room for us') are evidently the prolongation of the metaphor expressed in vi. 12, 13, by στενοχωρεῖσθε and πλατύνθητε. On the other hand, the intervening passage vi. 14–vii. 1, whilst it coheres perfectly with itself, has no connexion with the immediate

μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ, [a]ἢ τίς κοινωνία φωτὶ πρὸς σκότος; [15]τίς δὲ συμφώνησις [b]χριστοῦ πρὸς βελίαλ, ἢ τίς

[a] τίς δέ. [b] Χριστῷ.

fellowship hath righteousness with unrighteousness? or what communion hath light with darkness? [15]and what concord hath Christ with Belial?

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context either before or after. It relates, not to the Apostle's dealings with the Corinthian Church or his opponents, but entirely to their connexion with the heathen world, and, as would appear from the phrases used in vi. 16–vii. 1, especially to their contamination by the sensual rites and practices of heathenism.

This disconnexion with the context is the more remarkable, even in so abrupt an Epistle as this, because the subject here treated is altogether out of harmony with the Apostle's present line of argument. It is a severe warning suddenly introduced into a strain of affectionate entreaty, a strong injunction to separation in the midst of exhortation to union, even with the offender who had been guilty of the very sins which he here denounces. As the agreement of the MSS. and the internal evidence of the style both forbid the supposition of interpolation, two hypotheses suggest themselves: (1) That heathen sensuality is the sin alluded to in vi. 1, a view slightly confirmed by the use of the word δικαιοσύνη both in vi. 14, v. 21, and vi. 7, as well as by the strong expression in vi. 1, μὴ εἰς κενὸν τὴν χάριν δέξασθαι. If this be so, the renewal of the subject in vi. 14 might be explained, either by the supposition of a resumption of an interrupted argument (as, in a less striking manner, in the digression iv. 2–6), or by the conjecture of an actual transposition of the text, vi. 14–vii. 1, intervening between vi. 2 and vi. 3, and the participles of vi. 3–10, διδόντες, συνιστάντες, &c., being continuations of ἐπιτελοῦντες in vii. 1.

(2) That the continuous flow of the first part of the Epistle comes to an end at vi. 13, the impassioned appeal to the Corinthians immediately following on the account of his own sufferings; that then (for some reason unknown to us) he was interrupted in the course of his history, and resumed it in vii. 2 with χωρήσατε ἡμᾶς ('receive us'), so as to carry on both the thought with which he had last been occupied, and also the general subject left in ii. 16. The indications of some such pause between vii. 2–16 and the previous chapters are: (*a*) The repetitions, in some cases almost verbal, of expressions and thoughts in the earlier part, which would be more natural if an interval or interruption of some kind had intervened, e.g. χωρήσατε ἡμᾶς, vii. 2, compared with πλατύνθητε, vi. 13; οὐδεμίαν ἔσχηκεν ἄνεσιν in vii. 5, with οὐκ ἔσχηκα ἄνεσιν in ii. 13. (*b*) The change from the plural to the singular first person, which begins in vii. 3, and continues (intermixed with the other) through the remainder of the Epistle. (*c*) The expression προείρηκα in vii. 3, which is more natural if referring to what

μερὶς [a]πιστῷ μετὰ ἀπίστου; [16]τίς δὲ συγκατάθεσις ναῷ

[a] Lachm. Ed. 1. πιστοῦ.

or what part hath he that believeth with an unbeliever? [16]and what

might be viewed as a distinct portion of the Epistle.—N.B. In this case, the insertion of the paragraph vi. 14–vii. 1, might be explained in two ways. It might be a reflection in the interval between the two parts of the Epistle, venting itself on the moment in this short warning; or the passage really belongs to the First Epistle, with which its whole tone is in far closer accordance than with this. The allusion in 1 Cor. v. 9, ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, would become more intelligible, if it could be supposed to refer to some such direct warning as is contained in this passage, rather than to the very general address in 1 Cor. v. 7, 8. A similar conjecture is suggested by Ewald.

'Unequally yoked.'

14–16 ἑτεροζυγεῖν is formed apparently from ἑτερόζυγος in Lev. xiv. 19 (LXX.)='an animal of different breed.'

Hence the verb, which is not elsewhere used, must mean (not 'to be unevenly yoked, one bearing the yoke more heavily than the other,' but) 'to be joined with a wrong yokefellow,' as ὁμοζυγεῖν is 'to be joined with a right yokefellow.'

'Righteousness and lawlessness.'

In the five contrasts which follow, there is a continual transition from the abstract to the concrete. 'Righteousness' and 'lawlessness' (δικαιοσύνη and ἀνομία) are opposed, as the two moral aspects of Christianity and heathenism generally. Comp. Rom. vi. 19 (with a special reference, as in this place, to sins of sensuality). 'Light' and 'darkness' (φῶς and σκότος) point still more directly to the deeds of shame which shun the light, as in Rom. xiii. 12, 13, and more especially in Eph. v. 7–13. In the antitheses between 'Christ and Belial,' he passes from abstractions to persons. The word is variously written 'Belial' (בְּלִיַּעַל) =worthless, which is in no uncial MS., or 'Beliar' (which is in B. C. J., according to the Syriac corruption, as 'Sychar' for 'Sychem,' in John iv. 5), or Beliam and Belian (D. E. K.), or Beliab (F. G.). It is here employed (like Beelzebub in Matt. xii. 24) merely as a synonyme for Satan. It corresponds in Hebrew to the same notion of wickedness as is expressed in Greek by πονηρός, in Latin by *nequam*, in Old English by *naughty*, and is therefore the most contemptuous name for 'evil,' or the 'evil spirit,' the 'Little Master' in Sintram (see Arnold's Life, p. 684), as contrasted with Satan in the 'Paradise Lost.' Our associations with the word are coloured by the attributes ascribed to 'Belial' by Milton ('Par. Lost,' Bk. II.), which he founds on the few and exceptional passages in the Old Testament (Jud. xix. 22, xx. 13; 1 Sam. ii. 12), where the word is used for sensual profligacy. The fullest description of a man of Belial in the O. Test. is in Proverbs vi. 12–15: 'A naughty person ("*Adam-Belial*"), a

'Light and darkness.'

'Belial.'

θεοῦ μετὰ εἰδώλων; [a]ἡμεῖς γὰρ ναὸς θεοῦ [b]ἐσμὲν ζῶντος, καθὼς εἶπεν ὁ θεὸς ὅτι ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπερι-

[a] ὑμεῖς. [b] ἐστε.

agreement hath the temple of God with idols? for *we* are the temple of the living God, as God said that 'I will dwell in them, and walk in them,

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wicked man, walketh with a froward mouth,' &c. It never occurs as a proper name in the LXX., but is found once in Theodotion's Version (Jud. xix. 22), and frequently in the Apocryphal Testament of the Twelve Patriarchs. (See Fabricius, Codex Pseudepigr. N. T. i. 587, 619.)

'Believer and unbeliever.'

The contrast of 'heathen' and 'Christian,' in the words πιστός and ἄπιστος (compare 1 Cor. xiv. 22), brings the opposition more closely home; and in the antithesis of 'God's temple' and 'an idol,' he gives the ground for this contrast, the society of believers being regarded as 'the temple' (according to 1 Cor. iii. 16, vi. 19), and the 'idol' being suggested by the natural association of the sins of sensuality with the idolatrous rites.

Of the five words used to express the idea of union, μετοχή, κοινωνία, συμφώνησις, μερίς, συγκατάθεσις, only the third and fifth have any special appropriateness, and those chiefly by their etymology; συμφώνησις, 'harmony of voice,' is appropriate to persons, συγκατάθεσις, 'unity of composition,' to buildings. The multiplication of synonymes implies a greater copiousness of Greek than we should expect from the Apostle's usual language. The use of δέ *after* the first question is also thoroughly classical.

16 ναὸς θεοῦ. He insists on this the more, because the thought of the Christian community as God's temple is especially opposed to its desecration by impurity, as in 1 Cor. vi. 19. The epithet 'living' (ζῶντος) is added, to express the living reality of God as opposed to the dead images (comp. 2 Thess. i. 9), and the living, as opposed to the dead stones of the temple (comp. 1 Pet. ii. 5; 1 Tim. iii. 15). For the transposition of ζῶντος, see note on 1 Cor. viii. 11.

16 ὑμεῖς ἐστέ, Rec. Text, with C. D^3. E. F. G. K. ἡμεῖς ἐσμέν, Lachmann, with B. D^1. J. The confusion is occasioned by the likeness of pronunciation.

Threefold quotation.

The first quotation which follows is from Lev. xxvi. 11, 12: καὶ θήσω τὴν σκήνην μου ἐν ὑμῖν καὶ οὐ βδελύξεται ἡ ψυχή μου ὑμᾶς καὶ ἐμπεριπατήσω ἐν ὑμῖν. καὶ ἔσομαι ὑμῶν θεὸς καὶ ὑμεῖς ἔσεσθέ μοι λαός. The verbal likeness is very great, especially in the word ἐμπεριπατήσω, not elsewhere occurring in the New Testament. θήσω τὴν σκήνην μου is changed to ἐνοικήσω, probably with the view of avoiding the collision of metaphors, which would else result between the Tabernacle and Temple; and the second person is changed to the third, perhaps from a reminiscence of the parallel passage in Ezekiel xxxvii. 26: ἔσται ἡ κατασκήνωσίς μου ἐν αὐτοῖς, καὶ ἔσομαι

πατήσω, καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονταί [a] μου λαός. [17] διὸ [b] ἐξέλθατε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς, [18] καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ. VII. [1] ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπη-

[a] μοί. [b] ἐξέλθετε.

and I will be their God, and they shall be my people. [17] Wherefore come out from the midst of them and be separate, saith the Lord, and touch not the unclean thing: [18] and *I* will receive you, and will be a Father unto you, and *ye* shall be my sons and daughters, saith the Lord Almighty.' VII. [1] Having therefore these promises, beloved, let us

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αὐτοῖς Θεὸς καὶ αὐτοί μοι ἔσονται λαός.

The next quotation is from Isa. lii. 11, 12, referring to the return from Babylon: ἀπόστητε, ἀπόστητε, ἐξέλθατε ἐκεῖθεν καὶ ἀκαθάρτου μὴ ἅψησθε, ἐξέλθετε ἐκ μέσου αὐτῆς, ἀφορίσθητε οἱ φέροντες τὰ σκεύη κυρίου, ὅτι οὐ μετὰ ταραχῆς ἐξελεύσεσθε, οὐδὲ φυγῇ πορεύσεσθε· προπορεύσεται γὰρ πρότερος ὑμῶν κύριος καὶ ὁ ἐπισυνάγων ὑμᾶς θεὸς Ἰσραήλ. The first part contains no further change than is required by the change of the special reference to Babylon into a general reference to the heathen, the words ἀκαθάρτου μὴ ἅψησθε being exactly the same in both. In the second part the detailed description of the return, as unsuitable to the present application, is exchanged for the general phrase κἀγὼ εἰσδέξομαι ὑμᾶς, again from a corresponding passage in Ezekiel (xx. 34), καὶ εἰσδέξομαι ὑμᾶς.

The last quotation is from 2 Sam. vii. 14: ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα καὶ αὐτὸς ἔσεταί μοι εἰς υἱόν. Here again there is no further change than is necessary to transfer the application from David to believers generally. The introduction of θυγατέρας ('daughters,' from Isaiah xliii. 6) shows how strongly present to the Apostle was the extension of the Divine blessings to every individual of the society. Compare Acts ii. 17, 18 ('your sons and your *daughters*, your servants and *hand-maidens*').

In each case the distinct quotation is marked by the mode of reference. In the first, καθὼς εἶπεν ὁ θεός refers to ἐγὼ κύριος ὁ θεὸς ὑμῶν, in Lev. xxvi. 1. In the second, λέγει κύριος refers to the same words in Isa. lii. 3, 4, 5. In the third, λέγει κύριος παντοκράτωρ refers to the same words, in 2 Sam. vii. 8, which is the more evident, as παντοκράτωρ, except in the Apocalypse, never occurs in the N. T.

VII. 1 From this stern warning he descends into an affectionate entreaty. The word ἀγαπητοί, 'beloved,' seems to be introduced with this intention. It occurs nowhere else in this epistle, except in a somewhat similar context, xii. 19. Compare its like occurrence in 1 Cor. xv. 58, x. 14.

τὰς ἐπαγγελίας, the promises

τοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ θεοῦ.

[2] Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. [3] [a] πρὸς κατάκρισιν οὐ

[a] Οὐ πρὸς κατάκρισιν λέγω.

cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

[2] Make room for us: we wronged no one, we corrupted no one, we defrauded no one. [3] I say not this to condemn you: for I have said

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contained in the foregoing quotations.

καθαρίσωμεν, as becomes those who are the Temple of God. Compare 1 Cor. vi. 19.

παντὸς μολυσμοῦ, 'not this or that particular pollution, but *all*;' not ceremonial and outward only, but inward and *spiritual* pollution also. Compare 1 Pet. iii. 21, on baptism.

ἐπιτελοῦντες, 'by completing.'

ἁγιωσύνην. The word is used in connexion with the preceding phrases of 'purification' and 'pollution.' But as these phrases in Christian language acquire a moral and spiritual, instead of a ceremonial meaning, so also does 'holiness.' Although the adjective *ἅγιος* has a more general signification, yet the substantive, whether expressed under the form of *ἁγιασμός*, as in Rom. vi. 19, 22; 1 Thess. iv. 3, 4, 7; 1 Tim. ii. 15; Heb. xii. 14, and 1 Thess. iii. 13, or *ἁγιωσύνη* as here, especially implies purity as opposed to sensual defilement.

ἐν φόβῳ θεοῦ. 'In the atmosphere of awe and fear.' Compare the same connexion of ideas in 1 Pet. iii. 15, 'sanctify (*ἁγιάσατε*) the Lord God in your hearts . . . with gentleness and fear' (*φόβου*).

2 See note on vi. 14. The argument there interrupted is now resumed.

χωρήσατε, 'make room for us,' = *πλατύνθητε* in vi. 13. Compare Matt. xix. 11, for this use of *χωρεῖν*.

οὐδένα ἠδικήσαμεν . . . . οὐδένα ἐπλεονεκτήσαμεν. These words relate probably to the charges brought against him, which, if true, would have destroyed the confidence between himself and his readers, and the tense seems to refer them to some precise time in the past. The first is general; the two next, particular. '*πλεονεκτήσαμεν* alludes to the charge noticed in xii. 16, that he extorted money from them. Compare also ii. 17 (*καπηλεύοντες*). What can be intended by *ἐφθείραμεν*, it is difficult to say. But compared with *τὰ κρυπτὰ τῆς αἰσχύνης*, in iv. 2, and *ἀκαθαρσίας* in 1 Thess. iv. 7, there seems no reason why it should not bear its natural meaning (as in 1 Cor. xv. 33) of the pollution of sensual sins, against which, either as imputed to himself, or as practised by his opponents, the Apostle protests. If not, it must be simply 'injured,' or 'ruined,' as in 1 Cor. iii. 17, and with *ἐπλεονεκτήσαμεν*, 'defrauded,' is an explanation of *ἠδικήσαμεν*.

λέγω· προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστὲ εἰς τὸ συναποθανεῖν καὶ [a]συνζῆν. [4]πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. [5]καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν

[a] συζῆν.

before that ye are in our hearts to die and live with you. [4]Great is my plainness of speech toward you, great is my boasting of you : I am filled with comfort, I am exceeding joyful in all our trouble. [5]For when we

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For a similar disclaimer of sinister motives, see Acts xx. 33.

'It is not to condemn you that I speak.' This, like the similar phrase, 1 Cor. iv. 14, refers not so much to what he has actually expressed, as to the feeling in his mind.

προείρηκα γάρ, 'You cannot doubt my love ; for I have before said in this Epistle, that you are deep in my heart,' referring to iii. 2, v. 12, vi. 13.

εἰς τὸ συναποθανεῖν καὶ συνζῆν. For this close sympathy of life and death between himself and the Corinthians, compare i. 5, 6, vi. 12.

Possibly there may be an allusion to some proverbial expression as in Horace : 'Tecum vivere amem, tecum obeam libens,' and to the passionate feeling of the time which induced friends (as Horace for Mæcenas), to offer to kill themselves on the death of their friends. Compare Athenæus (in Wetstein) : *τούτους δ' οἱ βασιλεῖς ἔχουσι συζῶντας καὶ συναποθνησκόντας*.

4 Here, for the first time in this Epistle, the plural first person is exchanged for the singular in speaking of himself, and from this time to the end the two are intermixed. See note on vi. 14.

He now pours forth the joy, occasioned by the arrival of Titus, which had partially burst out in ii. 14, vi. 11, 13 ; and sums up in a few words the various feelings which have sprung out of it.

πολλὴ παρρησία, 'freedom,' or 'openness' of speech (see iii. 12), the subject of the whole passage, iii. 1–iv. 6, and again vi. 11, 12.

πολλὴ καύχησις, 'boasting of your good conduct,' as in i. 14, iii. 2.

πεπλήρωμαι . . . ὑπερπερισσεύομαι. Both words are characteristic of the Apostle's bursts of feeling all through this Epistle : 'I am filled to the brim, I overflow.'

παράκλησις in all its senses of 'consolation' (which is especially meant here) and 'exhortation,' is also eminently characteristic of this Epistle. See i. 4, 5, 6, vi. 1. *χαρᾷ*. For the 'joy,' see ii. 2–14.

The article before *παρακλήσει* and *χαρᾷ* shows that he refers to the special event of the arrival of Titus.

ἐπὶ πάσῃ τῇ θλίψει, 'on the top of my affliction, of whatever kind it may be,' see ii. 12. This sums up the whole feeling of iv. 7–12, vi. 2–10.

5 *καὶ γάρ*, i.e. the reason both

οὐδεμίαν [a]ἔσχεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. [6]ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου· [7]οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι. [8]ὅτι

[a] ἔσχηκεν ἄνεσιν; Lachm. Ed. 1. ἄνεσιν ἔσχεν.

were come into Macedonia our flesh had no rest, but we were troubled on every side: without, fightings; within, fears. [6]Nevertheless He, who comforteth those that are cast down, even God, comforted us by the coming of Titus: [7]and not by his coming only, but also by the comfort wherewith he was comforted concerning you, when he told us your longing, your mourning, your zeal towards me, so that I rather rejoiced. [8]For though I made you sorry with the letter, I

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for the mention of 'his affliction' and 'consolation.'

He carries on the narrative of his journey a little further than in ii. 13. There he had spoken of his troubles at Troas, here he describes them as still continuing on his arrival at Macedonia.

ἡ σάρξ merely expresses 'my weak mortal nature.'

For ἄνεσιν, see ii. 13.

ἔσχεν, Lachmann with B. F. G. K; ἔσχηκεν, Rec. Text with C. D. E. J.

ἔξωθεν μάχαι. The precise allusion cannot be determined. Probably opponents of some kind. Compare ἐθηριομάχησα, 1 Cor. xv. 32.

ἔσωθεν φόβοι. Probably anxieties for the Corinthian Church, see ii. 12. For the union of the two, and the gloomy feeling produced, see i. 8, xi. 27, 28.

6 Now, for the first time, he describes the joyful event, which is the ground of the whole of the first part of the Epistle—the arrival of Titus. So joyful was it, that he can refer it to nothing short of the goodness of God Himself.

ὁ παρακαλῶν τοὺς ταπεινούς. 'He that comforts the *downcast*.' ταπεινός, in the N. T., has never the meaning of 'humble,' except in metaphors. ταπεινός.

ἐν τῇ παρουσίᾳ Τίτου, 'by the *coming and presence* of Titus;' as in the frequent use of the word to describe the *Advent* of Christ.

7 τῇ παρακλήσει, 'the comfort which he received from you was a comfort to me.'

ἐπιπόθησιν, 'longing for me.'

ὀδυρμόν, 'wailing that you had offended me.'

ζῆλον, 'zeal, to do my will.'

μᾶλλον χαρῆναι, 'more even than by the arrival of Titus.' See verse 13.

8 ἐλύπησα, see note on ii. 4.

ἐν τῇ ἐπιστολῇ, i.e. 1 Cor. v. 1–8.

Lachmann, in his second edition, has adopted the reading of the Rec. Text, εἰ καί (not εἰ δὲ καί), and γάρ after βλέπω. But, whereas the Rec. Text joins εἰ

εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, [a]οὐ μεταμέλομαι. εἰ [b]καὶ μετεμελόμην, βλέπω [γὰρ] ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς, [9]νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. [10]ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον

[a] οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ . . . ἐλύπησεν ὑμᾶς.
[b] Lachm. Ed. 1. εἰ δὲ καὶ μετεμ. βλέπω ὅτι.

do not regret. Although I did regret, for I perceive that the same Epistle made you sorry though but for a season, [9]yet now I rejoice, not that ye were made sorry, but that ye were made sorry to repentance : for ye were made sorry towards God, that ye might receive damage by us in nothing. [10]For sorrow towards God worketh repentance to salvation not

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καὶ μετεμελόμην with οὐ μεταμέλομαι, with a full stop at ἐλύπησεν ὑμᾶς, Lachmann has a full stop at μεταμέλομαι and a comma at ὑμᾶς, whilst Tischendorf takes the punctuation of the Rec. Text at μεταμέλομαι, and of Lachmann at ὑμᾶς. This last is almost required by the expression, εἰ καὶ πρὸς ὥραν ἐλύπησεν: 'Even though I did grieve you in my Epistle, I do not regret it, even though I did regret it; for I see that even though that Epistle did grieve you for a time, *now* there is occasion for me to rejoice in the result of your grief.' In this manner, εἰ καί preserves the same sense throughout, which else it would lose in the third place of its occurrence; and γάρ is then the reason for his ceasing to mourn. He had possibly meant to say βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη . . . . ἐλύπησεν εἰς μετάνοιαν: and then changed this construction into the present νῦν χαίρω, equivalent in sense, though different in words. And it is this confusion which has led to the variety of reading.

9 νῦν χαίρω, '*now* that Titus is come, and that I know the whole state of affairs, I not only do not regret, I rejoice; but the reason of my rejoicing is,' &c.

εἰς μετάνοιαν. This passage shows how inadequate is our word 'repentance.' 'Ye were grieved *so as to change your mind.*' 'Your repentance amounted to a revolution of mind.' μετάνοια.

κατὰ θεόν, 'in regard to God.' See xi. 17; Rom. viii. 27. It was a sorrow not merely towards man, but towards God, as in the model of true penitence in Ps. li. 4, 'against *Thee* only have I sinned.' Bengel—'Animi Deum *spectantis et sequentis.*'

ἵνα ἐν μηδενί . . . 'the effect of your sorrow has been that you received no loss from my severity:'—'My severity was attended under God's guidance with happier consequences than I could have anticipated.'

10 ἀμεταμέλητον, either: (1) with σωτηρίαν, 'salvation which cannot be regretted,' as in Rom. xi. 29; or (2) with μετάνοιαν, by a play on the word. In the word ἀμεταμέλητον he refers back to μεταμέλομαι in 8.

ἡ τοῦ κόσμου λύπη. The oppo-

[a] ἐργάζεται, ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. [11] ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι [b] πόσην κατειργάσατο [c] [ἐν] ὑμῖν σπουδήν· ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν. ἐν παντὶ συνεστήσατε ἑαυτοὺς ἁγνοὺς εἶναι [ἐν] τῷ πράγματι. [12] ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ [d] ἕνεκεν τοῦ ἀδικήσαντος [e] οὐδὲ ἕνεκεν τοῦ ἀδικηθέντος, ἀλλ' ἕνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν [f] ὑμῶν τὴν ὑπὲρ

[a] κατεργάζεται. [b] λυπηθῆναι ὑμᾶς. [c] Om. ἐν. [d] εἵνεκεν in the three places. [e] Lachm. Ed. 1. adds ἀλλ'. [f] σπουδὴν ἡμῶν . . . ὑμῶν.

to be regretted, but the sorrow of the world worketh death. [11] For behold this selfsame thing, that ye sorrowed towards God, how much earnestness it wrought in you! yea clearing of yourselves, yea indignation, yea fear, yea longing, yea zeal, yea revenge! In everything ye commended yourselves to be pure in the matter. [12] Wherefore, though I wrote unto you, I did it not for his sake that had done wrong nor for his that suffered wrong, but that your earnestness for us might be made

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site of ἡ κατὰ θεὸν λύπη. 'The grief which only regards the world.'

θάνατον, Death, in the highest sense, as opposed to σωτηρίαν, as in Rom. v. 21.

11 He proceeds to point out in all its details the good effects of this sorrow, and, therefore, of his Epistle.

ἰδού, 'for look at the picture you presented to Titus.'

σπουδήν, 'earnestness,' or 'seriousness,' is expanded into the remaining part of the verse, which exhibits their conflict of feelings.

ἀπολογία, 'self-defence' for their sin.

ἀγανάκτησις, 'self-accusation against it.'

φόβον, 'fear of Paul's arrival.'

ἐπιπόθησιν, 'longing for it.'

ζῆλον, 'zeal against the offender.'

ἐκδίκησιν, 'punishment of his sin.'

ἐν τῷ πράγματι, 'in the affair of the incestuous person.' For this mode of referring to a painful subject, compare 1 Thess. iv. 6.

ἐν in B. omitted in C. D. G.

12 εἰ καὶ ἔγραψα, 'even though I did write to you severely.'

τοῦ ἀδικήσαντος, 'the incestuous person.'

τοῦ ἀδικηθέντος, 'the father of the offender, whose wife he had taken.' See 1 Cor. v. 1.

When he says that he wrote, not on account of the offender or the injured person, but for the manifestation of the zeal of the Corinthian Church, he speaks of the chief object as the only object; and also of the object which was effected by Providence, as if it had been his object. Comp. ii. 4, and note on 1 Cor. ix. 9.

Rec. Text, with B. (e sil.), ἡμῶν τ. ὑπ. ὑμῶν. G. ἡμῶν τ. ὑπ. ἡμῶν. D[1]. F. ὑμῶν τ. ὑπ. ὑμῶν. Lachmann, with C. D[3]. E. I. K., ὑμῶν τὴν ὑπὲρ ἡμῶν.

In such a confusion of readings (occasioned by the like pronunciation of ὑ & ἡ, and extend-

ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ. 13 διὰ τοῦτο παρακεκλήμεθα· ἐπὶ [a]δὲ τῇ παρακλήσει [b]ἡμῶν περισσοτέρως[c] μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν, 14 ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθην, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις [d]ὑμῶν ἡ ἐπὶ Τίτου ἀλήθεια ἐγενήθη, 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς, μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. 16 χαίρω, [e]ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

[a] Om. δέ. [b] ὑμῶν. [c] Add δέ. [d] ἡμῶν ἡ ἐπὶ T. Lachm. Ed. 1. ὑμῶν ἐπὶ T. [e] Add οὖν.

manifest unto you in the sight of God. 13 Therefore we have been comforted: but in our comfort the more abundantly joyed we for the joy of Titus, because his spirit has been refreshed by you all, 14 for if I have boasted any thing to him of you, I was not ashamed, but as we spake all things to you in truth, even so your boasting which I made before Titus became truth, 15 and his inward affection is more abundant toward you whilst he remembereth the obedience of you all, how with fear and trembling ye received him. 16 I rejoice that in everything I am bold in you.

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ing as far as verse 14), the sense is the only guide. On the one hand, the 'manifestation of your zeal for us' agrees better with the general context and with the previous use of *σπουδή* in speaking of the Corinthians, in verse 11. On the other hand, 'the manifestation of our zeal for you' is simpler, is borne out by the parallel of ii. 4, and suits *πρὸς ὑμᾶς*, which, though tautological if we adopt this reading, is unintelligible with the other. *ἐνώπιον τοῦ θεοῦ*, 'in the sight of God,' also agrees better with a protestation of the Apostle's zeal for them, than with an allusion to theirs for him. Compare v. 11.

13, 14 Additional force is given to the argument by Lachmann's reading (B. C. D. G.) of *δέ* and *ἡμῶν*; 'for this that I have mentioned, namely, the effects of my Epistle, I have been comforted. *But with this comfort before me*, I was still more rejoiced by the joy of Titus.' It is a stronger expression of what he had already said in 6 and 7, and is the same protestation of the *truth* of his teaching, as in i. 8–21, ii. 17, iv. 2, in little things as in great.

Observe the liveliness of the perfect tense, 'we have been comforted; he has been refreshed; I have boasted.'

ἀπὸ πάντων, 'refreshed by your presence.'

15 *ἀναμιμνησκομένου*, 'recalling to himself.'

16 *θαρρῶ ἐν ὑμῖν*. Not 'I have confidence in you' (which would be *πέποιθα*), but 'I am bold through your encouragement.'

Paraphrase of Chap. VI. 11—VII. 16.

And now the full current of my words finds unrestricted utterance, my own Corinthian converts; for the gates of my heart, of my rejoicing heart, are open wide to receive you. If there be any narrowness, it is in your affections, not in mine. [Here begins the digression without connexion with what either precedes or follows.] *Do not make ill-suited unions with heathens, which compromise the difference between righteousness and lawlessness, light and darkness, Christ and the author of evil, Christian and heathen, God's temple and false idols. You are the living temple, not of a dead statue, but of a living God, of that God who in the Law, the History, and the Prophets of the old dispensation, declared that He would dwell with His people, and commanded their separation from impurities, and announced His readiness to receive them all. Therefore every pollution must be abandoned, not ceremonial only, but moral, in order to attain a purity not ceremonial merely but moral.* [Here the main argument is resumed.] *Make room for me in your hearts; I have made room for you in mine. When I was with you, I did no wrong or injustice to any one; and I say this, not to taunt you, but from my love to you. I have again and again said that you are in my heart for life and death. I have no restraint with you; I am proud of your excellence; I am filled to overflowing with the comfort and the joy which after all my trouble awaited me from you in Macedonia. There, after all my anxieties, both from without and from within, I, at last, met Titus; and at once the comfort which I received from him was so great that I thankfully ascribe it to God the author of all comfort, not only the comfort which he gave me himself, but the comfort which you gave him, and which through him was transmitted to me. He told me of your affection for me, and of your sorrow for your faults; and this at once made me cease my regrets for my severity in my First Epistle. I see now that your sorrow was not mere worldly remorse, which has no good end; but sorrow as in the sight of God, which issues in a change of heart and life that tends to your highest welfare. Look only at the picture of your sorrow and its effects, its deep earnestness, showing*

itself in your self-defence and self-accusation, your fear and yet your longing for my arrival, your zeal and your severity towards the offender. This fear, more than any actual punishment or reparation of the crime, was the result which I sought to produce by my Epistle; and, therefore, I am now completely satisfied. And the joy of Titus shows me that I had not overstated your excellences to him; that in my communications with him as well as with you, I had told him the truth: and therefore he now loves you as truly as I do.

The Apostle's Delight in Human Intercourse.

This passage gives in the most lively form the human personal sympathies of the Apostle. His great consolation, after that which he derived from communion with Christ, was the restoration of confidence towards his converts and intercourse with his friend. A parallel passage, though less strongly expressed, may be seen in his description of the feelings with which he waited for the return of his other confidential friend, Timotheus, with tidings from Thessalonica (1 Thess. iii. 1–8). Such touches distinguish Christianity from Stoicism and from fanaticism; and also give a counterpoise to other passages which describe the calls of the Gospel as severing all human ties. 'To be left at Athens *alone*,'[1] and 'to have no man like-minded with him,'[2] to have 'only Luke with him,'[3] to part with the Ephesian elders who 'would see his face no more,'[4] are spoken of in that plaintive strain which, even more than direct expressions, implies that solitude, want of sympathy, estrangement or bereavement of friends, were to the Apostle real sorrows. The unfeigned pleasure which he manifests at the restoration of intercourse, the enumeration of the names of his friends in the frequent salutations, the joy with which his heart was lighted up at his meeting with the brethren at Appii Forum, 'whom, when he saw, he thanked God and took courage,'[5] indicate the true consolation he derived from

[1] Thess. iii. 1.
[2] Phil. ii. 20.
[3] 2 Tim. iv. 11.
[4] Acts xx. 25.
[5] Ibid. xxviii. 15.

the pure spring of the better human affections. His life is the first great example of the power of Christian friendship. It is also (without passing a harsh judgment on the ascetic fervour called out by peculiar times and circumstances) a perpetual protest[1] against the seclusion from all human society, which, in a later age, was regarded as the highest flight of virtue. It is impossible to imagine the 6th and 7th Chapters of this Epistle proceeding from the pen of Simeon Stylites.

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[1] The writers of the 4th and 5th centuries have not unnaturally, from their point of view, missed the true cause of the Apostle's anxiety in the absence of Titus. Jerome, characteristically, supposes that it arose from the fact that Titus was his interpreter, and that without such aid he could not preach.

THE COLLECTION FOR THE CHURCHES IN JUDÆA.

Chap. VIII. 1—IX. 15.

In the close of the First Epistle[1] the Apostle had given directions that the collection for the poor Christians in Judæa, which he had ordered before, should proceed as rapidly as possible, in order to be ready for his arrival. On his meeting with Titus he learned that the collection was not yet completed; whilst, at the same time, his stay in Macedonia impressed him with the greater zeal of the Churches in the north of Greece, although under greater difficulties from their inferiority in wealth and civilisation. Under these circumstances he had charged Titus to resume the mission which he had confided to him in the First Epistle (xvi. 11), and to hasten the completion of the work; and he proceeds himself to urge upon them the same duty.

That this part of the Epistle, though more clearly connected with the first part (i.–vi.) than with the third part (x.–xiii.), is independent of both, appears from various points:—1. The plural, for the singular, first person is uniformly used, instead of the mixture of the two which pervades the chapters (vii. and x.) immediately preceding and succeeding. 2. The use of several words in a peculiar sense is peculiar to this Section, *χάρις*, *εὐλογία*, *δικαιοσύνη*, *ἁπλότης*. 3. The allusions to the prevailing topics of the two other portions are very slight.

The exhortation is enforced, first, by holding up to them the example of the Macedonian Churches (viii. 1–15); then by describing the nature and purpose of the mission of Titus (viii. 16–23); lastly, by suggestions as to the spirit in which the collection should be made (ix. 6–15).

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[1] See notes on 1 Cor. xvi. 1–4.

(1) The Example of the Macedonian Churches.

Chap. VIII. 1—15.

Macedonia included at that time, under four divisions, all the Roman province of Greece north of Thermopylæ. The part, however, to which the Apostle here chiefly refers, must be that through which (Acts xvi., xvii.) he had himself travelled, and which corresponded to the ancient Macedonian kingdom. By 'the Churches' or 'congregations' (*ταῖς ἐκκλησίαις*) of Macedonia, he means those Christian congregations, of which one was to be found in each of the cities where he had preached; namely, Philippi,[1] Thessalonica,[2] Berœa.[3]

Poverty of the Macedonians,

Two points are noticed in these congregations: (1) their extreme poverty (*ἡ κατὰ βάθους πτωχεία*, viii. 2; *ὑπὲρ δύναμιν*, viii. 3). This poverty was probably shared by them in common with all other parts of Greece, except the two great Roman colonies of Patræ and Corinth; the latter especially since its revival by Julius Cæsar.

'The condition of Greece in the time of Augustus was one of great desolation and distress. . . . It had suffered severely by being the seat of the successive civil wars between Cæsar and Pompey, between the triumvirs and Brutus and Cassius, and, lastly, between Augustus and Antonius. Besides, the country had never recovered the long series of miseries which had succeeded and accompanied its conquest by the Romans; and between those times and the civil contest between Pompey and Cæsar, it had been again exposed to all the evils of war when Sylla was disputing the possession of it with the general of Mithridates. . . . It was from a view of the once famous cities of the Saronic Gulf that Servius Sulpicius derived that lesson of patience with which he attempted to console Cicero for the loss of his daughter Tullia. Ætolia and Acharnania were barren wastes, and the soil was devoted to pasture for the rearing of horses. Thebes was hardy better than a village. . . . Epirus was depopulated and occupied by Roman seldiers. Macedonia had lost the benefit of its mines, which the Roman government had appropriated to itself, and was suffering from the weight of its taxation. . . . The provinces of Macedonia and Achaia, when they petitioned for a diminution of their burdens in the reign of

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[1] Acts xvi. 12–40. [2] Ibid. xvii. 1–9. [3] Ibid. xvii. 10–15.

Tiberius, were considered so deserving of compassion that they were transferred for a time from the jurisdiction of the senate to that of the Emperor [as involving less heavy taxation].'[1]

(2) Their extreme generosity. So in the Church of Thessalonica[2] the Apostle's converts are warned against indiscriminate bounty. So from the Church of Philippi, contributions were sent to support the Apostle both on his travels through Macedonia,[3] and afterwards in his imprisonment at Rome.[4] And in this Epistle[5] he speaks of the support which was brought to him from Macedonia during his residence at Corinth; a circumstance which would impress on his Corinthian converts, in a livelier form, his present argument. Some, also, of the Macedonian Christians gave, not merely their money, but 'themselves' to his service as constant companions;[6] amongst whom were Sopater, Secundus, and Aristarchus,[7] Epaphroditus, who 'regarded not his life' in the Apostle's service,[8] and perhaps the author of the Acts, who remained at Philippi[9] when the Apostle went forward, and was now about to rejoin him. And the number of these Macedonian converts is the more striking, when compared with the few who came from the Churches of Southern Greece, none of whom, except Sosthenes,[10] appears as a permanent companion.

and their generosity.

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[1] Arnold's Roman Commonwealth, vol. ii. pp. 382, 383.
[2] Thess. iii. 10, 11.
[3] Phil. iv. 15.
[4] Ibid. ii. 25, iv. 16, 18.
[5] xi. 9.
[6] See viii. 5.
[7] Acts xx. 4, xxvii. 2; Col. iv. 10.
[8] Phil. ii. 30.
[9] Acts xvi. 10–40, xx. 6.
[10] 1 Cor. i. 1.

VIII. [1]*Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας,* [2]*ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς*

[1]Now, brethren, we make known to you the grace of God bestowed in the churches of Macedonia; [2]how that in a great [a]trial of trouble the

[a] Or 'proof.'

VIII. 1 *Γνωρίζομεν.* See note on 1 Cor. xv. 1.

δέ is merely the opening of a new subject, as in 1 Cor. vii. 1, viii. 1, xv. 1.

τὴν χάριν. This word is used in these chapters (viii. 1, 4, 6, 7, 19, ix. 14) as in 1 Cor. xvi. 3, in the peculiar sense of a 'gift' or 'contribution.' In almost every other part of the New Test. it is used for 'favour,' 'goodness,' generally speaking, of God; and here also the two ideas are blended together.

χάρις.

Compare the use of *εὐλογία* in ix. 6.

τὴν δεδομένην, 'which *has* been given.'

2 The sense of what follows is clear: 'their poverty made their liberality more striking.' The construction and the words are difficult. The construction may be either: (1) to make *ἡ περισσεία* and *ἡ πτωχεία* the nominative case to *ἐπερίσσευσε,* according to the regular order; or rather (2), to suppose an anacoluthon, in which he first expresses that their affliction was contrasted with their joy, and then that their poverty was contrasted with their wealth; so that the sentence should have been either *ὅτι ἡ πολλὴ δοκιμὴ θλίψ. ἐπερίσσευσεν εἰς τὴν χαρὰν αὐτῶν, καί . .* or *ἐν πολ. δοκ. θλίψ. ἡ περίσσ. τ. χαρᾶς αὐτ. ἐγένετο καὶ ἐν τῇ κατὰ βαθ. πτωχείᾳ ἡ περισσεία τοῦ πλούτου, κ. τ. λ.*

δοκιμῇ, 'trial,' as in Rom. v. 4: *ἡ ὑπομονὴ δοκιμὴν κατεργάζεται.*

θλίψεως may either refer to some such persecutions as those which had taken place in those Churches five years before, Acts xvi. 20, xvii. 5; 1 Thess. i. 6, ii. 14, or merely to 'distress,' such as arose from the discountenance of their heathen or Jewish neighbours, as when joined with *στενοχωρία* and *ἀνάγκη,* vi. 4.

ἡ περισσεία τῆς χαρᾶς αὐτῶν. 'Their joy overflowed.' It appeared greater by reason of the distress in the midst of which it flourished, and it exceeded that distress, so that the distress became insignificant in comparison. It is mentioned from the connexion which always exists in the Apostle's mind between cheerfulness and liberality. Compare ix. 7, 'God loveth a cheerful (*ἱλαρόν*) giver,' and Rom. xii. 8, 'he that showeth mercy, in cheerfulness' (*ἱλαρότητι*).

'Joy' in liberality.

'The Rabbis said that he who gave nothing, but received his friend with a cheerful countenance,' was better than he who gave all with a downcast countenance.' See Wetstein on ix. 7.

αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς [a]τὸ πλοῦτος τῆς ἁπλότητος αὐτῶν, [3]ὅτι κατὰ δύναμιν

[a] τὸν πλοῦτον.

abundance of their joy and their deep poverty abounded unto the riches of their liberality, [3]how that to their power (I bear record) and beyond

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The word χαρά is used in connexion with χάρις.

This sentence would run more naturally ἐκ τῆς κατὰ βάθ. πτωχείας ἐπερίσσευσε τὸ πλοῦτος. Its present form is perhaps owing to the 'oxymoron,' by which poverty, instead of restraining liberality, is described as overflowing into it; as though Christian poverty were of itself a treasure which never failed. Compare the story of the widow's mite, Luke xxi. 3, 4, 'she hath thrown in *more* than they all: they all of their abundance (ἐκ τοῦ περισσεύοντος), she of her need (ὑστερήματος).'

κατὰ βάθους, 'reaching deep down.'

πλοῦτος, 'wealth,' here combines the literal sense with the metaphorical sense, in which he so often uses it to express any kind of excess: 'their great liberality.' Here, and in Eph. ii. 7, iii. 8, 16; Phil. iv. 19, and Col. ii. 2, the best MSS. read τὸ πλοῦτος for ὁ πλοῦτος, as in Romaic, of which the tendency is to substitute neuter for masculine and feminine nouns. So τὸ ἔλεος for ὁ ἔλεος in LXX. (See Winer, Gram. p. 64.)

ἁπλότης in Eph. vi. 5; Col. iii. 22; and in 2 Cor. i. 12 (Rec. Text), xi. 3, is 'simplicity,' 'sincerity.' But throughout these two chapters it is used for 'liberality' or 'munificence,' by the same ambiguity as is attached to the word 'liberality' in English. See ix. 11, 13. ἁπλοῦς may be so used in Prov. xi. 25, where the verse which is rendered, 'the liberal soul shall be made fat,' is in the LXX. ψυχὴ εὐλογουμένη πᾶσα ἁπλῇ, which must be 'every liberal soul is blessed,' or, 'every blessed (i.e. rich) soul is liberal.' It seems to be so used by Josephus, Ant. VII. xiii. 4, where David admires the ἁπλότης and μεγαλοψυχία of Araunah. The context of Matthew vi. 22 suggests that ὀφθαλμὸς ἁπλοῦς in that passage may bear this meaning.

ἁπλότης.

3–5 From ὅτι κατὰ δύναμιν to θεοῦ in verse 5, is a sentence which has been entirely shattered in passing through the Apostle's mind. If restored to order it would be: ὅτι κατὰ δύναμιν, καὶ παρὰ δύν., οὐ καθάπερ ἠλπίσαμεν, τὴν χάριν [τῶν χρημάτων] ἀλλ' ἑαυτοὺς αὐθαίρετοι ἔδωκαν. The verb to which αὐθαίρετοι is attached, and by which τὴν χάριν is governed, is really ἔδωκαν. But, when he comes to express their spontaneous ardour (αὐθαίρετοι), he enlarges upon it by describing that it was done not at his request, but at theirs; and this induces him to insert μετὰ πολ. παρακλ. δεόμενοι, which, in turn, attaches τὴν χάριν to itself, so as to make it 'asking for the favour' (τὴν χάριν, by its double sense suiting this construction); and then he explains it further by adding καὶ τὴν κοινων. τ. δια-

(μαρτυρῶ) καὶ [a]παρὰ δύναμιν, αὐθαίρετοι, [4]μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους,[b] [5]καὶ οὐ καθὼς [c]ἠλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ, [6]εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα

[a] ὑπέρ. [b] Add δέξασθαι ἡμᾶς.
[c] Lachm. Ed. 1. ἠλπίκαμεν.

their power, of their own accord, [4]praying us with much exhortation, for the grace and the communion of the ministration to the saints,—[5]and not as we trusted, but themselves they gave first to the Lord and to us by the will of God, [6]insomuch that we exhorted Titus, that as he had

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κονίας, namely, 'the favour of sharing in the ministration to the saints.' The construction, thus lost, is recovered in the next verse by οὐ καθὼς ἠλπίσαμεν. δέξασθαι ἡμᾶς, which would clear the construction, is a later insertion.

αὐθαίρετοι, which in the N. T. occurs only here and in verse 17, is a common word in later Greek (see Wetstein) for ἑκόντες.

For the connexion of παράκλησις and δέομενος, see v. 20, 21, vi. 1, x. 1, 2.

τὴν χάριν, as observed on verse 1, has here the double sense of 'gift' and 'favour,' and so also κοινωνίαν of 'communicating' and 'participating.'

διακονία.

διακονία, except in this Section, where χάρις is so often used instead, is the ordinary word in the N. T. for a charitable contribution to the wants of others; and hence the technical sense of διάκονος in Phil. i. 1; 1 Tim. iii. 8, 12; Rom. xvi. 1, and in ecclesiastical Greek, for the administrators of such bounty, whether male or female. Compare ix. 1, 13; Rom. xv. 31, with regard to this same matter; also Acts vi. 1, xi. 29, xii. 25.

τοὺς ἁγίους. The Christian poor in Judæa. See note on 1 Cor. xvi. 1.

5 ἠλπίσαμεν, 'expected;' in the N. T. always in a good sense. ἠλπίσαμεν, Rec. Text with C. D. E. F. G. J. K.; ἠλπίκαμεν, Lachmann, 1st edition, with B.

ἑαυτούς, 'themselves as companions.'

πρῶτον τῷ κυρίῳ καὶ ἡμῖν. In classical Greek this would have been expressed by τε and καί. Here, as in Rom. i. 16, ii. 9, 10, it is not priority of time, but of importance, that is meant.

διὰ θελήματος θεοῦ is partly that their complete surrender of themselves was the work of God, as in the phrase τὴν χάριν τοῦ θεοῦ in verse 1; partly that they consented to go with him, if God so permitted. See 1 Cor. xvi. 7; James iv. 15.

6 παρακαλέσαι is the word he always uses in speaking of the two missions of Titus. See viii. 17, xii. 18; 1 Cor. xvi. 12.

προενήρξατο refers to the interest which Titus had taken in this contribution on his first mission to Corinth with the First Epistle, xii. 18; 1 Cor. xvi. 1, 12.

καὶ τὴν χάριν ταύτην. 'That he may complete this contribution, as well as the general good

καθὼς [a] προενήρξατο, οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ
τὴν χάριν ταύτην. [7] ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε,
πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ
[a] ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι
περισσεύητε. [8] οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς
ἑτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον
δοκιμάζων [9] (γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν

[a] Lachm. Ed. 1. *ἐνήρξατο . . . ἐξ ἡμῶν ἐν ὑμῖν.*

begun before, so he would also finish in you the same grace also. [7] But as ye abound in every thing, in faith and word and knowledge and all earnestness and love from you to us, that ye may abound in this grace also. [8] I say this not by commandment, but through the earnestness of others and to prove the genuineness of your love [9] (for ye know the grace

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work of zeal and repentance,' described in vii. 13, 14.

7 The sentence grows out of the preceding, *ἵνα* depending on *παρακαλῶ*, supplied from *παρακαλέσαι*. 'I have entreated Titus; now I entreat you to show the same exuberance of spiritual attainments in this, as in other points.'

For *πίστει, λόγῳ, γνώσει*, see 1 Cor. xii. 9.

For *σπουδῇ* see note on vii. 11. Here, as in vii. 12, the readings vary between *ἡμῶν* and *ὑμῶν*. *ὑμῶν ἐν ἡμῖν* in C. D. E. F. G. J. K. and Rec. Text, and Lachmann; *ἡμῶν ἐν ὑμῖν* B., and Lachm. 1st edit. It will thus be either, 'the love awakened by you in me,' or 'by me in you.' The latter suits better in the general tone of the Epistle (comp. i. 6, vi. 11, 12).

For this general description of the gifts of the Corinthians, compare 1 Cor. i. 5.

8 *οὐ κατ' ἐπιταγὴν λέγω*, 'I speak not to command you.' Comp. the same expression in 1 Cor. vii. 6, where, however, the meaning is not quite the same. There it is, 'I have no commandment of Christ to give.' Here it is, 'I have no commandment of my own to give.' There the contrast between *Christ's* command, and *his* advice; here, between his own *command*, and his own *advice*.

διὰ τῆς ἑτέρων σπουδῆς, 'making use of the zeal of the Macedonians to stimulate you.' See viii. 1-5.

δοκιμάζων, 'in order to try.'

τὸ γνήσιον, 'the genuineness.'

τῆς ὑμετέρας ἀγάπης refers to *τῇ ἀγαπῇ* in verse 7.

9 'If your love is genuine, you will make yourselves poor for the sake of others, after Christ's example; for you know the favour that He gave to us (*χάριν* is used for the sake of allusion to *χάριν* in verses 6, 7); for He, when He might have been rich, became subject to poverty for you; that you, through His poverty, might become rich in goodness.'

'For your sakes He became poor.'

It is difficult to determine in what sense the Apostle used the words *πλούσιος* and *ἐπτώχευσε*, as applied to our Lord. Probably, whilst *ἐπτώχευσε* is taken entirely in the literal

Ἰησοῦ [a] χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν πλούσιος ὤν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε), [10] καὶ γνώμην ἐν τούτῳ δίδωμι. τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μό-

[a] Lachm. Ed. 1. Omit χριστοῦ.

of our Lord Jesus Christ, that for your sakes He became poor, though He was rich, that ye through His poverty might be rich), [10] and herein I give my advice. For this is expedient for you, who began before not

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sense, πλούσιος ὤν, though taken in the literal sense to a certain extent, yet has also the more general meaning implied in πλουτήσητε in the next clause, as is so often the case in St. Paul's metaphorical use of the word 'riches' (πλοῦτος). For a similar use of the present participle in exactly similar passages, compare John iii. 13, 'the Son of man *who is* (ὁ ὤν) in heaven,' and Phil. ii. 6, 7; 'Who being (ὑπάρχων) in the form of God,' &c.

Whether ἐπτώχευσε signifies 'He was poor,' or 'He became poor,' is doubtful. 'When all power, and wealth, and greatness, earthly and Divine, were His, He yet led a life of poverty, not merely for the world in general, but for *you*, that you might gain in spiritual wealth (compare 1 Cor. i. 5, ἐπλουτίσθητε, iv. 8, πλουτεῖτε) by His human poverty.'

δι' ὑμᾶς is emphatic by position.

10 So completely parenthetical had been this appeal to Christ's example, that he continues the sentence from verse 8 as if nothing had intervened, excepting only that in consequence of the interruption he uses καί, where we should else have expected ἀλλά or δέ: 'I give you no command, but only advice.'

In what follows (10–15) are two points, which he finds it needful to urge on the Corinthians:—(1) He is anxious to impress upon them that they are not to give by restraint, or because he orders it, but willingly. (2) He is afraid, lest by his commendation of the Macedonian Churches, he should make them suppose that his object was to relieve the Macedonians at their cost.

τοῦτο γὰρ ὑμῖν συμφέρει, 'I give my *advice*, and not my command; for this (advice instead of command) is expedient for men who, like you, have shown so much zeal.' The second accords better with οἵτινες (the Latin *quippe qui*), and with the general strain of the argument. Compare especially ix. 1, 2.

He then commends them for their zeal, in having anticipated (προενήρξασθε) the Macedonian Churches, in the time when they began their collection; and in the spontaneous eagerness with which they had undertaken it.

It is clear from 1 Cor. xvi. 1, that the collection is not there announced to them for the first time, but as something well known. Whenever it was that they had begun it, he here intimates that it was not on the mere fact of their having begun that he lays stress; but on the readiness with which they had done so, apparently without order from him. That they had anticipated the Macedonian Churches ap-

νον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι· [11] νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. [12] εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ, [a] εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει. [13] οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν [b] θλῖψις, ἀλλ' ἐξ ἰσότητος· ἐν τῷ νῦν καιρῷ τὸ

[a] Add τις. [b] Add δέ.

only to do but also to be willing a year ago: [11] now therefore perform the doing of it, that as there was the readiness to will, so there may be a performance also out of that ye have. [12] For if there be first the ready mind, it is well accepted according to that a man hath, and not according to that he hath not. [13] For I mean not that the other men be eased, and

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pears from ix. 2, 'Achaia was prepared a year ago, and your zeal provoked many,' agreeing with 1 Cor. xvi. 1, where the order to Galatia is mentioned, but none to Macedonia.

θέλειν here, as elsewhere in the N. T. means, not merely 'will' or 'wish,' but 'eager purpose.' Comp. John vi. 21, *ἤθελον λαβεῖν αὐτόν*. 'You anticipated the Macedonian Churches not only in your act, but in the purpose which preceded the act.'

ἀπὸ πέρυσι is in the N. T. used only here and in ix. 2. It is derived from *περάς*, and may possibly be the dative plural from an obsolete word *πέρυς*, meaning 'in past times,' and then by usage restricted to 'the past year.'

11 *νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε*, 'you did, and you were eager to do this, a year ago; now is the time for finishing, not merely your eager wish, but also your doing what you wished.'

ὅπως καθάπερ . . . . . ἔχειν, 'that, as you were so zealous in your intention, such also may be your completion of your intention, *according to the means you possess*' (*ἐκ τοῦ ἔχειν*).

12 'I say, "*according to the means you possess*;" *for* if, as in your case, there is a ready zeal, it is accepted by God in its contributions, by comparison, not with some imaginary standard of wealth, but with what it really has.' For this construction, by which a whole sentence is made to hang on a single word in the previous clause, comp. Rom. v. 7, where *ὑπὲρ γὰρ τοῦ ἀγαθοῦ, κ.τ.λ.* depends on *δικαίου*, and Thucyd. i. 17, where *οἱ γὰρ ἐν Σικελίᾳ, κ.τ.λ.* is a reason for *Ἑλληνικαῖς*.

πρόκειται, 'is at hand.' It occurs again in Heb. vi. 18, xii. 1, 2; Jud. 7, speaking of 'examples' or 'rewards.' *ἡ προθυμία* is the nominative case to *ἔχῃ* and to *εὐπρόσδεκτος*, 'zeal' being personified here, as 'love' in 1 Cor. xiii. 4.

καθὸ ἐὰν (for *ἄν*) *ἔχῃ*, 'according as it *may* have.'

13 'For the object of the contribution is, not that others should be relieved and you have the burden, but that each party should contribute its proper share.' By 'others' (*ἄλλοις*) he might possibly intend the Christians in Judæa, who were to receive the contribution, as in

ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, [14] ἵνα καὶ τὸ

ye troubled, [14] but by an equality: that now at this time your abundance

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the parallel passage with regard to this contribution in Rom. xv. 27: 'If the Gentiles had been made partakers of their spiritual things, their duty is also to minister to them in carnal things.' But the context and the probabilities of the case make it more likely that he alludes to the Churches of Macedonia. The Corinthians might ascribe his zeal to his affection for the Macedonian Christians and wish to ease them of their burden, and it is this illusion which he wishes to dispel.

ἄνεσις is, in this case, not simply 'relief,' but (what suits its etymological meaning better) 'relief from overstrain,' as in ii. 13, vii. 5; Acts xxiv. 23, as opposed to θλῖψις, which must in this passage, as probably in viii. 2, refer, not to persecution, but to poverty.

ἐν τῷ νῦν καιρῷ, 'at the present time,' requires, in the second clause, some word meaning 'at a future occasion.'

'Do you help the Macedonians now, and then they will help you in like case hereafter.' 'They are poor now, and unable to bear the whole burden; perhaps, at some future time, you will be poor, and then they may be rich enough to meet your wants.'

For the use of the word ὑστέρημα in the sense of poverty, see ix. 12, xi. 9; Luke xxi. 4.

ἐλαττονεῖν is used in LXX. for the earlier Greek ἐλαττοῦν.

The sentence contains three peculiarities of the Apostle's style:

(1) The structure of the sentence, τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ ἐκείνων περίσσευμα, γένηται εἰς τὸ ὑμῶν ὑστέρημα, is an instance of the Apostle's turn for balancing two ends of a sentence against each other, as in Gal. iv. 12: γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς.

(2) The argument from equality and reciprocation in this passage is singularly like that of Aristotle, especially in Eth. V. ἐξ ἰσότητος περίσσευμα, ὑστέρημα (in Aristotle's language τὸ πλέον and τὸ ἔλαττον) ὅπως γένηται ἰσότης. The resemblance is unconscious, but not the less shows the natural affinity of thought. A remarkable coincidence of a similar kind has lately been pointed out between Gal. v. 23, and Rom. ii. 24, and Aristotle, Pol. iii. 13. Such a phrase would not have occurred in the O. Test.

(3) In the quotation with which this classical thought is supported, the account of the manna gathering (Exod. xvi. 17, 18) is applied to the peculiar circumstances of the Corinthian Church. The original words of the LXX. are slightly different: οὐκ ἐπλεόνασεν ὁ τὸ πολύ, καὶ ὁ τὸ ἔλαττον οὐκ ἠλαττόνησε. This is the Vatican MS. The Alexandrian MS. has ᾧ τὸ πολὺ ᾧ τὸ ὀλίγον. The Apostle cites just enough to remind his readers of the passage from which the words are taken. Before πολύ, understand συλλέξας. These words καθὼς γέγραπται must in this case be simply, 'to use the words of the Scripture.'

ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης, [15] καθὼς γέγραπται Ὁ τὸ πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησεν.

may be for their want, that their abundance also may be for your want, that there may be equality, [15] as it is written, 'he that had much had nothing over, and he that had little had no lack.'

Paraphrase of Chap. VIII. 1—15.

Now comes my task of announcing to you the goodness of God, which I found manifested in the goodness of the congregations of Macedonia. They were plunged in deep distress and poverty, but this only served to make them more anxious to show their cheerfulness and generosity. And not only so, but even beyond their power they contributed; and, yet more, it was voluntary; and at their own eager request they gave, not only their money, but themselves to Christ and to us, to help the Christians elsewhere. The result of this was, that I entreated Titus to return to Corinth and complete this sign of goodness in you, as well as those other good works and feelings which he had begun to promote in the visit from which he has just returned; and truly it becomes you who have such exuberance of other great gifts and signs of God's goodness to be exuberant in this also.

I do not command, I only advise it; because of the zeal which others have shown, and to prove the genuineness of your love to men for Christ's sake, acting to them as He acted to you, in exchanging riches for poverty in your behalf, that you, through His poverty, might enjoy His riches. I give nothing but advice; and this is in fact all that you need, for already in the past year, not only the act of your collection, but the eagerness with which you prepared for it, was apparent; and all that you have to do is to complete the act, in order that the act may correspond to the eagerness of the intention. And even in the act, remember that it is to be proportioned to your means; for it is not the amount, but the intention which is regarded in a gift. This is so always; and in this case there is no wish that you should be heavily pressed for the relief of others. There must be a fair equality. If you contribute now, they must contribute afterwards; so that in your deeds of liberality, the saying will be fulfilled which we read in the account of the manna gatherers, 'Much was not too much, and little was not too little.'

The Poverty of Christ.

Whatever general instruction may be gathered from this portion of the Epistle has been sufficiently expressed in the notes on 1 Cor. xvi. 1. But one passage, although entirely parenthetical, needs to be considered on its own account. 'For your sakes He became poor that ye through His poverty might become rich' (viii. 9).

The passage is remarkable on many accounts: (1) It is a striking instance of the Apostle's frequent mode of allusion to the most solemn truths of Christian Revelation, in the midst of arguments referring to what may almost be called the every day business of life.

(2) By directly alluding to the ordinary trials and humiliations of our Lord's life, it bears witness to the accuracy of the Gospel narrative. The word (ἐπτώχευσε) ought not indeed to be pressed to its strictly classical sense of 'beggary,' because in the New Testament it almost seems to have superseded the common word for 'poverty' (πενία, πενής). And our Lord's life, as described in the Gospels, included the home at Capernaum, the maintenance from the richer Galileans, and the common purse by which He and the Apostles were supported. Still there were times when the Apostle's expression was realised; as when He spoke of 'not having where to lay His head' (Matt. viii. 20). And the implied assertion that this poverty was a voluntary choice, agrees with the account of the offer and rejection both of the kingdoms of the world in the Temptation (Matt. iv. 9), and of the kingdom of Judæa (John vi. 15). Of a like character are the general expressions, 'No man taketh my life from me, but I lay it down of myself' (John x. 18): 'Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels' (Matt. xxvi. 53); 'The cup which my Father hath given me, shall I not drink it' (John xviii. 11). The peculiar form in which the contrast is here expressed, 'being rich He was poor' (ἐπτώχευσεν πλούσιος ὤν), as though He were rich and poor at the same time, agrees with the whole tone of the Gospels, by which, more than by any direct expressions, we infer the indissoluble union of Divine power and excellence with human weakness and suffering.

(3) This text, from bringing forward prominently the fact of our Lord's poverty as an example, gave rise to the mendicant Orders, as founded by St. Francis of Assisi, who in this respect believed himself to be following the model of our Saviour's life. Such a result is doubly curious. It shows how a parenthesis, incidentally introduced, in an appeal, for a temporary purpose, to the generosity of the Corinthian Church, has given birth to an immense institution, at one time spread over the whole of Europe. It shows how much of the extravagance of that institution might have been checked by acting less on the letter, and more on the spirit, of the passage in which the text occurs; a passage of which the general tendency is the very opposite to that which could reduce the feelings of generosity to a definite and uniform system.

At the commencement of the 14th century, the whole interest of theological controversy was centred in the question suggested by the Apostle's words—namely, whether Christ was absolutely a mendicant, and whether it was the duty of Christians to imitate His absolute abnegation of property. On one side were the spiritual Franciscans, the great Schoolman William of Ockham, and the Bull of Pope Nicholas IV.; on the other side, the moderate Franciscans, the Dominicans, and the Bull of Pope John XXII.[1] The moderate party prevailed; and it is certain that their victory was borne out both by the facts of the Gospel, which imply that our Lord and His disciples were never in absolute want, and by the language of the Apostle, who implies that the distinctions and counterbalancing duties, hopes and fears, of rich and poor were to continue amongst his converts.

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[1] Milman's 'Latin Christianity,' vol. v. book xii. c. 6.

The Mission of Titus.

Chap. VIII. 16—24.

The Apostle had already sent Titus with one or more Christians from Ephesus, charged with the duty of communicating the *First* Epistle, and of stimulating the Corinthians in the matter of this contribution (xii. 18; 1 Cor. xvi. 12). He now sends him again with the *Second* Epistle; and whereas, before, the contribution had in comparison of the greater interests at stake, been a secondary consideration, it was now to be the chief object of his mission. With him he joins two other Christians, whose names are not mentioned, but who, for that very reason, we must suppose to be well known to the Corinthian Church, and therefore to be, either one, or both, the same as he had sent before (*τὸν ἀδελφόν*, xii. 18; *τῶν ἀδελφῶν*, 1 Cor. xvi. 12). As in the case of the author of the Epistle to the Hebrews, we can only say with certainty who they are not. They are subordinate to Titus; and, therefore, can hardly be any of the Apostle's more equal companions, Barnabas, or Apollos, or Silas. They are distinguished from the Macedonian Christians (ix. 4); and, therefore, cannot be Aristarchus, Sopater, or Secundus (Acts xx. 4), or Epaphroditus (Phil. ii. 30).

Mission of Titus.

If it were worth while to hazard a conjecture, it would be that one of the two may have been Trophimus. Trophimus was, like Titus, one of the few Gentiles who accompanied the Apostle; an Ephesian, and therefore likely to have been sent by the Apostle from Ephesus with the First Epistle, or to have accompanied him from Ephesus now; he was, as is implied of 'this brother,' 'whose praise was in all the Churches,' well known; so well known that the Jews of Asia Minor at Jerusalem immediately recognised him; he was also especially connected with the Apostle on this very mission of the collection for the poor in Judæa. Thus far would appear from the description of him in Acts xxi. 29. From Acts xx. 4, it also appears that he was with St. Paul on his return from this very visit to Corinth. And the mention

Trophimus.

in this last passage of the companion, might further suggest that the other nameless 'brother' in viii. 22, was Tychicus. He also was an Ephesian ('of Asia,' Acts xx. 4; 'sent to Ephesus,' 2 Tim. iv. 12; Eph. vi. 21). He is mentioned amongst the few names which occur in the Epistle to Titus (iii. 12). He is spoken of in Eph. vi. 21; Col. iv. 7, as 'a beloved brother,' 'faithful minister and fellow-servant in the Lord,' 'knowing the Apostle's affairs,' which agrees well with the description of '*our* brother, whom we have oftentimes proved earnest in many things' (viii. 22). Tychicus.

These three men he now proceeds to commend to their attention—Titus, merely by expressing his own confidence in him, the other two more formally, as if not equally well known.

The Mission of Titus.

16 Χάρις δὲ τῷ θεῷ τῷ διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ
ὑμῶν ἐν τῇ καρδίᾳ Τίτου, 17 ὅτι τὴν μὲν παράκλησιν ἐδέ-
ξατο, σπουδαιότερος δὲ ὑπάρχων αὐθαίρετος ἐξῆλθεν πρὸς
ὑμᾶς. 18 συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ

16 But grace[a] be to God who putteth the same earnest care for you in the heart of Titus, 17 for indeed he accepted the exhortation, but being more earnest, of his own accord he went out unto you. 18 And we sent

[a] Or 'thanks.'

16 He begins by expressing his gratitude to God, for the earnestness of Titus, in the particular matter, as he had before for his earnestness in behalf of the Corinthian Church generally, ii. 14, vii. 6, 7, 15, 16.

τῷ διδόντι, 'who *is giving*,' as though the Apostle saw before his eyes the working of Titus's eagerness.

τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν, 'the same earnestness in your behalf that I feel myself, and that I have just expressed' (in verses 8–15).

ἐν τῇ καρδίᾳ Τίτου, 'not merely in the words or deeds, but in *the very heart* of Titus' The word (not then familiarised by use) is probably always to be taken in an emphatic sense in these Epistles.

17 ὅτι τὴν . . . σπουδαιότερος δέ, 'inasmuch as, whilst he did indeed receive the charge from me, yet he was more earnest of himself to go.'

παράκλησιν. Properly, 'eager exhortation,' see viii. 6.

σπουδαιότερος, either: (1) 'more earnest than myself,' or (2) 'more earnest than he was before,' or (3) 'very earnest,' like δεισιδαιμονεστέρους, in Acts xvii. 22.

ὑπάρχων, instead of ὤν, expresses that this was the cause of his departure;—'because he was already so earnest, before I entreated him.' See xii. 16, ὑπάρχων πανοῦργος.

αὐθαίρετος. See note on viii. 3.

ἐξῆλθεν, 'left the province of Macedonia for that of Achaia.' The word, when used absolutely, seems always to have an emphatic meaning of this kind. See ii. 13. The past tenses here and throughout this passage, συνεπέμψαμεν, ἔπεμψα, may imply that the events described had taken place before the Apostle wrote. But the whole strain of the passage so clearly indicates a present mission, that the past tense must be ascribed to the forms of ancient epistolary communication, according to which the most recent events are represented in the light in which they will appear to the persons who receive the letter; as though he said, 'You will find that Titus departed.'

18 συνεπέμψαμεν δὲ μετ' αὐτοῦ. The phrase μετ' αὐτοῦ is, properly speaking, superfluous.

ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν [19](οὐ μόνον δέ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν

with him the brother, whose praise is in the gospel throughout all the churches [19](and not that only, but who was also chosen by the churches

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It is like saying, 'We sent him *with* Titus *as his companion*.' For the person here meant see remarks on p. 476.

τὸν ἀδελφόν, 'the brother whom you know,' so xii. 18, where probably the same person is meant.

οὗ ὁ ἔπαινος, '*who has his* praise.' Comp. 1 Cor. iv. 5; Rom. ii. 29.

ἐν τῷ εὐαγγελίῳ, 'in the preaching,' or 'the sphere of the glad tidings of Christ,' like ἐν χριστῷ. So x. 14; Phil. iv. 3; 1 Thess. iii. 2.

διὰ πασῶν τῶν ἐκκλησιῶν, 'through the whole range of congregations through which I have passed.' Compare 'the care of all the Churches,' xi. 28. These words are applied to St. Luke, in the longer version of the Ignatian Epistles, and by Jerome, in his commentary on the Epistle to Philemon, and his catalogue of 'Illustrious Men,' alluding expressly to the written Gospel. But this is a misunderstanding of the words ἐν τῷ εὐαγγελίῳ. The error was first pointed out by Grotius.

19 οὐ μόνον δέ, 'and not only is he generally praised' (for the abrupt construction comp. viii. 5; Rom. ix. 10), 'but he was specially selected for the very purpose of the contribution.'

χειροτονηθείς. χειροτονεῖν in classical Greek is properly 'to vote by show of hands,' then 'to elect by show of hands,' as χειροτονεῖν τινὰ στρατηγόν, Xen. Hell. vi. 2, 11, and hence used, in the passive voice especially, in contradistinction to λαγχάνειν, 'election by lot.' χειροτονηθεὶς ἢ λαχών, Plato, Pol. 300, *a*. From this meaning of 'deliberate' as distinct from 'chance selection,' it came to signify 'election' or 'choice' of any kind, whether by show of hands or not. Thus in Josephus, *passim*, as Ant. VI. iv. 2; xiii. 9, ὑπὸ τοῦ θεοῦ βασιλεὺς κεχειροτονημένος (see Wetstein, *ad loc.*), and in the N. Test. as here and in Acts xiv. 23, of the choice of presbyters by the Apostles. Compare a similar transference of the ancient forms of political speech to Christian life, in the case of ἐκκλησία and ἐπίσκοπος in Greek, and '*ordo*,' '*ordinatio*,' '*diocesis*,' in Latin. But from this use of the word in the Christian congregations, a new meaning sprang up in later Ecclesiastical Greek, 'of election' by *imposition of hands*, thus returning in some degree to its etymological sense. In this sense, probably, it is used in the subscriptions to 2 Tim. iv. 24; Tit. iii. 5, ἐπίσκοπον χειροτονηθέντα. χειροτονεῖν.

ὑπὸ τῶν ἐκκλησιῶν, 'by the congregations in which he is praised,' referring back to πασῶν τῶν ἐκκλησιῶν.

συνέκδημος ἡμῶν, 'to be my fellow-traveller,' so Acts xix. 29, speaking of Gaius and Aristarchus.

ἐν τῇ χάριτι ταύτῃ, 'in the

συνέκδημος ἡμῶν [a]*ἐν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν* [b]*τοῦ κυρίου δόξαν καὶ προθυμίαν* [c]*ἡμῶν*), [20]*στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσηται ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν·* [21][d]*προνοοῦμεν γὰρ*

[a] *σύν.* [b] Add *αὐτοῦ.* [c] *ὑμῶν.* [d] *προνοούμενοι καλά.*

to travel with us with this grace, which is ministered by us to show the glory of the Lord and our ready mind), [20]avoiding this, that no man should blame us in this plenty which is administered by us: [21]for we

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matter of their contribution.' See viii. 6, 7.

τῇ διακονουμένῃ, 'which is now in the process of ministration.' See viii. 4.

There were two purposes to be answered by the contribution: (1) 'The glory of the Lord;' as we should say, the *credit* which would accrue to Christianity from the liberality of the Gentile Churches. Comp. Rom. xv. 16, 'ministering the Gospel of God, that the offering up of the Gentiles might be acceptable.' (2) The proof of the Apostle's zeal for the Jewish Christians. Comp. Gal. ii. 10, 'that we should remember the poor; the same which I also was forward (*ἐσπούδασα*) to do.'

στελλόμενοι.

20 *στελλόμενοι* properly belongs to *συνεπέμψαμεν*, intimating that the reason of the Apostle's sending the brother with Titus was to avoid cause for suspicion, two going instead of one. From xii. 18, it appears that he was charged with collecting money for his own purposes, through the means of his companions; and thus the 'brother' here mentioned was added, first by the Churches at his own request, as a companion to himself, to act as a check upon his own conduct; next by himself, as a companion to Titus, to act as a check on the conduct of Titus. *στελλόμενοι τοῦτο*, 'drawing in, contracting this free indulgence of our feelings,' as in classical Greek, for 'drawing in sails,' *ἱστία μὲν στείλαντο*, Iliad, i. 433; and as in the only other passage where it occurs in the N. T., 2 Thess. iii. 6: *στέλλεσθαι ὑμᾶς*, 'to draw in yourselves.'

μή τις μωμήσηται. See vi. 3, where the word occurs in a similar context.

ἁδρότης.

ἐν τῇ ἁδρότητι ταύτῃ. ἁδρότης is properly 'thickness,' as of snow; then 'fulness,' 'ripeness,' as of corn; then 'largeness' of any kind, chiefly of body. Hence *ἁδρός* in LXX. is used for the 'rich' or 'great,' 1 Kings i. 9; 2 Kings x. 6, 11, like '*proceres*' in Latin.

In the N. Test. the word occurs only here, and is used in the sense of 'abundance,' as in Zosimus, quoted by Wetstein; in this passage, apparently to indicate the need there was for caution in dealing with a contribution *so large* as this promised to be.

21 *προνοοῦμεν γὰρ καλά . . . . ἀνθρώπων.* These same words occur in Rom. xii. 17, in reference to the heathen world. *προνοεῖσθαι* is 'to take precautions for.' The words are taken from Prov. iii. 4 (LXX.): *προνοοῦ καλὰ ἐνώπιον κυρίου καὶ ἀνθρώπων.*

καλὰ οὐ μόνον ἐνώπιον κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. 22 συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. 23 εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ

provide for things good not only in the sight of the Lord, but also in the sight of men. 22 And we sent with them our brother, whom we many times in many things proved earnest, but now much more earnest, upon the great confidence felt in you. 23 Whether [I speak] for Titus, he is my partner and fellow-worker concerning you: or our brethren, they are

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22 *πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς* is to be connected with *σπουδαιότερον*: 'more earnest because of the confidence in you inspired by Titus's account.'

23 *εἴτε ὑπὲρ Τίτου.* He now winds up his account of the messengers, with a general recommendation of them to the Corinthian Church. After *Τίτου* must be supplied some such phrase as *λέγω*. For the use of *εἴτε* with independent nominatives, see 1 Cor. xiii. 8: *εἴτε γλῶσσαι . . . εἴτε γνῶσις.*

κοινωνός is generally so used as to express in what the person participates, but here and in Philem. 17, standing alone, it must be 'my intimate companion.'

καὶ εἰς ὑμᾶς συνεργός, 'and especially my fellow-labourer towards you.'

ἀπόστολοι ἐκκλησιῶν, 'they are messengers of congregations.' From the omission of the article, it is evident that the stress is laid on *ἐκκλησιῶν*, to express the authority with which they came; by which, therefore, *both* the nameless brothers were appointed.

ἀπόστολοι.

This passage is one of the few where the word *ἀπόστολος* is applied to any besides the Apostles of Christ. In Phil. ii. 25, it is used of Epaphroditus, in Rom. xvi. 7, of Andronicus and Junia, and Acts xiv. 4, 14, of Barnabas.

δόξα χριστοῦ. It is hard to say why this expression 'the' or 'a' 'glory of Christ,' should be used so emphatically of these brethren. It evidently expresses the same thought as the phrase *πρὸς τὴν τοῦ κυρίου δόξαν*, in verse 19, and *δοξάζοντες τὸν θεόν*, in ix. 13. This last passage seems to imply that the glory of Christ would in an especial manner be shown to the Jewish Christians by the zeal of the Gentile Christians in their behalf; and the same is implied in the narrative of the Acts xv. 3, 'the conversion of the Gentiles . . . caused great joy to all the brethren;' and xxi. 19, 'when James and the elders had heard what things God had wrought among the Gentiles by his ministry, they glorified the Lord.'

24 *τὴν ἔνδειξιν*, 'the display.'

καυχήσεως, 'my boast of your readiness.' What this 'boast' was, appears more clearly from ix. 1, 2, 3, and the mention of it here marks the point of transition to a new subject.

The construction of the participle for the imperative is frequent in St. Paul; see Rom. xii. 9–19; Eph. iii. 18; Col. iii. 16.

ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα χριστοῦ. [24] τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς [a] ἐνδεικνύμενοι, εἰς πρόσωπον τῶν ἐκκλησιῶν.

[a] ἐνδείξασθε, καὶ εἰς.

messengers of the Churches, the glory of Christ. [24] Wherefore display ye to them the proof of your love and of our boasting on your behalf, in the face of the churches.

Paraphrase of Chap. VIII. 16—24.

Before I proceed I must thank God, whose goodness I see before my eyes in the earnestness, equal to my own, which has taken possession of the inmost being of Titus; for, though he received the entreaty which I made to him, yet it was from his own intense earnestness that of his own accord he determined to start on his journey to Corinth. As his companion, you will find the Christian friend who has his praise repeated in all the congregations where he has preached the glad tidings of Christ, and not only so, but was chosen by those congregations to travel with me whilst I was collecting this contribution, the contribution which will redound to the glory of no less than Christ Himself, and will prove my zeal for the Christian poor in Judæa. This precaution has been taken, to avoid any imputation of misappropriation of so large a sum, and in the wish, as it is said in the Proverbs, to look forward for the exhibition of what is good, not only before the Lord, but before men. And with these two I have sent another friend, my own companion, whose earnestness I have proved often before, and now see to be yet more increased by his confidence in you. Remember, therefore, that Titus is my own intimate counsellor, and, as far as you are concerned, my active fellow-labourer; and that the others are messengers of many Christian congregations, and are the glory of the name of Christ. Display to them, and in the presence of the congregations which have sent them, the truth of your love and of my boast of you.

Two points are remarkable in this account of the mission:—

First. The Apostle's worldly prudence, in securing his own character from any unworthy attacks by the presence of constant companions. It exemplifies a combination rarely seen, of common sense and sagacity with great enthusiasm, and as thus fulfilling our Lord's precept, 'be ye wise as serpents and harmless as doves.'[1] He makes his spiritual voyage not with his sails full spread and filled, to catch every gust of his own impulse or of popular enthusiasm, but (as he here describes) 'drawn in' and 'furled.' Such was his conduct, as described in the Acts, when he argued with the Sanhedrin,[2] and effected his escape from the conspiracy,[3] and appealed to the Emperor,[4] and cheered the crew in the shipwreck.[5] 1. The Apostle's prudence.

Secondly. The insight which is afforded into the outward administration of the Early Church.

(1) We find, in the expressions 'through all the Churches,' 'messengers of Churches,' a certain intercommunication between the different congregations. They are not independent of each other, on the one hand: and, on the other hand, they are not united to each other by any external polity. 2. Administration of the early Church.

(2) The officers of the Church are elected by these congregations. This agrees with the form of election of the chief officers—'the Bishops,'—which continued down to the fifth century.

(3) They are elected for specific purposes; in this case for the administration of the alms of the Churches for the Christian poor in Jerusalem, and to travel with the Apostle. With this agree the frequent indications in the Acts, that (to use the words of Jeremy Taylor[6]) 'there was scarce any public design or grand employment, but the Apostolic men had a new ordination to it, a new imposition of hands.'[7]

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[1] Matt. x. 16.
[2] Acts xxiii. 6.
[3] Ibid. xxiii. 17.
[4] Ibid. xxv. 11.
[5] Ibid. xxvii. 10, 22, 34.
[6] Works, vii. p. 43.
[7] Compare Acts xiii. 1, xiv. 26, xv. 40.

(4) This is the earliest detailed instance of the special missions on which the Apostle sent out his favourite and confidential companions at the head of other disciples, to arrange the affairs of a particular Church. What Titus does here at Corinth, is the same in kind as what he is afterwards charged to do at Crete,[1] returning when his work is ended.[2] And the same may be said of the charge to Timotheus at Ephesus.[2] It is the first beginning of what in its permanent form became Episcopacy.

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[1] Tit. 1–5, ii. 15.
[2] Ibid iii. 12.
[3] 1 Tim. iii. 1–vi. 21 ; 2 Tim. iv. 21.

THE SPIRIT IN WHICH THE COLLECTION IS TO BE MADE.

Chap. IX. 1—15.

IX. [1]περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν μοί ἐστιν τὸ γράφειν ὑμῖν. [2]οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα

[1]For about the ministering to the saints it is superfluous for me to write to you: [2]for I know your readiness of mind of which I boast of you to the Macedonians, that Achaia has been prepared a year ago, and

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The Apostle now once more turns back to the collection itself, but reluctantly, as if he was afraid that he should annoy them by importunity; and he therefore hangs what he has to say on the mission of the brethren, which he has just mentioned; and presses upon them (1) *speed*; ix. 1–5; (2) *readiness*; ix. 6, 7; (3) *bounty*; 8–15.

IX. 1 *περὶ μὲν γὰρ τῆς διακονίας.* This complication of thoughts is apparent in the construction of this first sentence. The sense required is, 'I have made a boast concerning you to the Macedonian Churches, which I trust will not be nullified by your lukewarmness. For this reason, though knowing your zeal, I sent the brethren beforehand.' Accordingly, the proper construction would be that *ἔπεμψα δέ* in verse 3 should have followed immediately on the mention of his 'boast' in viii. 24. But he wishes, after his manner, to state his approval of what they had done before he states his fear of what they were going to neglect; and therefore first expresses the confidence which had caused his boast. '*I speak of my boast and of my anxiety concerning it, for* to urge upon you the contribution is needless.' For similar constructions see viii. 12; 1 Cor. x. 1.

The parenthesis thus introduced continues to verse 2, and the original sentence is resumed in *ἔπεμψα δέ*, in 3, *μέν* may either have a relation to this *δέ*, as though the sentence were *περὶ δὲ τῶν ἀδελφῶν οὐ περισσόν*, or may stand by itself to limit his words to the contribution, as in 1 Cor. v. 3.

τὸ γράφειν . . . . περισσόν, 'my writing to you is superfluous.'

2 *γάρ* gives the reason for *περισσόν*—'I say superfluous, for I know your readiness.' For the meaning of *Ἀχαΐα*, see i. 1. For the fact of the preparation of the Corinthian Church in the past year, see viii. 10. The tense of *παρεσκεύασται*, and the entreaty in the next verse that they would 'be prepared' (*ἵνα παρασκευασμένοι ἦτε*), as though they were not now prepared, intimate that the Apostle in his over confidence had overstated the case to the Macedonians; and he now dwells on the fact of his having done so with the

παρεσκεύασται ἀπὸ πέρυσι, καὶ [a]ὁ [b]ὑμῶν ζῆλος ἠρέθισεν τοὺς πλείονας· [3]ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ, ἵνα καθὼς ἔλεγον παρεσκευασμένοι ἦτε, [4]μή πως, ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμεῖς) ἐν

[a] Lachm. Ed. 1. τὸ. [b] Add ἐξ.

your zeal provoked the greater part: [3]but I sent the brethren, lest our boasting of you should be in vain in this respect, that as I said ye may be prepared, [4]lest haply, if any Macedonians come with me and find you unprepared, *we* (that we say not *ye*) should be ashamed in this same

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view partly of not giving a cause of complaint to the Macedonians, partly of delicately giving another motive to the Corinthians to complete their work. That he should have made an over-statement is not to be wondered at, if we consider his eagerness and his love for the Church of Corinth, and it is paralleled by the hasty exclamation about the High Priest in Acts xxiii. 3–5.

καὶ ὁ ὑμῶν ζῆλος ἠρέθισεν τοὺς πλείονας, 'and it was by your zeal that the majority of the Macedonian Christians were stimulated to their generosity,' τοὺς πλείονας being the principal word in the sentence.

ζῆλος, 'zealous affection,' see xi. 2. Lachmann, in his first edition, read τὸ ζῆλος, with B. (as in viii. 2, τὸ πλοῦτος).

The 'brethren' (viii. 16–24) were sent beforehand, to prevent the appearance of his having exaggerated the generosity of Corinth.

κενωθῇ, 'nullified.' It is also joined with καύχημα, in 1 Cor. ix. 15.

ἐν τῷ μέρει τούτῳ, 'in *this* matter,' as distinguished from those other matters in viii. 11–15, in which he knew that his boast would not be nullified.

ἵνα καθὼς ἔλεγον παρεσκευασμένοι ἦτε, 'that you might be prepared, *as I said* that you were prepared.'

4 Μακεδόνες, 'any Macedonians.' This shows that the 'brothers,' in viii. 17–24, were not Macedonians. It also agrees with the fact that Macedonians did accompany him to Corinth. See Acts xx. 4.

καταισχυνθῶμεν, 'ashamed of having exaggerated.'

ἵνα μὴ λέγωμεν ὑμεῖς. This, though put in parenthetically, is the real cause of this appeal, throwing upon them the responsibility of defending him.

ἐν τῇ ὑποστάσει ταύτῃ. The omission of τῆς καυχήσεως (D[3].E[1]. J.K. which probably copied them from xi. 17) in B. C. D[1]. F. G. renders it necessary that ὑπόστασις here should mean, not 'substance' or 'solidity,' as in Ps. lxviii. 2 (LXX.); but as in Heb. iii. 14, xi. 1; Ps. xxxviii. 7; Ezek. xix. 5, and the numerous passages quoted by Wetstein *ad loc.* from Polybius and Josephus, '*confidence*,' the fundamental meaning of the word being 'firmness,' 'something on which to take one's stand.'

5 παρακαλέσαι. See note on viii. 6.

τῇ ὑποστάσει ταύτῃ· [a] 5 ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν [b] πρὸς ὑμᾶς καὶ προκαταρτίσωσιν τὴν [c] προεπηγγελμένην εὐλογίαν ὑμῶν ταύτην ἑτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ [d] ὡς πλεο-

[a] Add τῆς καυχήσεως.
[b] εἰς.
[c] προκατηγγελμένην.
[d] ὥσπερ.

stedfastness. 5 Therefore I thought it necessary to exhort the brethren, that they should go before unto you and make up beforehand your bounty which was announced before, that the same might be ready as a matter

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προέλθωσιν . . . προκαταρτίσωσιν, i.e. 'before the arrival of myself at Corinth.' προεπηγγελμένην, 'before my arrival in Macedonia,' as in ix. 1, 2, 3. The word πρό is thus thrice repeated emphatically, as though he had said, 'my watchword is, *Beforehand, Beforehand, Beforehand.*' Compare the same sense of it in xiii. 2.

Εὐλογία, 'blessing.'

Εὐλογία is used in this Section (as nowhere else in the N.T.) in the peculiar sense of a 'gift,' like χάρις: the gift, or the spirit of giving, is regarded by the Apostle both as in itself a gift and blessing of God, and as calling down the blessing of God upon him that gives. Compare 'It is more blessed (μακάριον) to give than to receive' (Acts xx. 35); and also,

'It blesseth *him that gives and him that takes.*'

The LXX. employ it indifferently for 'gift' and 'blessing,' as in Gen. xxxiii. 11, of the gift of Jacob to Esau; as a translation of בְּרָכָה, a 'blessing.' In Prov. xi. 25, 'a generous mind' is expressed by נֶפֶשׁ בְּרָכָה, 'a soul of blessing.' Originally the blending of the two ideas arose from the fact that every blessing or praise of God or man was in the East (as still to a great extent) accompanied by a gift (the modern *bakhshîsh*); and every gift suggested the expectation of some other gift or advantage in return.

The Apostle with this new word opens a new subject, namely, the *freedom of spirit* in which the contribution should be made. In doing this he takes advantage of the especial sense which εὐλογία had now acquired as equivalent to εὐχαριστία. (Compare the parallel passages εὐχαριστήσας, Luke xxii. 17; εὐλογήσας, Mark xiv. 22; and see notes on 1 Cor. x. 16.) 'Your gift is called a "blessing" or "thanksgiving," let it then be made as a free thank-offering from the abundance of the blessings which God has given, and not as a payment, which you covet, and which you grudge.' As the Divine blessing (εὐλογία) is identified with the ready gift, so human covetousness (πλεονεξία) is identified with the unwilling gift.

6 τοῦτο δέ. Understand φημί, as 1 Cor. vii. 29, 'this is what I mean.'

The metaphor of sowing and reaping is, in the Epistles, almost always applied to contributions and alms. See note on 1 Cor. ix. 11.

ἐπ' εὐλογίαις, 'on the condition of blessings,' or 'large gifts;' comp. 1 Cor. ix. 10, ἐπ' ἐλπίδι ἀροτριῶν. 'These are the terms on

νεξίαν. 6τοῦτο δὲ (ὁ σπείρων φειδομένως φειδομένως καὶ θερίσει, καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ θερίσει) 7ἕκαστος καθὼς [a]προῄρηται τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· Ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός. 8[b]δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν, 9καθὼς γέγραπται Ἐσκόρ-

[a] προαιρεῖται. [b] δυνατός.

of bounty and not of covetousness. 6But there is this ('he that soweth sparingly, sparingly shall he also reap, and he that soweth bountifully, bountifully shall he also reap'), 7every one according as he purposeth in his heart, not out of sorrow or of necessity: 8for 'God loveth a cheerful giver.' And God is able to make every grace abound towards you, that ye at every time having every sufficiency in every thing may abound to every good work, 9as it is written, 'he dispersed abroad, he gave to the

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which we give and on which he shall receive;' as in Luke vi. 38, 'Give, and it shall be given unto you; good measure, pressed down.'

7 ἕκαστος, i.e. διδότω.

προῄρηται, '*has chosen* freely,' according to its classical sense in Arist. Ethics, iii. 2.

τῇ καρδίᾳ, 'in his own innermost being:' see note on viii. 16.

λύπης . . . ἀνάγκης. These two words explain πλεονεξίαν—'from a feeling of grief or of necessity,' as opposed to the cheerfulness which the Apostle always makes an essential part of alms-giving (see note on viii. 2; Rom. xii. 8), which he here justifies by a reference to Prov. xxii. 8: ἄνδρα ἱλαρὸν καὶ δότην εὐλογεῖ θεός (LXX.).

8 He expands the reason for giving liberally. ὁ θεός refers back to ὁ θεός in verse 7.

πᾶσαν χάριν, 'every gift.' It is used generally, both for what God gives to them, and for what they give to others, as εὐλογία in verse 6.

περισσεῦσαι, 'make to overflow.' For this active sense see on iv. 15.

The accumulation of πᾶσαν, ἐν παντὶ, πάντοτε, πᾶσαν, πᾶν is remarkable. The stress is on περισσεύητε as connected with περισσεῦσαι,—'He can make your wealth overflow, so that having a sufficiency (αὐτάρκειαν, see 1 Tim. vi. 6; Phil. iv. 11) for yourselves, you may overflow in good deeds to others.'

9 καθὼς γέγραπται, 'so as to exemplify the saying in Ps. cxii. (LXX. cxi.) 9,' 'The man who fears God gives bountifully, and yet has more to give *always*,' the stress being thus laid on the last words, εἰς τὸν αἰῶνα. μένει εἰς τὸν αἰῶνα, 'abides for ever,' 'is never to be exhausted.' Compare Heb. vii. 16, 17, where the immortality of Melchizedek's priesthood is argued in like manner from the expression 'for ever' (εἰς τὸν αἰῶνα) in Ps. cx. 4.

ἐσκόρπισεν, 'scattered,' is the link with the context of the Apostle, as suggested by the image of sowing, begun in verse

πισεν, ἔδωκεν τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. [10] ὁ δὲ ἐπιχορηγῶν [a] σπόρον τῷ σπείροντι καὶ ἄρτον εἰς βρῶσιν [b] χορηγήσει καὶ πληθυνεῖ τὸν σπόρον ὑμῶν καὶ [c] αὐξήσει τὰ [d] γενήματα τῆς δικαιοσύνης ὑμῶν. [11] ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἁπλότητα, ἥτις κα-

[a] σπέρμα. [b] χορηγήσαι καὶ πληθύναι.
[c] αὐξήσαι. [d] γεννήματα.

poor, his righteousness remaineth for ever.' [10] Now he that supplieth seed to the sower will both supply bread for food, and multiply your seed and increase the fruits of your righteousness. [11] Being enriched in

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6, and continued in 9; and shows that in the Apostle's mind, as well as in the Psalmist's, the nominative case is 'the liberal man.'

δικαιοσύνη.

ἡ δικαιοσύνη, 'righteousness,' here, and in 10, is used in the same sense as in the LXX., Psalm cxi. 9, namely, 'beneficence.' See note on 1 Cor. xiii. p. 241. Comp. the reading δικαιοσύνην for ἐλεημοσύνην, in Matt. vi. 1.

10 ὁ δὲ ἐπιχορηγῶν. He here resumes, after his quotation, the thought of verse 8: 'But, if you so scatter, He that supplies the wants of the sower and consumer in the natural world, will supply yours also.'

ἐπιχορηγεῖν.

ἐπιχορηγῶν, from its primary sense of 'supplying the chorus,' is hence applied to any supply of a demand, and in the N. Test. is always used of the help rendered by God to man. See Gal. iii. 5; Col. ii. 19; 2 Pet. i. 11.

σπόρον τῷ σπείροντι καὶ ἄρτον εἰς βρῶσιν are suggested by the use of these very words in the comparison of the word of God to the rain in Isa. lv. 10 (LXX.).

τὰ γενήματα τῆς δικαιοσύνης ὑμῶν ('the fruits of your righteousness' or 'beneficence') is suggested by Hos. x. 12, where the whole passage turns like this on the metaphor of sowing: σπείρατε ἑαυτοῖς εἰς δικαιοσύνην, τρυγήσατε εἰς καρπὸν ζωῆς, φωτίσατε ἑαυτοῖς φῶς γνώσεως, ἐκζητήσατε τὸν κύριον ἕως τοῦ ἐλθεῖν γενήματα δικαιοσύνης ὑμῖν. As σπόρον refers to the harvest, γενήματα refers to the vintage, the word being used in later Greek, and in the N. Test. generally (see Matt. xxvi. 29; Mark xiv. 25), in the sense of 'fruit.' καρπός is applied to this same collection of alms, Rom. xv. 28.

τὰ γενήματα.

Compare 1 Cor. iii. 6: 'I planted; Apollos watered; but God gave the increase.'

11 πλουτιζόμενοι may be connected with ἔχοντες and περισσεύητε in verse 8, but is rather an instance of the Apostle's free use of participles for indicatives or imperatives, as in viii. 24.

ἐν παντί and εἰς πᾶσιν are accumulated upon each other as in verse 1.

ἁπλότητα, see note on viii. 2.

ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν θεῷ, 'your liberality by its contributions produces through us who administer it,

τεργάζεται δι' ἡμῶν εὐχαριστίαν [a][τῷ] θεῷ [12]ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ [a]θεῷ· [13]διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ καὶ ἁπλό-

[a] Lachm. Ed. 1. εὐχαρ. θεῷ (ὅτι . . . τῷ χριστῷ), καὶ διὰ.

everything to all liberality, which worketh through us thanksgiving to God [12]that the ministration of this service not only is filling up the wants of the saints, but abounding also by many thanksgivings unto God: [13]they by the proof of this ministration glorifying God for the subjection of your confession in regard to the gospel of Christ, the liberality of your

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thankfulness from those who receive it.'

τῷ θεῷ, 'towards God,' gives the religious turn which he immediately follows up in the next sentence.

λειτουργία.

12 ἡ διακονία, see viii. 4. λειτουργεῖν, λειτουργία, are used in Rom. xv. 27, of this very contribution, and in Phil. ii. 30, of a similar one. The sense is as in classical Greek of a '*public* service,' but here restricted by later use to religious services. By its combination here with 'thanksgiving to God,' it may have a sense corresponding to the priestly service, performed in the Temple by the priests offering victims, in the Christian Church by the people offering good deeds and praise. Compare the same connexion of thought, Heb. xiii. 15, 'by this we offer continually the *sacrifice* of praise to God, that is, the *fruit* (comp. γενήματα in verse 10) of our lips, giving thanks to His name. But to *do good* and to *communicate* forget not; for with such *sacrifices* God is well pleased.'

προσαναπληροῦσα, 'supplying by addition,' only used here, and in xi. 9.

περισσεύουσα διὰ πολλῶν εὐχαριστῶν τῷ θεῷ. 'Overflowing beyond its immediate object of relieving want through the many thanksgivings which it causes to be sent up to God.'

Lachmann, in his 2nd Ed., reads τῷ θεῷ (C. D. G.), in his 1st Ed. τῷ χριστῷ (B.); and on the same grounds, in his first retains, and in the second omits, καί before διά in verse 13.

13 This sentence, like the one immediately preceding in verse 11, is without grammatical connexion: δοξάζοντες relates to πολλῶν, as πλουτιζόμενοι to ὑμῶν.

διὰ τῆς δοκιμῆς τῆς διακονίας, 'through the experience of this service.'

δοξάζοντες τὸν θεόν, see viii. 23.

ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ. 'They glorify God for the obedience which belongs to the *confession of your faith*, in regard to the Gospel of Christ.' For the use of ὁμολογία, in this sense, see 1 Tim. vi. 12; Heb. iii. 1, iv. 14, x. 23, in all cases used for 'the profession of Christianity.'

τητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας, [14] καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν. [15] χάρις[a] τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

[a] Add δέ.

communication in regard to them and in regard to all, [14] and themselves by their prayer for you longing after you because of the exceeding grace of God [seen] upon you. [15] Grace[a] be unto God for His unspeakable gift.

[a] Or 'thanks.'

εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ. See ii. 12. It gives the *religious* ground of thankfulness, as εἰς αὐτούς in the next clause gives the *human* ground.

ἁπλότητι τῆς κοινωνίας (not 'the sincerity of their communion,' but) as in viii. 2, 'the liberality of their communication.'

εἰς αὐτοὺς καὶ εἰς πάντας, 'to the Jewish Christians, as if to them, then to all.'

14 καὶ αὐτῶν, . . . ἐφ' ὑμῖν. This is another independent sentence, following out in sense, though not in grammar, the preceding: 'And they, with prayer for you, long to see you, because they hear of the exceeding gift which God has worked in you.'

In these four last verses, the Apostle throws himself forward into the time when at Jerusalem he should receive the thanks of the Jewish Christians for this contribution, and thereby witness the completion of the harmony between the Jewish and Gentile Churches. Hence the impassioned thanksgiving for what else seems an inadequate occasion. Compare the abrupt introduction of similar thanksgivings in Rom. ix. 5, xi. 33–36; 1 Cor. xv. 57; Gal. i. 5; Eph. iii. 20; 1 Tim. i. 17.

Paraphrase of Chap. IX. 1—15.

I have spoken of the boast which I made concerning you to the Macedonian Churches. I have urged you to receive the mission of Titus with Christian love. I might have urged upon you more directly the duty of preparing the contribution; but I have not done so; because the very ground of that boast was my confidence in your zeal, which led me to make the boast that even a year ago the contribution was prepared, on the faith of which the great mass of the Macedonian collection has been made. Titus and his companions were sent for this very reason that you might be fully prepared; lest I should appear to have exaggerated what you had done, and lest any Macedonian Christians, who may accompany me to Corinth, should think

that they have been deceived, and so I, or rather you, should have cause to blush for what I said. Therefore my injunction to the brethren was to be beforehand *in arriving at Corinth, to be* beforehand *in preparing the contribution, as I have been* beforehand *in announcing it; remembering that, according to the language of the Old Testament, such a contribution is a* blessing—*a blessing both to the givers and receivers, and therefore to be given willingly and plentifully, as though it were something which you were glad to part with, not something which you were grasping to keep. What I mean is this:—That all contributions are, according to the well-known figure, like seed sown; if sown sparingly, there is a scanty harvest; if plentifully, as men shower down blessings, then there will be a harvest of blessings. And in such contributions let every one give according to the free choice of his own heart and conscience; as the Proverbs declare, it is only a cheerful giver whom God loves and blesses. And the God who so loves a cheerful giver, is able to make an overflowing not of one only but of* every *kind of gift; so that, not in one matter only, but in* every *matter, not at one time only, but at* every *time, you may have for yourselves, not one kind only, but* every *kind of sufficiency; and that you may in your turn overflow, not in one kind only, but in* every *kind, of good work. As the Psalmist describes of the good man how he 'scatters, and gives to the poor, and yet his beneficence remains inexhaustible for all time;' and as Isaiah describes the word of God like the rain which always supplies 'seed to the sower and bread for food, so He will surely supply and multiply the harvest of your good deeds, and the vintage of your benevolence; and thus you will have riches of* every *kind to spend on* every *kind of liberality. Thus the result will be a great thanksgiving, not only in the sight of man, but of God; not only a necessary supply of the wants of the Christian poor, but an overflowing, as in a sacred service, of many thanksgivings to Christ: those who experience the benefits of this contribution will offer glory to God for your obedience to the confession which you made in the service of the glad tidings of Christ, for the liberality of your communication in the service of themselves and of all Christians; and in their prayers they will long to see you for the favour which God manifests so greatly to you and through you to them, and which calls forth in me one last thanksgiving for the gift, great beyond words to express, in the fulfilment of this mission.*

In concluding this Section, two points are to be remarked:

I. The great stress laid by the Apostle on the contribution of the Corinthian Church. He had warned them in the First Epistle[1] to have it ready; he had 'boasted' of their preparations, making the very most of it that he could to the Churches of Macedonia; by that boast the Macedonian Churches had chiefly been stimulated to make exertions,[2] which, by the time that he wrote this Epistle, had been very great, almost beyond their means.[3] He now devotes a whole section of an important Epistle solely to this subject; he sends Titus, the most energetic and fervent of his companions, with the view of urging the completion of the collection;[4] he joins with him two Christians, distinguished for their zeal, known through all the congregations through which he had passed, tried by himself in many difficulties, messengers of many Churches, 'the glory of Christ Himself.'[5] He heaps entreaty upon entreaty that they will be ready, that they will be bountiful. He promises the fulness of God's blessings upon them if they persevere:[6] he anticipates a general thanksgiving to God and Christ, and an ardent affection for them, from those whom they relieve;[7] he compares the contribution to no less than the gifts of God Himself, as though it were itself an especial gift of God and could only be expressed by the same word ('grace,' 'blessing');[8] he urges them to it by an appeal to the suffering life of Christ;[9] he utters solemn thanksgivings to God for the zeal which Titus showed in the matter, and for the 'unspeakable gift' itself.[10] Finally, when on arriving at Corinth, he found the gift completed,[11] it determined his course to Jerusalem[12] in spite of his ardent desire[13] to visit Rome and Spain, and in spite of the many dangers and difficulties of which he was warned upon his road; for the sake of taking this contribution he was

Importance of the contribution of the Corinthian Church.

[1] 1 Cor. xvi. 1–4.
[2] 2 Cor. ix. 2.
[3] viii. 2, 3.
[4] viii. 6, 17.
[5] viii. 18, 22, 23.
[6] ix. 4, 5, 6–10.
[7] ix. 11–14.
[8] viii. 1, 7, 9, ix. 5, 6.
[9] 2 Cor. viii. 9.
[10] viii. 16, ix. 15.
[11] Rom. xv. 26.
[12] 1 Cor. xvi. 4.
[13] Rom. xv. 23, 24, i. 10, 11.

'bound in spirit,' he was 'ready to die for the name of the Lord Jesus;'[1] and if he should succeed in finding that it was 'acceptable,' then, and not before, he could 'come with joy' and 'refresh himself' with the Christians of the West.[2]

The reasons which invested this contribution with such importance, are probably to be found in the fact that he had been expressly charged, as a condition of his separate Apostleship to the Gentiles, with making this collection[3] for the Jewish Christians. Hence he would be doubly anxious to present it, especially that part of it which came from the capital of Greece, from his own chief and favourite Church, and the place of his longest residence in Europe. It was a proof of his influence over them, and was also a peace-offering[4] from the greatest of the Gentile Churches to the greatest of the Jewish, a recognition of the spiritual blessings which had proceeded from Jerusalem.[5] His ardour in the cause thus belongs to the same impassioned love for his country and people, which shows itself with hardly less vehemence, though in a more general form, in the Epistle to the Romans: 'I could wish myself accursed from Christ for his brethren's sakes.'[6] 'My heart's desire and prayer to God is, that they might be saved.'[7] 'Hath God cast away his people? God forbid. For I also am an Israelite.'[8]

This unexpected burst of Jewish enthusiasm thus occurring in the midst of an address to his own especial converts, is a touching proof how, in a strange land, he still remembered Zion; how the glories of the Apostleship had not extinguished the generous feelings of the Jewish patriot; how tender the recollection which, unlike the proverbial bitterness of converts and renegades, he still cherished for the Church of his nativity, and the land of his people.

II. This Section shows that the community of goods, described in Acts ii. 44, iv. 32, had even already come to be observed only in spirit; and that the idea of Christian equality required not an absolute uniformity, but a mutual co-operation and assistance. It could no longer be said that 'none among believers possessed aught of his own;' or that 'none lacked.' There were rich Christians and poor Christians. The only

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[1] Acts xx. 22, 23, xxi. 4, 10, 13.
[2] Rom. xv. 32.
[3] Gal. ii. 10.
[4] δωροφορία, Rom. xv. 31.
[5] Rom. xv. 27.
[6] Ibid. ix. 3.
[7] Ibid. x. 1.
[8] Ibid. xi. 1, 2.

question that arose was the regulation of their mutual relations and duties. Such an undoubted instance of change in regard to one of the most important institutions of the early Church, is valuable as a warning against laying too much stress on adherence to the letter of any of them. Of a like kind is the inference to be drawn from the Apostle's declarations of the duty of almsgiving.

Apostolical view of Almsgiving.

Almsgiving was not a duty peculiar to the Christian religion. It is urged as a religious obligation equally in the Jewish observances before, and the Mussulman precepts since, the coming of Christ. But this passage, whilst it agrees with the general spirit of Oriental religion in exalting munificence to a high rank amongst the gifts of God, differs from the merely mechanical view which the Pharisaic Jews, the Koran, and in a later time some of the mediæval saints, have held concerning it. They have dwelt on the amount bestowed as in itself drawing down the Divine blessing. The Apostle, even in his undisguised eagerness to obtain the largest possible contribution, insists with no less eagerness on the spirit in which it is given.

THE ASSERTION OF HIS INTENTION TO EXERT HIS APOSTOLICAL AUTHORITY.

Chap. X—XIII.

WITH A DIGRESSION (x. 6—xii. 10)

VINDICATING HIS AUTHORITY AND CHARACTER AGAINST THE CHARGES OF THE FALSE TEACHERS.

Change in this portion of the Epistle.

THE transition from the first to the second part of the Epistle is so marked that it might almost be thought to be a distinct composition. The conciliatory and affectionate strain of entreaty which pervaded the first part is here exchanged for a tone of stern command, and almost menace: there is still the same expression of devotion to the Corinthian Church; but it is mixed with a language of sarcasm and irony which has parallels in the First Epistle,[1] but none up to this point in the Second. With this change in the general tone agrees also the change in details. Instead of the almost constant use of the first person plural to express his relations to the Corinthians, which pervaded the first part of the Epistle, he here almost invariably, and in some instances [2] with unusual emphasis, employs the first person singular; the digressions no longer go off to general topics, but revolve more and more closely round himself: the Corinthians are no longer commended [3] for their penitent zeal, but rebuked [4] for their want both of love and penitence. The confident hopes [5] which he had expressed for the future are exchanged for the most gloomy forebodings.[6]

Possible solutions.

What is the change that has come over the spirit of his Epistle? A momentary doubt might be suggested whether it was not an intermediate fragment between the First and Second Epistles, transposed by mistake to

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[1] 1 Cor. iv. 8–10, vi. 3–8, ix. 1–16, xv. 4.
[2] x. 1, xii. 13.
[3] xii. 7–16.
[4] xii. 15, 20, 21.
[5] vii. 9–16.
[6] xii. 20.

this part of the Apostolic writings. But this is forbidden, as well by a comparison both of the general character and the details of the two portions of the Epistle. In spite of their many differences, yet the resemblance between them is greater than between any other two portions of the Apostle's writings; the abruptness of the digression, xi. 7–15, xii. 1, is paralleled only by such as ii. 14–16, iv. 2–6, vi. 14, vii. 2; and the topics, although treated much more personally, are still the same. Compare iii. 1, and x. 13–18; ii. 17, and xii. 14–19.

Another solution might be, that in this part of the Epistle he is occupied with a different section of the Corinthian Church; namely, the false teachers and their adherents. But although this holds a much more prominent place than in the former part, it is evident from x. 8, xi. 1–9, xii. 11–15, xiii. 11, 12, that he is still, on the whole, addressing the same body as in chapters i.–xi.

Rejecting, therefore, any attempt to separate this portion of the Epistle from the rest, there still is nothing improbable in supposing a pause, whether of time or of thought, before the beginning of the tenth chapter. It may be that in the interval news had come again from Corinth, indicating a relapse of fervour on the part of the Church at large, and a more decided opposition to him on the part of the Jewish section of the Church. Or, after the full outpouring of his heart, he may have returned to the original impression which the arrival of Titus had removed; as the time of his visit either actually drew nearer, or was more forcibly impressed upon his imagination, he was again haunted by the fear already expressed (ii. 1), that he should have to visit them, not in love, but in anger. Such a feeling of fear, at any rate, is the basis of this, as that of gratitude was the basis of the first, portion of the Epistle; it is from this that he starts (x. 1–7), from this the digressions fly off (x. 12, xii. 10), and to this his conclusion returns (xii. 11, xiii. 13).

[The argument of this portion is so personal, and so closely entangled together, that it has been found necessary to follow a somewhat different arrangement in the position assigned to the general remarks.]

X. [1]Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς [a]πραΰτητος καὶ ἐπιεικείας τοῦ χριστοῦ, ὃς κατὰ πρόσωπον

[a] πραότητος.

[1]Now *I Paul myself* exhort you by the meekness and gentleness of Christ, who in face am downcast among you, but being absent am bold

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X. 1 Αὐτὸς δὲ ἐγὼ Παῦλος. 'I Paul.' This emphatic stress on his own person is the fit introduction to the portion of the Epistle which, beyond any other part of his writings, is to lay open his individual life and character. 'Look at me: it is no longer in conjunction with others that I address you; it is not as at the beginning of the Epistle "Paul and Timotheus;" but Paul alone—that Paul who is charged with making empty boasts; he now places himself before you, with all his human feelings of love and tenderness, to warn and entreat you not to drive him to extremities.'

The only other passages where a similar phrase occurs, are in Gal. v. 2, 'Behold, I Paul say to you, that if ye be circumcised, Christ shall profit you nothing;' Philemon 19, 'I Paul have written it with mine own hand;' Eph. iii. 1, 'I Paul the prisoner of Christ.'

It might be inferred from this that this portion of the Epistle, like that to the Galatians and Philemon, was, contrary to his usual custom, written by his own hand.

διὰ τῆς πραΰτητος καὶ ἐπιεικείας τοῦ χριστοῦ. Compare Rom. xii. 1; Phil. ii. 1.

The force of the expression here, however, is more personal. One would expect that he was going to entreat them, by the example of Christ, to be forgiving and forbearing towards him; but the context shows the sense to be, 'You know, and I know, how meek and forbearing was Christ; do not provoke me into even an apparent deviation from that example, by a misconduct which will compel me to use severity.' 'The gentleness of Christ.' ἐπιεικεία, ἐπιεικής, are always used in the N. Test. in contradistinction to violence or irascibility. πραΰτης is generally used of gentleness, in contradistinction to severity or anger; see 1 Cor. iv. 21. The appeal to the example of Christ indicates that the Apostle had before his mind, not merely the general idea of perfection, but the definite historical character of gentleness and patience as exhibited in the Gospel narratives. Matt. xi. 29; Luke xxiii. 34.

The construction here is confused. The sentence, if completed, would have required after παρακαλῶ some clause expressing that they were not to exasperate him But (with a transition somewhat similar to that in Eph. iii. 1–iv. 1) he recommences the sentence in verse 2 with δέομαι δέ, and thus the joint

μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς· [2]δέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει ᾗ λογίζομαι τολμῆσαι ἐπί τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. [3]ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα [4](τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν

toward you : [2]but I pray that being present I may not be bold with that confidence wherewith I think to be bold against some who reason of us as if we walked according to the flesh. [3]For though we walk in the flesh, we do not war according to the flesh [4](for the weapons of our war-

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sense of the whole is : 'I *entreat* you, or rather, I *pray* that you may not force me to transfer my confidence in my power from the times when I am absent to the times when I am present with you.' For a similar interchange of *παρακαλῶ* and *δέομαι* see v. 20, 21, vi. 1, viii. 4.

ταπεινός, 'downcast,' as in vii. 6; compare 1 Cor. ii. 3, 'with much fear and trembling, and in weakness.'

θαρρῶ εἰς ὑμᾶς, 'I am confident in my power against you,' in a different sense therefore from *θαρρῶ ἐν ὑμῖν*, vii. 16.

κατὰ πρόσωπον is 'face to face;' in opposition to *ἀπών*, as in 1 Cor. xiii. 12, *πρόσωπον πρὸς πρόσωπον*.

2 τὸ μὴ παρὼν θαρρῆσαι. The article expresses, 'this is what I ask;' the nominative is used, because the Apostle is speaking of himself.

λογίζομαι, opposed to *λογιζομένους*, '*I* calculate on being bold in conscious uprightness and dependence on God; *they* calculate on my failure as controlled by human motives and dependent on human means.'

κατὰ σάρκα alludes to the low motives charged upon him, as in ii. 17, iv. 2; 1 Thess. ii. 3.

3 *γάρ* is the reason for *τολμῆσαι*.

ἐν σαρκί is opposed to *κατὰ σάρκα*, and *περιπατοῦντες* to *στρατευόμεθα*. 'Although we are still *in* the influences of the world, it is not *by* the influences of this world that we are actuated' (compare John xvii. 15, 'not *ἐν σαρκὶ*... ...out of the world, but *κατὰ σάρκα*. ...from the evil')—'although we are treading the pathway of the world, it is not from the armoury of the world that we derive our strength.' *ἐν σαρκί* refers to his bodily infirmities and dangers, as in vii. 5, xii. 7; and the sense is the same as in iv. 7, 'we have this treasure in earthen vessels.'

περιπατοῦντας, though not necessarily expressing more than 'living' (*versantes*), is used as in v. 7 with reference to its proper etymological sense of 'walking to and fro.' *περιπατοῦντας.*

στρατευόμεθα is (not merely 'we fight,' but) 'we make our expeditions,' alluding to the march, as it were, which he was going to make upon Corinth, as against a strong fortress; and this image is now carried on into detail. *στρατευόμεθα.*

4, 5 *καθαιρεῖν ὀχυρώματα* is employed in the LXX. for the reduction of strongholds; Lam. ii. 2; Prov. xxi. 22; 1 Macc. v. 65, viii. 10. Compare Hor. Ep. II. ii. 25–30, 'Luculli miles . . . Præsi-

οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων), [5]λογισμοὺς καθαιροῦντες καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες

fare are not carnal, but strong through God to the casting down of fastnesses), [5] casting down reasonings and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every

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dium regale loco *dejecit*, ut aiunt, Summè munito et multarum divite rerum.'

'Pulling down of strongholds.'

ὕψωμα although only used in the LXX. in a more general sense, is by Aquila used in Deut. xxxii. 13; 1 Sam. ix. 12; Ps. xviii. 33, as a translation of *Bamah*—'a high hill.'

αἰχμαλωτίζω is (not merely 'to enslave,' like *δουλεύω*, but) to 'lead away as prisoners of war.' To this peculiar turn of warlike imagery the recollections of the Cilician wars. Mithridatic and Piratical wars may have in part contributed. Both of these contests partook of the character here indicated; the second especially, which had been raging amongst the hill forts of the Cilician pirates not more than sixty years before the Apostle's birth, in the very scene of his earlier years, and which was ended by the reduction of 120 strongholds, and the capture of more than 10,000 prisoners. (See Appian, Bell. Mith 234–238; Arnold's Rom. Commonw. i. 272.) Underneath these outward images he expresses not merely a general warfare against sin and pride, but the special warfare which he had to wage against the offenders in the Corinthian Church, and every one of his words assists him in carrying out the metaphor.

λογισμούς, referring back to *λογιζομένους* in verse 2, expresses that it is of a mental, not a bodily warfare, that he is speaking, while *ὕψωμα* is selected as having the double meaning, both of a natural eminence (as given above), and also of mental elevation, whether in a good or bad sense, as in Job xxiv. 24; Judith x. 8, xiii. 4, xv. 9; the meaning being further defined in this place by *ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ*. *καθαιρεῖν* has also this double sense, being frequently used in writers of this period for 'taking down' the pride or arguments of opponents, as *τὸ φρόνημα καθελεῖν*, Dio Chrys. lvii. p. 571 *b*, lxxiii. p. 634 *a*; Appian. B. C. ii. p. 766. *τὴν ἀλαζονείαν καθαιροῦντες*, Aristid. t. ii. p. 259. *τὸν ἐπιτειχισμὸν τῶν ἐναντίων δόξων καθαιρεῖν*, Philo, de Abrah. p. 32. *καθαιρήσειν πάντα λόγον . . . οὐ πόλεμος ἀλλ' εἰρήνη*, Philo, de Confus. Ling. p. 424. (See Wetstein *ad loc.*)

δυνατὰ τῷ θεῷ, as *ἀστεῖος τῷ θεῷ*, Acts vii. 20, 'in the sight of God.'

For a similar elaboration of a military image, compare the description of the Christian panoply in Eph. vi. 11–17.

εἰς τὴν ὑπακοὴν τοῦ χριστοῦ is in sense the same as if it had been *τῇ ὑπακοῇ* (*αἰχμαλωτίζοντά με τῷ νομῷ*, Rom. vii. 23); but it is here changed to *εἰς τὴν ὑπακοήν* to carry on the metaphor, as though the 'obedience' which it

πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ, [6]καὶ ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν[a], ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή,

[a] Lachm. Ed. 1. παρακοήν. ὅταν πληρωθῇ.

thought to the obedience of Christ, [6]and having in readiness to revenge all disobedience, when your obedience is fulfilled,

was his object to produce, was also the fortress to which his prisoners were to be carried.

6 There might still remain some rebels against his authority, even after all the conquest which he has just described, and these, he now proceeds to say, he was prepared to punish (comp. Luke xix. 27, 'those mine enemies, which would not that I should reign over them, bring hither and slay them before me'). But as he had been careful at the beginning of this Epistle to express his anxiety not to come to Corinth till the mass of the Church were prepared to receive him (i. 23), so here he hastens to add, 'when *your* obedience is fulfilled.' He acted, as has been observed, on a wise application of the principle '*divide et impera*,' as when he threw the apple of discord amongst the Pharisees and Sadducees, Acts xxiii. 6–10.

ἐν ἑτοίμῳ ἔχοντες, 'being prepared,' so Polyb. ii. 34, 2; Philo, Leg. ad Caium, pp. 565, 584.

παρακοή is used in contradistinction to ὑπακοή, before and after.

ὑμῶν is placed before ὑπακοή, and out of its natural position, to show that it is the emphatic word.

The context requires that ὅταν πληρωθῇ should be joined to the preceding clause, as in the Text; not to the following, as in Lachmann's 1st edition.

Paraphrase of Chap. X. 1—6.

I now wish to speak to you of myself, of that very Paul against whom you hear so much. I conjure you not to compel me to break the bounds of the gentle and forgiving character of Christ. I pray that when I come to you there may be no occasion for exerting that authority which some think I shall never venture to exercise but at a distance. But be assured that, if I do exercise it, it will be a real authority. I shall come against you like a mighty conqueror, though with weapons, not of earthly, but of heavenly warfare; and every alien

thought and imagination shall fall before me, like fortresses before a victorious army, and shall be reduced to submission, like captive bands; and those who resist shall be punished like the last remnants of a defeated insurrection. To effect all this, I wait only till I am assured of your submission, that I may not confound the innocent with the guilty, the dupes with the deceivers.

His Boast of his Claims.

Chap. X. 7—XII. 18.

At the concluding words of the preceding threat, the thought of his adversary or adversaries in the Corinthian Church rises before him in a more tangible form than it had yet assumed. He determines to throw aside the delicacy which had hitherto prevented him from speaking openly of his claims, and to give the Corinthians once for all a full picture of whom it was that they were deserting for their present leaders. Accordingly he leaves the immediate subject of this portion of the Epistle, which was to consist of the assertion of his authority on his expected arrival at Corinth; and he embarks on a wide digression, which, though often interrupted and broken into many fragments, is still held together by one thought and one word, his *boasting* (*καυχᾶσθαι*). It is in his mouth a word of peculiar significance, because it is so reluctantly used; and because it is intended to express that assertion (if one may use a modern phrase of equivalent meaning) of his own *merits*, against which a great part of his general teaching was especially aimed. But with that freedom, which is characteristic of the Apostolic writings generally, he is not afraid of a word, if it really serves to express his meaning; and therefore, though with many apologies, it occurs no less than sixteen times in the course of this section. As he overcomes his scruple to use the word, so also he overcomes his scruple to speak of himself. It is always with reference to some position taken up by his opponents. They occupy the background of the portrait; and their conduct, with the misconceptions or suspicions entertained by the Corinthians regarding himself, justifies this departure from his ordinary usage, and supplies the clue to the successive stages of his vindication.

His 'Boast.'

7 τὰ κατὰ πρόσωπον βλέπετε. [a] εἴ τις πέποιθεν ἑαυτῷ χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν [b] ἀφ' ἑαυτοῦ, ὅτι

[a] βλέπετε; [b] Lachm. Ed. 1. ἐφ' ἑαυτοῦ.

7 ye look on things after the outward face. If any one trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's,

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7 'Such is the authority which I claim, the power which I am prepared to wield. But there are those among you who doubt it; because *you regard* (not the inward reality, but) *the outside appearance of things*.' By the outside appearance he alludes to the various points of outward superiority alleged in his opponents. That this (and not any of the other meanings attached to it, 'conspicuous,' 'what lies before you,' &c.) is the signification of τὰ κατὰ πρόσωπον is clear from the sense of πρόσωπον in this Epistle (see v. 12, ἐν προσώπῳ καυχωμένους καὶ μὴ καρδίᾳ, and x. 1, κατὰ πρόσωπον—where it is used, not merely as an equivalent to παρών, but 'in external appearance'), and in the similar phrase βλέπεις εἰς τὸ πρόσωπον, Matt. xxii. 16; Mark xii. 14. Comp. also Jude 16; Luke xx. 21; Gal. ii. 6, and the universal sense of προσωπολήπτης . . . λῆψία, and . . . λήπτειτε. That βλέπετε is to be understood not as interrogative or imperative, but as indicative, appears (though more doubtfully), because if it were interrogative or imperative, it would probably be at the beginning of the sentence; and if interrogative, would probably be preceded by τι or some similar word; if imperative, it would require to be taken in an ironical sense, hardly justified by the context.

τὰ κατὰ πρόσωπον.

He now points out the various outward shows which the Corinthians regarded instead of the inward realities. The first of these was the profession made by the false teachers of a closer connexion with Christ than that enjoyed by him. That there was such a claim at Corinth, appears from the party watchword, 'I am of Christ,' 1 Cor. i. 12, and (more doubtfully) from the pretensions of the false teachers to be 'Ministers of *Christ*,' 'Apostles of *Christ*' (xi. 23, 13).

From the fact that these false teachers were Judaizers (xi. 22), it may also be inferred that this connexion with Christ was through some earthly relationship, either as being Jews, or as having seen Him, or being His companions in His lifetime, or through His kinsmen after the flesh, the 'brethren of the Lord.' Compare the Apostle's answers to the charges of this or a similar party in 1 Cor. ix. 1, 'Am *I* not an Apostle? . . . have *I not seen* the Lord Jesus?' followed by an allusion (5) to 'Kephas' and 'the brethren of the Lord.' It would also illustrate the Apostle's expression (v. 16) in this Epistle, 'even though we have known

Party 'of Christ.'

καθὼς αὐτὸς χριστοῦ, οὕτως καὶ ἡμεῖς.[a] 8 ἐὰν [b][τε] γὰρ[c] περισσότερόν τι καυχήσωμαι περὶ τῆς ἐξουσίας ἡμῶν ἧς ἔδωκεν ὁ κύριος [d]εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν,[e] οὐκ αἰσχυνθήσομαι, 9 ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. 10 ὅτι Αἱ [f]ἐπιστολαὶ μὲν φασὶν βαρεῖαι

[a] Add Χριστοῦ. [b] Lachm. Ed. 1. omit [τε]. [c] Add καί.
[d] Add ἡμῖν. [e] MS. C. is deficient from ὑμῶν] to the end of the Epistle.
[f] Αἱ μὲν ἐπιστολαὶ, φησί.

even so are *we*. 8 For though I should boast somewhat more of our power which the Lord gave for your edification and not for casting you down, I shall not be ashamed, 9 that I may not seem as if I would terrify you by my epistles. 10 For 'his epistles' say they 'are weighty and

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Christ after the flesh, yet henceforth know we Him no more [after the flesh],' implying that there were some who were proud of having so known Him. Compare also the language of the same party of Judaizers, as expressed in the Clementines (Hom. xvii. 17). See Introd. pp. 352–3.

Whether the phrase, 'If any one' (*τις*, in the singular), points to an individual, or not, must be left in uncertainty. Similar expressions are repeated in x. 10, 11, 18, xi. 4, 20.

πάλιν, 'once more,' as in 1 Cor. xii. 21.

ἀφ' ἑαυτοῦ (text with C.D.G.), 'from himself,' i.e. 'without being reminded of it by me.' Lachm. 1st Ed. with B. *ἐφ' ἑαυτοῦ*.

ἡμεῖς, i.e. the Apostle: here, as in the earlier portion of his Epistle, using the plural for the singular.

8 'I truly belong to Christ; for even if my boast extended far beyond this (*περισσότερον*), it would still be true.' The transition from the singular to the plural is occasioned by the mixture of personal and general feelings which the passage contains. The parenthesis 'which the Lord hath given us for building up (*οἰκοδομήν*), not for pulling down' (*καθαίρεσιν*), is a recurrence to the former image of the fortress, in verse 5, which he here modifies, apparently under the same feeling as in i. 23, 24, 'to spare you I came not to Corinth . . . not that we are lords over your faith.'

9 *ἵνα μὴ δόξω . . . ἐπιστολῶν*. This clause depends on *οὐκ αἰσχυνθήσομαι*, but has probably the force of an abrupt sentence, standing by itself, as the reason for some unexpected thought:—'I will not be ashamed to boast, *only* let me not seem to terrify you.' Compare a similarly abrupt use of *καὶ μή* in Rom. iii. 8; *εἰ μή*, 1 Cor. vii. 17.

ὡς ἄν is used adverbially like *ὡς εἰ*, 'as if.'

10 *Αἱ ἐπιστολαί*. The plural, 'his Epistles,' need not imply anything more than an allusion to his Epistles generally; not that he had written more than one to Corinth before this.

βαρεῖαι, 'effective, impressive;' a word often used by the later Rhetoricians for energetic, impressive oratory. (See Wetstein.) *ἰσχυραί*, 'vigorous.'

καὶ ἰσχυραί, ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς καὶ ὁ λόγος [a]ἐξουδενημένος. [11]τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἷοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι

[a] ἐξουθενημένος.

mighty, but his bodily presence is weak and his word contemptible.' [11]Let such an one think this, that such as we are in word by epistles when we are absent, such will we be also in deed when we are present.

ἡ δὲ παρουσία τοῦ σώματος, 'his arrival in person,' ἀσθενής, 'infirm.' (See note on xi. 16.) ἐξουδενημένος, 'contemned,' 'thought nothing of.' (See 1 Cor. vi. 4.)

Lachmann, with B., reads φασίν, but the Rec. Text. is supported by D. E. F. G. J. K. and may well be the true reading. If so, it points to a single person, as confirmed by x. 7, xi. 20. This passage is the only instance of the very words used by St. Paul's opponents. It thus gives a contemporary judgment on his Epistles, and a contemporary description of himself. Its expressions apply, doubtless, chiefly to the First Epistle to Corinth, and the effects of that Epistle (see 2 Cor. vii. 11) illustrate the epithets here employed to express the heavy blows which it dealt on the hearts of its readers. The description of the personal appearance of the Apostle is in accordance with all that we gather from the New Testament and other sources. The representations of it in the pictures of Raphael are doubtless in a high degree delusive. His arrival at Corinth, 'in weakness and with fear and much trembling' (1 Cor. ii. 3), agrees with the general impression derived from this Epistle, and that to the Galatians, of the nervous susceptibility and agitation of his temperament and his manner. The comparison of Barnabas to Jupiter, and of himself to Mercury, by the people of Lystra (Acts xiv. 12), implies that he was the less commanding of the two. The traditional description, as preserved in the allusions or detailed accounts of the Philopatris (of Lucian?) (c. 12), the Acts of Paul and Thecla (Fabric. Cod. Pseudep.), Malalas (Chronog. 10, p. 257), Nicephorus (H. E. ii. 37), is of a man of low stature, bent figure, and awkward gait; a white complexion; bright grey eyes, under overhanging eyebrows; a strong aquiline nose; nearly bald, but with a thick bushy beard, interspersed with grey hairs. His low stature is the ground of an old belief that he was the same as the contemporary of Gamaliel, known by the name of 'Samuel the Little.' (Conybeare and Howson, 2nd ed. vol. i. 70,)

Personal appearance of the Apostle.

11 ὁ τοιοῦτος, see ii. 7.

12 The thought which runs through the previous verses 7–10 is that the power which he threatened to exercise in verses 1–6 was not an empty boast. From this he passes on to contrast the reality of his claims with the emptiness of those of his adversaries; his claims being grounded entirely on his own labours, theirs on labours of

'Measuring ourselves by ourselves.'

καὶ παρόντες τῷ ἔργῳ. [12]οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτούς τισιν τῶν ἑαυτοὺς συνιστανόντων.

[12]For we do not dare to place ourselves, or judge ourselves among some of those that commend themselves. But they measuring themselves by

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which they appropriated the glory to themselves, but which were really his (12–18). These two thoughts, here blended together, are brought out separately in 1 Cor. iv. 1–6, and Rom. xv. 17–21. Such is the general sense; the particulars must, to a great extent, depend on the reading of the MSS. (1) The Rec. Text, with which Lachmann and Tischendorf substantially agree, and which is founded on B. D³. E. J. K., has οὐ συνιοῦσιν (or συνιᾶσιν) ἡμεῖς δὲ . . . καυχησόμεθα. συνιοῦσιν may be either (*a*) the dative plural participle, in which case μετροῦντες καὶ συγκρίνοντες must take the place of the principal verb; or (*b*) the 3rd person plur. ind. present, having the same meaning as συνιᾶσι (as in B.). In either case, the general sense is the same:—'we cannot endure to rank ourselves amongst those who commend themselves; on the contrary, *they* measuring themselves by their own standard, and comparing or ranking themselves with themselves, thereby show their folly; whereas *we* refuse to boast beyond our lawful measure, but on the contrary keep to the measure appointed for us by God.' The indicative is preferable. The Apostle first contrasts himself with those that commend themselves, and then explaining, that the folly of this self-commendation consists in judging of themselves by their own standard, contrasts himself with them still further, by showing that he measures himself by the standard of God, and confines himself to the sphere pointed out to him by God. The great objection to this mode of explanation is: (*a*) that the context of the sentence would naturally lead us to expect in αὐτοί not the Apostle's adversaries, but the Apostle himself; (*b*) that in the 13th verse, the contrast is not, properly speaking, between God's measure and man's measure, but between teaching out of a lawful sphere, and teaching within a lawful sphere.

Reading of the Received Text.

Both these difficulties may indeed be explained by the extreme abruptness and rapid transition so frequent in this Epistle; but they would leave the passage one of the most entangled in the N. Test. Other modes of interpreting the present text are still more violent. Such would be the attempt to take αὐτοί as of the Apostle, and συνιοῦσι (the dative participle) of the adversaries: 'we, on the other hand, confine ourselves to ourselves, and do not rank ourselves *with those who are not wise*.' Or again, to take αὐτοί of the Apostle, and συνιοῦσι (the dative participle) also of the Apostle: 'we do not rank ourselves with ourselves, we *whom they call not wise*.'

(2) If, on the other hand, instead of the Rec. Text, we adopt the other reading supported by less authority, the whole passage will cohere almost without difficulty.

Reading of the Vulgate.

ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες καὶ συγκρίνοντες

themselves and judging themselves among themselves are not wise: [13] but

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The Vulgate omits the words οὐ συνιᾶσιν, while D. F. G. omit also the words ἡμεῖς δέ, D. omitting also καυχησόμεθα, for which F. G. substitute καυχώμενοι. So, if we combine these varieties, all tending in the same direction, the text will run thus: ἀλλ' αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐκ εἰς τὰ ἄμετρα, ἀλλὰ κατὰ τὸ μέτρον: and the sense will be: 'We cannot endure to rank ourselves with those that commend themselves; on the contrary, we are measuring ourselves by ourselves, and ranking ourselves with ourselves, not going into spheres beyond our measure.' The contrast will then be based simply on the distinction between intrusion beyond a lawful sphere, and self-restraint within it. In this way the word μετροῦντες in the twelfth verse, has the same sense as μέτρον or ἄμετρα in the thirteenth; and whatever irregularity there may be in the omission of καυχησόμεθα, or the substitution of καυχώμενοι for it, it is no more than is frequently found in the Apostle's writings, and is in this case corrected, as it were, by the resumption of the sentence in οὐκ εἰς τὰ ἄμετρα καυχώμενοι, in 15. If we could suppose that οὐ συνιᾶσιν had crept in from the margin, as an explanation of τισιν, then ἡμεῖς δέ would naturally follow as an antithesis, to meet the new sentence thus unexpectedly formed, to which again subsequent correctors would add καυχώμενοι or καυχησόμεθα. This explanation and reading is defended at length by Fritzsche in 'Dissert. ad 2 Cor.' pp. 35–48; and attacked in Reiche's 'Comment. in Epp. ad Cor.' pp. 373–385.

τολμῶμεν, = '*sustinemus*,' 'we cannot endure,' perhaps with a tinge of irony: 'we can venture on the full exercise of our power, but not on classing ourselves,' &c. Comp. for this use of the word Rom. xv. 18; 1 Cor. vi. 1.

ἐγκρῖναι ἢ συγκρῖναι, 'to rank one's self in any manner whatsoever with those,' &c. The two words are put side by side, on account of their similarity of sound, in order, after the Apostle's manner, to express the completeness of his assertion. Compare γινώσκειν and ἀναγινώσκειν, iii. 2; ἀναγινώσκειν and ἐπιγινώσκειν, i. 13: κατατομή and περιτομή, in Phil. iii. 2, 3.

ἐγκρῖναι, 'to enroll as in a catalogue.' It never occurs in the N. Test. again, nor in the LXX.

συγκρῖναι, 'to combine' (and hence 'to interpret,' as in 1 Cor. ii. 13), 'to liken,' or 'make equal,' and so in LXX.

τῶν ἑαυτοὺς συνιστανόντων. See iii. 1. Those who 'commended themselves' are charged by the Apostle with intruding, as if by the authority of their commendatory letters, into his sphere; and this forms the subject of the next verses, 14–18.

The meaning of the next words varies, of course, according to the two readings given above. If the reading of the Rec. Text is preferred, then μετροῦντες is 'measuring,' not in the sense in which it is used in the following verses, of 'limit-

ἑαυτοὺς ἑαυτοῖς οὐ [a]συνιᾶσιν· [13]ἡμεῖς δὲ [b]οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος

[a] οὐ συνιοῦσιν. See note. [b] οὐχί.

we will not boast of things beyond our measure, but according to the measure of the rule which God imparted to us, a measure to reach even

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ing,' but of 'comparing,' as by a standard; and συγκρίνοντες is also used, not as συγκρῖναι in the previous clause, for 'ranking' or 'assimilating,' but in the sense of 'comparing,' of which signification there are instances in Greek writers of this period (see Lobeck ad Phryn. p. 278), but not in the N. T. or the LXX.

On the other hand, in the reading of the Vulgate, the words μετρεῖν and συγκρίνειν both retain their original meaning; and the peculiarity of the expressions ἐν ἑαυτοῖς ἑαυτούς and ἑαυτοὺς ἑαυτοῖς, as applied to the Apostle himself, would be explained by the desire to express as strongly as possible the strict limits within which he confined himself. He would thus oppose himself both to the exaggerated boasts and the unwarranted intrusions of his opponents; 'limiting ourselves within our own limits, and associating ourselves only with ourselves.'

13 Without adopting the tradition which represents the Apostles as portioning out the world amongst them, with a peculiar province for each, it is clear from Gal. ii. 9, that at least in the great divisions of Jew and Gentile, the former belonged to the original Apostles, James, Peter, and John, the latter to Paul and his companions. It was also the Apostle's maxim, never to establish himself for any permanent stay, in those parts where the Gospel had already been preached by a previous teacher; so much so, that his visit to Rome (which had already received the faith) was regarded by him merely as taken on his way to Spain, which was still open to any new teacher (Rom. xv. 18–24).

Division of labour in the Apostolic age.

This arrangement was doubly infringed by the appearance of Jewish teachers at Corinth; the sphere of the Apostle of the Gentiles was invaded by Jews; the sphere which St. Paul had won for himself by his own labours, was appropriated by those who had no original claim to it. To Antioch, the original seat of his teaching, they 'came from James' (Acts xv. 1; Gal. ii. 12). In Galatia 'a little leaven' of their influence had so completely 'leavened the whole lump,' that the Apostle was regarded as an 'enemy' (Gal. v. 9, iv. 16). And even at Corinth, their power had reached such a height, that 'the majority,' at least of the teachers, had joined them (ii. 17), and already in the First Epistle the Apostle complained that 'he had laid the foundation, and another built upon it,' and 'that whilst they had ten thousand teachers (παιδαγωγούς) they had but one father, for that he only (ἐγώ) had begotten them through the Gospel' (1 Cor. iii. 10, iv. 15). Now they were claiming to be

οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου ἐφικέσθαι ἄχρι καὶ ὑμῶν
14 (ª ὡς γὰρ μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυ-

ª οὐ γὰρ ὡς μὴ.

unto you 14 (for do we stretch ourselves beyond as though we reached not unto you? for we are come as far as to you also in the gospel of Christ),

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'Apostles,' and 'more than Apostles' (xi. 5, 13), and endeavouring to shut out the Apostle of the Gentiles from the greatest field of his exertions (x. 16).

This conduct the Apostle rebukes by contrast with his own forbearance. His 'boasting' was confined to the sphere which had been marked out for him, and which, according to the joint representations of Rom. xv. 18–24 and Acts xiii.–xxviii., seems to have extended 'from Jerusalem to Illyricum,' i.e. through the provinces of Asia Minor and Greece, properly so called, and ending where the barbarian languages of Illyria put a check to his communications with the natives. Of this sphere Corinth, up to this time, had been the extreme point. Hence the expressions used emphatically here, 'to you,' 'as far as you' (ἄχρι καὶ ὑμῶν, ἐφικνούμενοι εἰς ὑμᾶς), imply that he had a right to speak confidently of his labours so far, but no further; whilst at the same time he had hopes, which he afterwards accomplished, of advancing westward first as far as Illyria, and then, omitting, or hastily passing by the Italian cities, where the Gospel had already been preached, to the still further regions of Spain.

τὰ ἄμετρα, properly 'unmeasured;' but here 'beyond the measure fixed for us.'

κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου. κανών is the 'rule' by which the limits of the sphere are marked out. It occurs in Gal. vi. 16; Phil. iii. 16, στοιχεῖν τῷ κανόνι, 'to *walk* within the prescribed limit.'

The construction is, 'which rule (οὗ referring to κανόνος) God appointed us as a measure' (μέτρου).

οὗ = ὅν, μέτρου = μέτρον.

ἐφίκεσθαι, 'to reach.' These last words explain the introduction of the name of 'God as the author of his limits.' 'God has appointed and enabled me to fulfil my duty.' Compare the parallel passage, Rom. xv. 18, 'I will not venture to speak of the things which *Christ* has not wrought in me.'

14 The sense is the same, whatever be the right reading: 'We are not extending our boast beyond our limit.' For the metaphor 'stretching out ourselves,' as if trying to reach over, compare ἀποκαραδοκία in Rom. viii. 19. If the Rec. Text (D. G.) οὐ γὰρ ὡς μή be correct, then the meaning is, 'for we do not extend ourselves beyond our sphere, as would be the case if our sphere did not reach as far as you.' If, according to Lachmann (B.), οὐ is omitted, the same sense is still preserved by making it a question: 'Do we extend ourselves?' &c.

ἐφικνούμενοι, 'coming,' applies not to the actual visit (which would require the past tense), but to the general sphere of the Apostle (which naturally requires the present tense).

τούς; ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ), [15] οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσείαν [16] εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα καυχήσασθαι. [17] ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω· [18] οὐ γὰρ ὁ ἑαυτὸν [a] συνιστάνων, ἐκεῖνός ἐστιν δόκιμος, ἀλλὰ ὃν ὁ κύριος συνίστησιν.

[a] συνιστῶν.

[15] not boasting of things beyond our measure in other men's labours, but having hope that as your faith is increased we shall be enlarged by you [16] to preach the Gospel according to our rule to abundance in the regions beyond you, not to boast in another's rule of things made ready for us. [17] But he that boasteth, in the Lord let him boast. [18] For not he that commendeth himself is approved, but whom the Lord commendeth.

ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ. This expresses the actual fact: 'Not only does our sphere extend to you, but, as a proof of it, we have come as far as you.' The conversion of the Corinthians is given as the proof of his right to convert them, as in iii. 2; 1 Cor. ix. 3. *ἐφθάσαμεν*, as in Romaic, and as in Matt. xii. 28; Luke xi. 20, is simply 'we came;' or, at least only with a very slight tinge of its earlier classical meaning, 'to be beforehand.' In a sentence so loosely hung together as the present, it is impossible to determine whether the 14th verse or any part of it is parenthetical. At any rate, the words *οὐκ . . . . καυχώμενοι* resume the thought expressed by the same words in 13.

15 'In other men's labours,' may allude to the fact either that the Apostle himself did not interfere with the labours of other preachers of the Gospel (e.g. in Rome or Palestine), or that his opponents interfered with his labours.

αὐξανομένης . . . περισσείαν, 'not only have we the satisfaction of our labours at Corinth, but, in *proportion as your* faith increases, we hope to advance' (probably he means through their assistance) 'to the utmost limits of the rule laid down for us' (*κατὰ τὸν κανόνα ἡμῶν*), but still beyond you (*εἰς περισσείαν*) 'to other regions' (i.e. to the western parts of Greece, and to Spain), 'but still not boasting of labours which do not belong to us.'

16 *τὰ ἕτοιμα*, 'ready at hand,' as in Thuc. i. 20, iv. 61.

The word *καυχήσασθαι*, 'to boast,' brings him back from the thought of the unlawful intrusion of his adversaries to their empty boasting generally. 'Let him that boasts, boast only of what Christ has done through him; for it is not by commendatory letters from their own party, but by the blessing of Christ upon their labours, that men's worth is really known.' Comp. iii. 1, 2; Rom. xv. 18; 1 Cor. iv. 1–6. For the same phrase see 1 Cor. i. 31.

Paraphrase of Chap. X. 7—18.

But whilst I am thus confident of my power, you regard only outward appearances. Let us see what these outward appearances are, how far my opponents have any exclusive claim to them, or how far they are based on reality. First, they claim a peculiar connexion with Christ. But so do I; yes, and far more, as will be shown by the full exercise of my authority (that authority, be it remembered, which is meant, and which I trust will be used only, for your improvement, not for your punishment); and I will now overcome my scruples and go on to boast, contrary to my usual practice, of the extent of this authority and of my communion with Christ. Only remember, that when I do so, not my letters only, as the false teacher asserts, are to be dreaded; when I come to you, you shall find that my deeds fully correspond. For my boast is not, like theirs, founded on commendatory letters from human authorities, but on the commendation of the Lord Himself; it is founded not like theirs, on fame borrowed from the labours of others, and on the occupation of spheres into which they had no right to intrude, but on my own labours in my own sphere. As far as Corinth, but no further (though I trust soon through your help to go further),—no further, but thus far, my labours, and therefore my boast, legitimately extend.

XI. [1]*Ὄφελον* [a]*ἀνείχεσθέ μου μικρόν τι* [b]*ἀφροσύνης. ἀλλὰ καὶ ἀνέχεσθέ μου.* [2]*ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλῳ·*

[a] *ἠνείχεσθε.* [b] Add *τῆς.*

[1] Would ye could bear with me a little in my folly. But indeed bear with me. [2] For I am zealous over you with a zeal of God: for I espoused

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Having advanced so far in his boast, he is tempted to proceed; in continuation of the thought expressed in x. 8, 'Though I should boast somewhat more . . . I shall not be ashamed.' But he is still full of its uncongeniality; he fastens upon it a name expressive of its senselessness, folly, *ἀφροσύνη*, occurring eight times in this connexion, and only three times besides (the substantive never) in the rest of his Epistles, viz. Rom. ii. 20; Eph. v. 17 (where it is applied to the irrational folly, or 'nonsense,' as we should call it, of paganism); and 1 Cor. xv. 36. One excuse he urges for his indulging in it; and that is, his affection for the Corinthian Christians. Those intimate relations, which justify a departure from a man's usual gravity of demeanour, existed between him and his converts, and encourage him to proceed.

'His folly.'

1 *Ὄφελον ἀνείχεσθε*, 'would that you could bear with me in something of my folly.' For *ὄφελον* see 1 Cor. iv. 8. *ἀνείχεσθε* (D. E. F. G. J.) is the less usual form for *ἠνείχεσθε*. *μοῦ* is governed by *ἀνείχεσθε*, and *ἀφροσύνης* by *τι*.

ἀλλὰ καὶ ἀνέχεσθε may be the indicative, 'Nay, you do bear with me:' but the next verse makes it more natural to suppose the imperative, 'Nay, but I entreat you to bear with me.' If the indicative be taken, then the connexion must be, 'I am sure that you bear with me, for I love you.' If the imperative, then the connexion is, 'Bear with me, and I desire that you should bear with me, for I love you.'

2 *ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλῳ*, 'I ardently love you with a love that comes from God.' By comparison with Gal. iv. 17, and by the passages where the word occurs in the LXX., *ζῆλος*, *ζηλόω*, would appear to be used exclusively for 'zeal' or 'affection,' the idea of jealousy not entering into its composition.

ἡρμοσάμην γάρ. The reason for his affection is that he was the means of their conversion. This he expresses by the figure of a marriage to Christ, in which he gives away the bride; possibly suggested by the paternal relation in which he stood to them (1 Cor. iv. 15); but this notion is not further brought out here, as it would jar with the thought implied throughout, of their union with Christ. For this relation of the Apostle to the Church as 'the friend of the bridegroom,' compare John iii. 29; and for this relation of Christ to the Church, as of the 'Lord' to the Jewish people, Eph. v. 25; Rev. xxi. 2; Matt. xxv. 1; comp. too, Chrysostom's epithet on the

ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ χριστῷ, 3 φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφις [a]ἐξηπάτησεν Εὔαν ἐν τῇ πανουργίᾳ αὐτοῦ, [b]φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἁπλότητος [c]καὶ τῆς ἁγνότητος τῆς εἰς τὸν

[a] Εὔαν ἐξηπάτησεν. [b] οὕτω φθαρῇ. [c] Om. καὶ τῆς ἁγνότητος.

you to one husband that I may present you as a pure virgin to Christ, 3 but I fear lest by any means, as the serpent beguiled Eve through his subtlety, your thoughts should be corrupted from the simplicity and the

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Apostle, νυμφαγωγὸς τῆς οἰκουμένης.

ἁρμόζω is the word properly used of the father's giving away; ἁρμόζομαι (passive) of the bride (Prov. xix. 14); (middle) of the bridegroom (Herod. v. 32, 47); but also of others, as here (Philo, Leg. All. 1. ii. p. 78, De Abr. pp. 15, 36).

ἁρμόζομαι.

For the Jewish bridesman, see Schöttgen, Hor. Heb. on John iii. 29. Moses was so called by the Rabbis with regard to Israel and the Lord.

ἑνὶ ἀνδρί, 'to one husband, to whom you are to remain faithful.'

The phrase παραστῆσαι τῷ χριστῷ, in Eph. v. 27, is used of Christ Himself, as the Bridegroom. But the turn of that passage (ἵνα παραστήσῃ αὐτὸς ἑαυτῷ) shows that such an application of the word is unusual, and that Christ is there represented as being at once the Bridegroom and the Bridegroom's friend (παρανύμφιος).

3 φοβοῦμαι δέ. To his affection for them is opposed his fear lest they should be seduced from their faith. The serpent is introduced on account of the comparison of the bride, which suggests the temptation (not of Adam, but) of Eve. The word ἐξηπάτησεν is taken from Gen. iii. 13 (LXX.), ὁ ὄφις ἠπάτησέ με. ἐν τῇ πανουργίᾳ is, according to the darker view from which the subject is here approached, substituted for the word in Gen. iii. 1, φρονιμώτατος. [Philo, Leg. Alleg. i. 86, paraphrases φρονιμώτ. ὁ ὄφις πάντων (Gen. iii. 1) by, τῶν γὰρ πάντων πανουργότατόν ἐστιν ἡδονή.] Compare the connexion of πανουργία and φρόνησις in Aristotle, Eth. vi. 13, and Philo, de Præm. et Pœn. ii. 416.

This is the only passage in St. Paul's Epistles in which there is any reference in the New Testament to the story of the Serpent in the Fall. The only mention of the devil in connexion with the Fall in the O. T. is in Wisd. ii. 24. The only mention in the N. T. is in Rev. xii. 9, xx. 2. But the Serpent is perhaps introduced here as the likeness of those false teachers whom Satan now employed for his instruments, as then the Serpent: see verse 14.

ἀπὸ τῆς ἁπλότητος . . . εἰς τὸν χριστόν. 'From your single-minded *loyalty towards Christ* (as your master and spouse).' Such is the meaning required by the phrase εἰς τὸν χρ. and justified by the use of the word in 1 Macc. ii. 37, 60, where it is used of 'loyalty to God.'

καὶ τῆς ἁγνότητος is more or less supported by D[1]. E. F. G. B. reads ἁγιότητος.

χριστόν. 4 εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς

purity that is in Christ. 4 For if he that cometh preacheth another Jesus whom we did not preach, or if ye receive another spirit which ye have not received, or another gospel which ye did not accept, ye bear well

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4 *εἰ μὲν γὰρ . . . καλῶς ἀνέχεσθε.* This is the reason for his fear, viz. that they were willing to endure the false preaching of his opponents, whilst they were not willing to listen to him. This is implied by *μέν*, and is more fully set forth when the subject is distinctly resumed in ver. 19.

ὁ ἐρχόμενος, 'he that cometh;' not necessarily alluding to a single individual, though combined with x. 7, 11, xi. 20, it would seem to indicate one leading mover. Compare for the same ambiguity, Gal. v. 10, *ὁ ταράσσων ὑμᾶς . . . . ὅστις ἐὰν ᾖ.*

'Although, on the one hand, the false teachers teach a wholly different Christianity from my own (which, therefore, you ought wholly to reject), yet instead of rejecting it, you endure it.' Compare Gal. i. 6–8, where there is the same implied assertion of the contradiction between the system of the Judaizers, and that which he taught himself; and yet of the similarity of the phrases used by the false teachers and himself. Their preaching, as well as his, was a 'Gospel' (*εὐαγγέλιον*); which agrees with the fact that the name *εὐαγγέλιον*, as applied to the narratives of our Lord's life, is equally used as the designation of the apocryphal and of the canonical Gospels. (Comp. 1 Cor. xv. 1.) 'Jesus' was the subject of their teaching as well as his; which also agrees with the indications in v. 16, x. 7, of their peculiar reliance on their outward connexion with Christ. They, as well as he, professed that 'the Spirit,' in some form, visibly followed their teaching.

ἄλλον Ἰησοῦν implies that they taught, not another Messiah (which would have been expressed by *ἄλλον χριστόν*), but another representation of the historical Jesus.

πνεῦμα ἕτερον. For this variation from *ἄλλον*, compare *ἕτερον εὐαγγέλιον ὃ οὐκ ἔστιν ἄλλο*, Gal. i. 6.

καλῶς is ironical, like '*præclare*' in Latin (comp. *καλῶς ἀθετεῖτε*, in Mark vii. 9),—'You endure them finely.' Comp. *ἡδέως ἀνέχεσθε*, verse 19. The imperf. *ἠνείχεσθε* or *ἀνείχεσθε* is introduced in D. E. F. G. J. K. instead of *ἀνέχεσθε* in B. apparently to lighten the reproof.

5 The connexion is, 'you endure them gladly; *why do you not endure me?*' It is difficult to decide between *δέ* (B.) and *γάρ* (D. E. F. G. J. K.). Comp. a similar confusion of readings between *γάρ* and *δέ* in xii. 1. The words form (undesignedly no doubt) an Iambic:

λογίζομαι δὲ μηδὲν ὑστερηκέναι.

τῶν ὑπερλίαν ἀποστόλων, 'the very greatest Apostles,' 'those who are ever so much of Apostles.' In the first instance he is speaking of the false teachers.

'The very chiefest Apostles.'

[a] ἀνέχεσθε. [5] λογίζομαι [b] δὲ μηδὲν ὑστερηκέναι τῶν [c] ὑπερλίαν ἀποστόλων. [6] εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ

[a] ἠνείχεσθε. [b] γάρ. [c] ὑπὲρ λίαν.

with him. [5] But I think that I am in want of nothing possessed by the very chiefest apostles. [6] But though I be rude in word, yet not in know-

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He would hardly have used so bitter an expression as ὑπερλίαν of the real Apostles, nor would the expression ἰδιώτης τῷ λόγῳ ('rude in speech') be used of himself in verse 6, in contradistinction to the Jewish Apostles, who were at least as 'rude in speech' (see Acts iv. 13) as himself; and he also distinctly calls the false teachers ψευδαπόστολοι, 'false Apostles,' in verse 13. Yet, on the other hand, he would hardly have used so strong an expression, unless disparaging comparisons had been instituted between him and the other Apostles. That such was the case at Corinth is implied by the allusions to 'Kephas' and 'the brethren of the Lord' in 1 Cor. i. 12, ix. 5. His own consciousness of independence, if not superiority to them, appears, though more mildly expressed, in 1 Cor. xv. 10, 'I laboured more abundantly than they all;' and Gal. ii. 6–9, 'of those who seemed to be somewhat [James, Kephas, and John, who appeared to be pillars], whatsoever they were, it maketh no matter to me.' For the exaggerated estimate which the Jewish section of the early Church formed of Peter and James in particular, see the extracts from the Clementines in the Introduction to this Epistle, p. 352.

The compound ὑπερλίαν occurs in Eustathius, Od. A′, pp. 27, 35: ἔστι γάρ ποτε καὶ τῷ λίαν κατὰ τὴν τραγῳδίαν χρᾶσθαι καλῶς καθ' ὃ σημαινόμενον λέγομέν τινα ὑπερλίαν σοφόν. So ὑπεράγαν, 2 Macc. x. 34. Compounds of ὑπέρ are common in St. Paul; see 1 Cor. vii. 36; 2 Cor. vii. 4, x. 14, &c.

6 He justifies his boast of equality to these 'ultra-Apostles.' 'Granting that I am inferior in the arts of rhetoric, yet I have revelations of a higher than human wisdom, and my whole conduct is perfectly open and straightforward for you to see.' ἰδιώτης τῷ λόγῳ is not 'deficient in eloquence,' both because his Epistles show that he possessed it in a very high degree, and in Acts xiv. 12 he is 'Rude in speech.' compared to Mercury, as being the chief speaker. But he means that he was unskilled in the arts of rhetorical display, on which the Greeks laid so much stress, and in which the extreme rudeness of his written style shows that he was deficient; the opposite in this respect to Apollos, who was a 'ready man' (ἀνὴρ λόγιος), Acts xviii. 24. For the fact with regard to Paul compare 1 Cor. ii. 1–4, 'not with excellency of speech,' 'not with enticing words of man's wisdom.' For the word see 1 Cor. xiv. 16.

On this subject a curious diversity is pointed out by Estius, between Jerome and Augustine; the former taking the words in their literal sense, as expressing

γνώσει, ἀλλ' ἐν παντὶ [a]φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς. [7]ἢ ἁμαρτίαν ἐποίησα, ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψω-

[a] φανερωθέντες.

ledge, but in everything we manifested ourselves among you in all things. [7]Or did I sin, in abasing myself that *ye* might be exalted, because I

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the deficiency of St. Paul; the latter maintaining that it is a mere concession, for the moment, to the argument of his adversaries.

The two points on which he lays stress in proof of his Apostleship are (1) his 'knowledge,' i.e. of Divine revelations, and of spiritual truths (as in 1 Cor. i. 5, xii. 8. Comp. 1 Cor. ii. 5). Of this he would probably have spoken at length immediately, but that he was interrupted by a digression which arises out of his second proof; namely, (2) his conscientious dealings with the Corinthians. Comp. ii. 17, iii. 3, v. 11, where the same word, *φανεροῦσθαι*, is used.

ἐν παντὶ, 'in every point;' *ἐν πᾶσιν*, 'in all circumstances,' or 'before all,' see Phil. iv. 12.

Charge founded on his refusal to pay.

The use of *φανερώσαντες*, expressing his openness and frankness, suggests to him one of the charges brought against him by his opponents. This as it bore directly on the subject of his affection for the Corinthians, at the moment uppermost in his thoughts, he answers at once, without pursuing his 'boast.'

This charge was that he took no money from the Corinthian Church, but supported himself by his own labours (see Acts xviii. 3; and the notes on 1 Cor. ix. 1–5). From this three conclusions were drawn: The first was, that it was impossible to conceive how a real Apostle could thus abstain from claiming his undoubted right; the second, that it indicated his want of confidence in the Corinthian Church; the third, that whilst he thus made a pretension to disinterestedness, he was really making a gain under cover of the contribution professed to be collected through Titus for the poor in Judæa. It is the first two of these conclusions that he chiefly attacks in this passage (as in 1 Cor. ix. 1); but the third (which he expressly notices further on, xii. 15–18) must be borne in mind also, as accounting for the rapid transition in the passage, and for the earnestness with which he repels the charge generally. 'I was shown clearly to be an Apostle amongst you; or do you doubt my authority and my love for you, because I preached the Gospel without remuneration? Surely not: it was out of my especial love and care for you that I made an exception in your favour; and that whilst I received support from others, I never exacted any from you.'

7 *ἐμαυτὸν ταπεινῶν*, 'abasing myself' by working at the trade of a tentmaker. Comp. Phil. iv. 10–12, where the same word occurs in a similar connexion.

ἵνα ὑμεῖς ὑψωθῆτε, 'that *you* may be exalted.' The word is used for the sake of the antithesis to *ταπεινῶν*, as in the almost pro-

θῆτε, ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν; [8] ἄλλας ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν, καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς

preached to you the gospel of God freely? [8] I robbed other churches taking wages for your ministry, [9] and when I was present with you, and

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verbial expressions in Matt. xxiii. 12; Luke xiv. 11, xviii. 14; and still more appropriately in James iv. 10. See 1 Pet. v. 6. For the contrast between *his earthly* abasement and *their spiritual* exaltation, comp. 1 Cor. ix. 11; the words *sow* and *reap* being there used in different senses, as 'abased' and 'exalted' are here. The exaltation which his abasement would confer on the Corinthians probably lay in the keener sense of their Christian privileges, of which they would be made conscious by feeling themselves the object of his especial attention. For the general sentiment of their elevation above himself, comp. 1 Cor. iv. 8, 'Now are ye full,' &c.

τὸ εὐαγγέλιον εὐηγγελισάμην. Here as in 1 Cor. ix. 12–18, and more exactly 1 Thess. ii. 9, he uses these expressions in special connexion with the question of his preaching Christianity without remuneration.

8 ἄλλας ἐκκλησίας ἐσύλησα. In answer to the charge that his conduct in this respect indicated want of affection, instead of directly vindicating himself, he merely restates the fact:—'Judge for yourselves; is it possible that this can be from coldness?' He lays stress, not so much on the fact that he supported himself, as on the fact that he received support from the surrounding Churches, making the Church of Corinth an exception. This variation from the language of 1 Cor. ix. 1–7; Acts xx. 34, 35; 1 Thess. ii. 9, is probably to be accounted for by his unwillingness to press upon their notice a topic so offensive as the mention of his labouring with his own hands.

Different rule of his maintenance in the rest of Greece.

It would appear, that at Philippi (Phil. iv. 15, 16), and probably in the Churches generally in that part of the province, on the eastern side of the Strymon, he received support, according to the character of munificence for which he commends them so highly in viii. 2. On crossing the Strymon, he was unwilling (for whatever reason) to burden the Thessalonians; and there, accordingly, was supported partly by two contributions sent after him from Philippi, partly by his own labours (1 Thess. ii. 9; Phil. iv. 16); and again, in like manner, when he had advanced on his journey as far as Corinth (παρὼν πρὸς ὑμᾶς), he there pursued the same course; the contributions from Macedonia being brought by 'the brethren' who followed him from thence (verse 9), probably Silas and Timotheus, whom he had left at Berœa (Acts xvii. 14), and who rejoined him at Corinth (Acts xviii. 5). In subsequent periods of his life we find that at Ephesus (Acts xx. 34, 35) he worked with his own hands; that at Rome he still

οὐ κατενάρκησα [a]οὐθενός [9](τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας), καὶ ἐν παντὶ ἀβαρῆ [b]ἐμαυτὸν ὑμῖν ἐτήρησα καὶ τηρήσω.

[a] οὐδενός. [b] ὑμῖν ἐμαυτόν.

in want, I was chargeable to no man (for the brethren who came from Macedonia supplied my wants), and in everything I kept and will keep

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received support from Philippi (Phil. iv. 12–16). Whatever peculiarity, then, there might be in the case of Corinth—and it is implied in this passage, as well as in the distinct notice of it in Acts xviii. 3—must have consisted in the importance attached by the Apostle to the Church of Corinth, and his consequent anxiety to do nothing which could in any degree hurt his influence with them, and to do all that he could to show his real superiority to the false teachers. They rested their chief claims on the fact that they did receive support; and thus the self-maintenance, which elsewhere might be the result of accident, was here a matter of principle with him.

ἄλλας, '*others*,' as opposed to the emphatic *ὑμῶν*, 'for *your* service.'

ἐσύλησα, 'I took from them more than their due; not merely enough for my support whilst I was with them, but enough for my support after I left them and came to you.'

ὀψώνιον, 'pay,' as of a soldier. Comp. 1 Cor. ix. 7.

διακονίαν, properly 'help in poverty or distress,' as where it is used in viii. 4, ix. 1, 13; Rom. xv. 31, for the contribution to help the Jewish Christians; here, probably, in a more general sense, —'to help you, by relieving you from the necessity of supporting me.'

παρὼν πρὸς ὑμᾶς, i.e. in Acts xviii. 1.

ὑστερηθείς, 'finding myself in want.' So Phil. iv. 12.

κατενάρκησα, 'press, like a dead weight or torpedo,' from *νάρκη*, a torpedo. *ναρκάω* is used in Gen. xxxii. 32; Job xxxiii. 19; but *καταναρκάω* in no other Greek passage but this and xii. 13, 14. Jerome (Algas. ii. 10) thinks that it is a Cilicianism, like *ἡμέρα* in 1 Cor. iv. 3: 'Multa sunt verba quibus juxta morem urbis et provinciæ suæ familiarius Apostolus utitur; e quibus, exempli gratiâ, pauca ponenda sunt: *οὐ κατενάρκησα ὑμῶν*, i.e. non gravavi vos. *Quibus et aliis multis verbis usque hodie utuntur Cilices.*' *καταναρκάω*. Cilicianism.

γάρ is the reason for *οὐ κατενάρκησα*.

προσανεπλήρωσαν, 'added to my means, and so filled up.'

ἀβαρῆ occurs nowhere else in the N. Test.

10 He now protests his resolution of continuing this practice; giving as his reason the necessity of distinguishing himself from the false teachers.

ἔστιν ἀλήθεια χριστοῦ ἐν ἐμοί. Not exactly an oath, but 'the truth, or truthfulness of Christ, is in me; and in virtue of that truth I declare.' So Rom. ix. 1. For the same thought that he must act up to the standard of

10 ἔστιν ἀλήθεια χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασιν τῆς Ἀχαΐας. 11 διὰ τί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς οἶδεν. 12 ὃ δὲ ποιῶ, καὶ

myself from being burdensome unto you. 10 As the truth of Christ is in me, this boasting shall not be closed against me in the regions of Achaia. 11 Wherefore? because I love you not? God knoweth. 12 But what I do,

truth which he preached, compare i. 18.

ἡ καύχησις . . . . φραγήσεται. φράσσω is properly to 'fence' or 'wall round,' as in the LXX. generally; but in the N. Test. it is only used for 'closing *the mouth*,' στόμα always following or preceding it (see Rom. iii. 19; Heb. xi. 33), except here, where, however, the sense is the same, ἡ καύχησις being in part personified (comp. 1 Cor. ix. 15, xv. 31). The meaning will then be, 'my boast shall not have her mouth closed towards me, to prevent her from speaking in my favour;' the whole being a condensed expression for τὸ στόμα μου οὐ φραγήσεται, ὥστε μὴ καυχᾶσθαι ἐν τούτῳ ὑπὲρ ἐμοῦ.

ἐν τοῖς κλίμασιν τῆς Ἀχαΐας. 'The regions,' used with regard to the supposed divisions of the heavens, verging towards the poles (comp. Gal. i. 21; Rom. xv. 23); see 1 Cor. i. 2 for 'Achaia.'

11 ὁ θεὸς οἶδεν. 'God knows that it is not so,' or 'that I love you.'

12 ὃ δὲ ποιῶ, καὶ ποιήσω, 'it is not from want of love that I do, and shall continue to do this.' The second ἵνα is not in apposition with the first ἵνα, but introduces a subordinate clause to explain the second ἀφορμήν. 'My object in refusing to take a maintenance from you is to cut away from under the feet of my opponents the ground on which they take their stand (comp. v. 12), namely, the ground of representing themselves to be on the same level of Apostolical authority with me, in the matter of receiving a maintenance.' The whole sense is obscured by the fact that the charge brought against Paul by his opponents was double, and, to a certain extent, contradictory. On the one hand, it is clear from verses 13, 20, and 1 Cor. ix. 1–27, that the false teachers not only received support from the Corinthians, but prided themselves upon it as a mark of their Apostolical privileges. This, therefore, was the matter 'in which they boasted,' and it was because he did not take this support that they insinuated doubts of Paul's Apostleship. But, on the other hand, it was obvious that, whilst Paul's conduct gave him a claim to be considered self-denying and disinterested, their conduct was liable to the suspicion of mercenary motives; and for this reason it was their object, by repeated attacks on the want of Apostolical authority shown in Paul's self-maintenance, to drive him into receiving support, and so to remove the difference between him and themselves, which, in spite of their attacks, left him in a more favourable light than themselves. Hence a cross-purpose runs

ἐν ᾧ καυχῶνται.

ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμήν, ἵνα ἐν ᾧ καυχῶνται εὑρεθῶσιν καθὼς καὶ ἡμεῖς. 13 οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους χριστοῦ. 14 καὶ οὐ [a]θαῦμα· αὐτὸς

[a] θαυμαστόν.

that I will do, that I may cut off occasion from those who desire occasion, that wherein they boast they may be found even as *we*. 13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no marvel: for Satan himself is transformed into an

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through all their attack, and hence the cross-lights (so to speak) of his description of it.

τὴν ἀφορμήν is 'their ground' (not 'against me,' which would require *εἰς ἐμέ*, or the like, but) 'for themselves,' as in v. 12.

ἐν ᾧ καυχῶνται may be 'in the whole matter of their boasting,' or more especially with reference to the maintenance. Compare 1 Pet. iii. 16, *ἵνα ἐν ᾧ καταλαλῶσιν ὑμῶν . . . . καταισχυνθῶσι.*

εὑρεθῶσιν καθὼς καὶ ἡμεῖς would, according to the sense, have naturally been expressed, *εὑρεθῶμεν καθὼς καὶ αὐτοί.* But as the intention of the clause was to express, not his wish, but theirs, the opponents became the subject of the sentence; and it is equivalent to saying, 'that we may be on a perfect equality in regard to our claims to Apostleship.' For a similar confusion of expression compare Gal. iv. 12, *γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς*, and, to a certain degree, 2 Cor. viii. 13. The subjunctive *εὑρεθῶσι* for *εὑρέθειεν* is the natural result of the present tense, emphatically ascribed to their proceedings both in *θελόντων* and *καυχῶνται.*

This interpretation, though harsh, seems, on the whole, the most probable. All others fail, because they ascribe to the opponents a ground for boasting which they did not claim.

13 'I do this, because such men as I have been describing are *false apostles*,' *ψευδαπόστολοι*, 'sham apostles,' 'pretended apostles;' 'False apostles.' like *ψευδόχριστοι*, Matt. xxiv. 24; *ψευδοπροφήτης*, Matt. vii. 15, xxiv. 11, 24: so called here, because they either gave themselves out to be Apostles, or rested on the authority of the older Apostles (see note on verse 5).

'*Crafty artisans*' (*ἐργάται δόλιοι*) seems to be 'workmen labouring for their own gain,' as Acts xix. 25; so *ἐργασία*, Acts xvi. 16, 19, is deepened by the meaning of 'craft.' For the whole expression comp. ii. 17, xi. 20.

'Transforming themselves into Apostles of Christ,' possibly alludes to the party 'of Christ' (see on x. 7). The allusion to Satan may possibly refer to the Rabbinical notion of the evil spirit transforming himself into a good angel, of which, however, the only instance adduced by Eisenmenger, Entd. Judenthum, i. p. 845, is of the angel who wrestled with Jacob, and who is represented by the Rabbis as an evil spirit. But it is more likely that here, as in xii. 7, he uses 'Satan.'

γὰρ ὁ σατανᾶς, μετασχηματίζεται εἰς ἄγγελον φωτός· [15] οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

angel of light: [15] therefore it is no great thing if his ministers also be transformed as ministers of righteousness, whose end shall be according to their works.

the word in reference to the earliest use of it in the Old Test. in Job. i. ii.; and particularly to the transformation there implied, though not expressed, of Satan into the form of one of the angels (LXX. οἱ ἄγγελοι) who appear in the presence of God.

ἄγγελον φωτός is in allusion to the light in which God and the angels live; comp. Acts xii. 7.

15 οὐ μέγα. See 1 Cor. ix. 11.

ὡς διάκονοι, i.e. 'change and become like instruments of righteousness.' Comp. Rom. ix. 29, ὡς Γόμορρα ἂν ὡμοιώθημεν.

δικαιοσύνης, 'Christian righteousness,' as in v. 21.

ὧν τὸ τέλος, 'whose final fate;' see Rom. vi. 21; Phil. iii. 19; and for the construction, Rom. iii. 8.

Paraphrase of Chap. XI. 1—15.

Let me, then, continue my boast. *It is a weakness to sing one's own praises; yet let me conjure you to bear with it for a moment. It is a weakness which arises from my affection for you, that affection which the bridegroom's friend feels for the bride whom he has given to the bridegroom. But I am haunted by the fear lest the story of the Fall should in your case be enacted over again; lest your affections should be estranged from your heavenly spouse by the tempter, who comes now in the shape of an Apostolic teacher, as of old in the shape of the serpent. For I see that, notwithstanding the new Jesus, and the new Spirit, and the new Gospel of your new teachers, you bear with them; yes, well and easily with them, and why not with me? However far they may push their Apostolic pretensions, they are not superior to me; they may be superior to me in rhetoric, but assuredly not in divine intuitions, nor in the signs of an Apostle which were so openly and without reserve shown by me amongst you. Is it possible that you doubt this? or do you doubt my love for you, because I debased myself for your*

exaltation, and refused to receive support from you, in declaring the glad message of Divine favour? True it is, I did so; the fact I cannot deny. Before I came to you, I took more than their due from the Macedonian Churches, to relieve you; and after I came to you, I still continued, when I was in want, to receive support from them, and to maintain myself, without applying to you. This is the fact, and I am proud to avow it; this boast, *at any rate, shall speak out boldly, under the sky of Achaia, and shall not be taken from me. And why? not certainly from any want of affection, but from my determination to cut away from under the feet of my opponents the ground which they so desire to establish, namely, that in the matter of which they wish to boast, they and I are on the same level. Well may I desire to make clear this difference between them and myself; for they are Apostles only in appearance, they are interested self-seekers; they appear to be Apostles of Christ, only by a concealment of their own true nature. And that they should be able to effect this concealment is no wonder; their master, the great adversary of whom we read in the old dispensation under the name of Satan, does the same. He conceals his dark deeds under the guise of an angel clothed in light; and as he is, so are his instruments; and as their deeds are, so will be their end.*

16 Πάλιν λέγω. μή τίς με δόξῃ ἄφρονα εἶναι· εἰ δὲ
μή γε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα κἀγὼ μικρόν

16 I say again. Let no one suppose me a fool; if otherwise, yet as a fool receive me, that *I* may boast myself a little. 17 That which I speak,

Three times he has attempted to begin his 'boast,' first, in x. 8, when he is interrupted by the recollection of the hollowness of the boast of his opponents, and compelled to assert the reality of his own; again, in xi. 1, when he is checked by the recollection of the difficulty of pressing it on readers so perverted as the Corinthians by the influence of their false teachers; again in xi. 6, when he is led aside to answer the charge arising out of his refusal of support. Now once more he returns to the point, and now for the first time carries it through. He is still oppressed by the consciousness of the seeming senselessness of such self-praise; but he defends himself on two grounds: that he is driven to it by the pretensions of his opponents; and that he is speaking, not of his higher gifts, of which he might reasonably be proud, but of those very points in his conduct and character which have given occasion to his opponents to charge him with 'weakness.' 'His bodily presence is weak' (ἀσθενής), x. 10. The word indicates that mixture of physical and mental infirmity which is connected with nervousness and depression, resulting either from a keen susceptibility of temperament, or from exhaustion of body and mind. Thus he had arrived at Corinth 'in *weakness* (ἐν ἀσθενείᾳ), and in fear and trembling' (1 Cor. ii. 3); and such is the sense borne by it through the whole of this Section, of which it is the key-note, and in which it occurs no less than six times.

His weakness.

16 Πάλιν λέγω, 'I return to what I said before;' either the general subject of his boasting, as in x. 8, xi. 1, 6; or his folly, as in xi. 1. In what follows, the stress is, not on the first words of the sentence (μή τίς με . . . εἶναι), but on the last (εἰ δὲ μή γε . . . καυχήσωμαι); 'I had rather that you should not think me foolish; but what I care most for is, that whether you think me foolish or not, you would bear with what I have to say in my own defence.'

εἰ δὲ μή γε, 'but if any one does think me foolish.' For this force of εἰ δὲ μή, in which the meaning of the particular words is lost in the general meaning of 'otherwise,' comp. Matt. vi. 1, xi. 17; Mark ii. 21; Luke v. 36.

κἄν, 'even if you receive me as a fool;' elliptically for καὶ ἐὰν δέξησθε, as κἂν τοῦ κρασπέδου, Mark vi. 56; κἂν ἡ σκιά, Acts v. 15.

δέξασθε, 'bear with me' (like ἀνέχεσθε in xi. 1).

ὡς ἄφρονα is taken, as it were, twice over in the sentence, 'even if you do receive me as a fool, yet as a fool receive me.'

τι[a] καυχήσωμαι. [17]ὃ λαλῶ, [b]οὐ κατὰ κύριον λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. [18]ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν σάρκα, κἀγὼ καυχήσομαι. [19]ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων,

[a] κἀγώ after τι. [b] οὐ λαλῶ κατὰ κύριον.

I speak it not after the Lord, but as it were in folly, in this stedfastness of boasting. [18]Seeing that many boast after the flesh, I will boast also. [19]For ye bear with fools gladly, being wise. [20]For ye bear with them,

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μικρόν τι, 'a little bit,' as we should say: ironically, as against his opponents, in contrast with whom, he says, 'That *I* (κἀγώ) as well as they may boast.' So verse 18 and 1 Cor. vii. 40. For τι compare τι ἀφροσύνης, in xi. 1.

17 He had said, 'Bear with me as a fool.' He now proceeds to enlarge upon this: 'for what I am now speaking, I speak not as Christ would have me speak, but in the person of a fool, and in this matter of their boasting.'

ὃ λαλῶ is 'my language,' 'my general strain,' in distinction from ὅ φημι or λέγω, 'my words.'

οὐ κατὰ κύριον, 'not the humility which Christ would inculcate, and which His spirit would breathe.' For this condemnation, as it were, of his own language by the Apostle himself, and the distinction thus drawn between his higher and his lower utterances, see 1 Cor. vii. 10, 25.

ὡς ἐν ἀφροσύνῃ refers to ὡς ἄφρονα in verse 16.

ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. This refers to the boasting, not of himself, but of his opponents, or at least, of himself and of his opponents conjointly, and is intended to limit the justification of his boasting to this particular occasion. The words must mean 'in this *vehemence* of boasting,' as in ix. 4.

18 πολλοί. This mention of the numbers of the false teachers agrees with οἱ πολλοί, in ii. 17.

κατὰ τὴν σάρκα combines an allusion both to their earthly privileges, as of their Hebrew descent (xi. 22), or their powers of speech (xi. 6), and to their worldly motives, in opposition to κατὰ κύριον, in verse 17; in which case compare x. 3. κατὰ τὴν σάρκα must be understood again after καυχήσομαι (as in v. 16, after οἴδαμεν), although the Apostle probably omitted to repeat it, with the purpose of not making his representation of his own boast needlessly offensive. For the general argument compare Phil. iii. 4, 5, 'I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more,' &c. κατὰ τὴν σάρκα.

19 'Bear with my boasting, now that I come before you as a fool: for you are only too glad to listen to these fools among whom I now enroll myself.'

τῶν ἀφρόνων, though it refers especially (as appears from verse 20) to the false teachers, yet is in itself general,—'the class of fools of which I just now spoke.'

φρόνιμοι ὄντες refers to the reputation for sagacity, on which the Corinthians prided themselves. (Comp. 1 Cor. iv. 10, φρόνιμοι ἐν χριστῷ, and x. 15, ὡς

φρόνιμοι ὄντες· [20] ἀνέχεσθε γάρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ

if anyone bring you into bondage, if anyone devour you, if anyone take from you, if anyone exalt himself, if anyone smite you on the face. [21] I

φρονίμοις λέγω.) In this passage it may be either (1) 'although wise,' 'wise as you think yourselves to be;' or, with a profounder irony, (2) 'you bear with them, because it is the character of wise men to bear with fools.'

The instance given is that they endured the insolence and despotic claims of the false teachers. That this was the character of the Judaizing party generally may be inferred by implication from i. 24, iv. 5, and Gal. ii. 4. See also the servile adulation of James in the Clementines (Introduction, p. 352).

Despotism of the Judaizing leaders.

καταδουλοῖ, 'enslave.' The same word is applied to the efforts of the party at Antioch and Jerusalem, in Gal. ii. 4, to bring the Christian Church under the yoke of the Jewish ceremonies. Compare the use of δουλεία in this sense in Gal. v. 1, 'be not again entangled with the yoke of slavery;' and Peter's speech, Acts xv. 10, 'a yoke which neither we nor our fathers were able to bear.' In this passage the word has probably a more personal meaning, like κυριεύομεν in i. 24, but with a reference to the moral slavery to which the Church was to be reduced.

20 κατεσθίει, 'devour your property,' as in Matt. xxiii. 14, 'devour widows' houses.' The particular point intended must be the claims which they made on the Corinthian Church for their support (see 1 Cor. ix. 1). But it may also include the covetous disposition which at this time, as in our own, was a besetting sin of the Jewish character.

For the grossly selfish ends of the Judaizing party, see Rom. xvi. 18, 'they serve not the Lord Jesus Christ, but their own belly'; Phil. iii. 19, 'whose God is their belly.'

λαμβάνει, 'catches you,' 'makes you his prey;' a metaphor taken from fishing or hunting (see Luke v. 5); and in this passage probably applied to the fascination exercised over the Corinthians by their deceitful teachers. Comp. δόλῳ ἔλαβον, xii. 16. For this general character of the Judaizers, compare verse 13, δόλιοι ἐργάται; ii. 17, καπηλεύοντες τὸν λόγον; Rom. xvi. 18, ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.

ἐπαίρεται, i.e. καθ' ὑμῶν, 'conducts himself proudly.' For the words see x. 5, πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ. Hence the frequent allusions to their boastfulness and self-commendations, iii. 1, x. 12–18, xi. 12, 18.

εἰς πρόσωπον δέρει, 'strikes on the face' (not necessarily with a scourge, since the word is applied in John xviii. 23 to a ῥάπισμα, or 'buffet with the hand'). This expression is the climax of the description of insolence. In Eastern countries a blow on the face, especially on the mouth, is a frequent mode of insult. Compare 1 Kings xxii. 24, 'Zedekiah

τις εἰς πρόσωπον [a]ὑμᾶς δέρει. [21]κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς [b]ἠσθενήκαμεν· ἐν ᾧ δ' ἄν τις τολμᾷ, (ἐν

[a] ὑμᾶς before εἰς. [b] ἠσθενήσαμεν.

speak as concerning reproach, as though *we* have been weak: but wherein-soever anyone is daring, (I speak in folly) I am daring also. [22]Are they

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. . . smote Micaiah on the cheek;' Matt. v. 39, 'whosoever shall smite thee on thy right cheek;' Luke xxii. 64, 'they struck him on the face;' Acts xxiii. 2, 'he commanded to smite Paul on the mouth;' and so Philost. Apoll. vii. 23.

That such violence might be expected from the rulers of the early Christian society, is also implied in the command in 1 Tim. iii. 3, and Tit. i. 7, that the 'bishop' is 'not to be a striker.' Even so late as A.D. 675, the council of Braga (c. 7) orders 'that no bishop at his will and pleasure shall *strike* his clergy, lest he lose the respect which they owe him.'

For the singular number τις, as implying a special leader of the party, see note on x. 7.

21 κατὰ ἀτιμίαν λέγω. In a sentence so charged with irony, and of which one may suppose that the Apostle's meaning must have been caught much rather from the tone of his voice, the turn of his writing, the expression of his countenance, than from his actual words, it is difficult to assign a precise meaning to each expression. Its general sense is that, in contrast to the false teachers, he was what they called 'weak:' 'Such are your teachers; and what am I in comparison with them? Oh! certainly very different. I say it with a proper consciousness of the deep disgrace which it brings upon me in your eyes and theirs' (κατὰ ἀτιμίαν λέγω being uttered with an air of mock shame), 'that *I*, unlike them, was a poor weak creature; *I* had not the strength or energy to trample on you and plunder you, and assume a lofty demeanour, and smite you on the face; *I* could do nothing of this kind: so far they are quite right, and I wish them joy of it. But then' (here the irony is partly dropped), 'whatever grounds of confidence, of real confidence, they have, those grounds' (here he again assumes the half ironical, half apologetic tone), 'pardon my folly for the word, those grounds of confidence I have no less than they.'

Irony of the Apostle.

κατὰ ἀτιμίαν is, 'to my reproach,' like ἀτίμως.

λέγω is to be taken with ὡς ὅτι, 'I say that' (thus differing from λαλῶ in verse 17).

ὡς ὅτι is pleonastic, like 'how that' in English (as 2 Thess. ii. 2, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα); but the expression would not be used in either case, were it not for the wish to indicate that the writer himself did not fully agree in the fact stated; 'I say how it is supposed that,' &c. See Winer, Gr. 67, § 1.

ἡμεῖς, i.e. '*I* emphatically, as distinguished from the false teachers.'

ἠσθενήκαμεν (B.), 'have been weak,' ἠσθενήσαμεν (D.E.), 'were

ἀφροσύνῃ λέγω) τολμῶ κἀγώ. 22 Ἑβραῖοί εἰσιν; κἀγώ. Ἰσραηλῖταί εἰσιν; κἀγώ. σπέρμα Ἀβραάμ εἰσιν; κἀγώ.

Hebrews? so am *I*. Are they Israelites? so am *I*. Are they the seed of Abraham? so am *I*. 23 Are they ministers of Christ? (I speak as a

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weak,' i.e. 'when we arrived at Corinth.' See note on xi. 16.

ἐν ἀφροσύνῃ λέγω refers to the word *τολμᾷ*.

He has now cast aside all further shame, and begins the long-expected and often announced glorification of himself; and, in so doing, he gives a description of his life, which forms one of the most valuable historical portions of the New Test.

The enumeration of his claims begins from those points in which his opponents were strongest, and from these gradually rises into a sphere where he leaves them behind, and ultimately loses sight of them altogether. These points were their purely Jewish extraction and their peculiar connexion with Christ. It would appear from Epiphanius (Hær. xxx. 16) that the Judaizers went so far as to assert that he was altogether a Gentile by birth, and only adopted circumcision in order to marry the High Priest's daughter. This suspicion might possibly arise from his birthplace at Tarsus, one of the great seats of Gentile education; or from his connexion with Gamaliel, whose teaching notoriously inculcated toleration of Gentile usages (see the quotations from the Rabbis in Tholuck's Character of St. Paul, Eng. trans. p. 17). However this may be, he here feels called upon to assert the purity of his Jewish descent in the strongest manner; and it is a remarkable proof of the ascendancy acquired by his opponents, that he should be compelled to do so in addressing a Church, in its main elements, not Jewish, but Gentile.

The Apostle's Jewish origin.

The three words employed are arranged in a climax. Ἑβραῖος, 'Hebrew,' in Acts vi. 1, and in the phrase 'Gospel according to the Hebrews' (Eus. H. E. iii. 39), is used to express Palestinian, as opposed to Hellenistic Jews. But the Apostle was '*born* (*γεγεννημένος*) in Tarsus,' Acts xxii. 3; and Ἑβραῖος is often used by Josephus and Philo as an equivalent to Ἰουδαῖος. Compare Ἑβραῖος ἐξ Ἑβραίων, in Phil. iii. 5. It is used then here, simply to denote his *nationality*. 'Israelite,' and 'the seed of Abraham,' rise one above another in expressing the sacred character of the nation, as inheriting the promises. For Ἰσραηλίτης, as a term of praise (in which sense alone it occurs in the N. Test.), see John i. 48 ('Israelite indeed . . . . without guile'); Acts ii. 22, iii. 12, v. 35, xiii. 16, xxi. 28 (heading the addresses to the Jews); Rom. ix. 4, xi. 1. For *σπέρμα Ἀβραάμ*, in like manner, see Heb. ii. 16; Rom. ix. 7, xi. 1 (in both of which last passages it comes in, as here, as a climax after 'Israel' and 'Israelite').

'Hebrew.'

'Israelite.'

'Seed of Abraham.'

In Rom. xi. 1; Phil. iii. 5, he adds the fact omitted here, that he was a Benjamite: hence perhaps his name of 'Saul.'

[23] διάκονοι χριστοῦ εἰσιν; (παραφρονῶν λαλῶ) [a]ὑπερεγώ, ἐν κόποις περισσοτέρως, ἐν [b]φυλακαῖς περισσοτέρως, ἐν

[a] ὑπὲρ ἐγώ. [b] ἐν πληγαῖς ὑπερβ., ἐν φυλακαῖς περ.

fool) *I* am more, in labours more abundant, in prisons more abundant, in stripes above measure, in deaths oft [24](from the Jews five times re-

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23 The second point of the boast of the false teachers was their peculiar connexion with Christ (see note on x. 7), which they expressed by calling themselves 'His instruments' or 'servants' (διάκονοι).

His service of Christ.

To this the Apostle gives a more indignant reply than to the previous charge. They had questioned his right to be called so, on the ground that he had not seen our Lord on earth (see note on 1 Cor. ix. 1), and perhaps also on the ground of his want of connexion with the Jerusalem Apostles (see note on iii. 1). He answers by an appeal, not to any outward fact, but to his own wonderful life, as partly in 1 Cor. ix. 1, 2 ('ye are my seal in the Lord'). This was the best proof he could give of his intimate union with his Master, and of his zeal for His service; in this he knew that he was far superior (ὑπερεγώ) to them, and yet at the same time these very hardships constituted or caused the 'weakness' with which he was taunted. This last thought is not directly expressed, but is implied in the transition from verse 28 to 29, 30. He ushers in his defence with one more apology, of stronger irony in proportion as his defence is stronger: 'my language is that of a madman. Really I can hardly expect you will believe me' (παραφρονῶν, comp. 2 Pet. ii. 16); 'but the fact is so, I am far more a servant of Christ than they are,' as if it were ἐγὼ ὑπερδιάκονος (see note on xi. 5).

λαλῶ here is 'my general language,' as in verse 17.

The sentence is connected immediately with ὑπερεγώ: 'I am a servant of Christ in labours, in stripes,' &c. From this moment he drops all irony. The labours of the false teachers could be nothing compared with his; and from this point we lose sight of them till xii. 11.

περισσοτέρως is (not 'more abundantly than they,' but) as in i. 12, ii. 4, vii. 13, 15, merely a stronger form of περισσῶς. It has accordingly lost its distinct comparative meaning so completely that in vii. 13 it is joined with μᾶλλον. If he had meant to compare himself with them, he would have used, not the adverb, but the adjective περισσότερος or περισσότερον, as in the somewhat similar passage, 1 Cor. xv. 10. It is the same as ὑπερβαλλόντως, 'beyond all ordinary measure,' the words being varied only for variety's sake, as elsewhere in St. Paul (see 1 Cor. xiii. 8).

περισσοτέρως.

ἐν φυλακαῖς. The Acts only mention three imprisonments, and of these the one at Philippi (xvi. 24) is the only one that can be included here. In Clem. Ep.

Imprisonments.

πληγαῖς ὑπερβαλλόντως, ἐν θανάτοις πολλάκις [24](ὑπὸ Ἰουδαίων πεντάκις [a]τεσσεράκοντα παρὰ μίαν ἔλαβον, [25]τρὶς [b]ἐραβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα,

[a] τεσσαράκοντα. [b] ἐῤῥαβδίσθην.

ceived I forty stripes save one, thrice was I beaten with rods, once was I stoned, [25]thrice I suffered shipwreck, a night and a day I have

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I. ad Cor. 5, *seven* are mentioned altogether.

ἐν θανάτοις, 'in perils of death' (comp. iv. 11). Of these various kinds of death the next two verses give instances. Of the five Jewish scourgings here mentioned, not one is mentioned in the Acts. The words *ὑπὸ Ἰουδαίων*, 'by the Jews,' imply that he was going to use another construction: first, because *ἀπό*, and not *ὑπό*, is required by *ἔλαβον*: and secondly, because it would have been superfluous to say that 'the forty stripes save one' were inflicted by *Jews*; that being as fixed an expression for *Jewish* scourging as the *rods* (*ἐραβδίσθην*) was for *Roman* scourging. Forty stripes were fixed by the Law as the maximum (Deut. xxv. 3), but thirty-nine only were inflicted by later practice, lest by chance the letter of the Law should be broken. It was inflicted with a leathern scourge, with which thirteen strokes were given on the breast, thirteen on the right shoulder, thirteen on the left; and this arrangement of the scourging was by some Rabbis made the reason of the number thirty-nine. The mode of flagellation was as follows: The culprit was bound by both hands to a pillar; the officer of the synagogue stripped off his clothes until his breast was bared. The officer then ascended a stone behind. The scourge consisted of four thongs of calf skin, and two of asses' skin. The culprit bent to receive the lashes. The officer struck with one hand, with all his force. A reader meanwhile read, first, Deut. xxviii. 58, 59, next, Deut. xxix. 8, lastly, Psalm lxxviii. 38. It was so severe a punishment that death often ensued. (Wetstein, p. 208; Schöttgen, Hor. Heb. 714.)

Perils of death.

Jewish scourgings.

25 *τρὶς ἐραβδίσθην*. This was the Roman punishment of 'virgis cædere,' also so cruel as frequently to occasion death. See Cic. Verr. v. 62. Of the three times, here mentioned by the Apostle, one only is described in the Acts (xvi. 23). St. Paul being a Roman citizen was, properly speaking, exempted from this punishment, and, on that plea, protested against it at Philippi (Acts xvi. 37), and escaped it at Jerusalem (xxii. 25).

Roman scourgings.

ἅπαξ ἐλιθάσθην, i.e. at Lystra. Acts xiv. 19.

τρὶς ἐναυάγησα. The allusion is unknown. The shipwreck in Acts xxvii. is later.

Stoning and shipwrecks.

νυχθήμερον, a whole day of twenty-four hours, beginning, according to Jewish reckoning (from Gen. i. 5), with the evening.

'A night and day in the deep.'

νυχθήμερον ἐν τῷ βυθῷ πεποίηκα), [26] ὁδοιπορίαις πολλάκις, κινδύνοις ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις, [27] [a] κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις,

[a] Add ἐν.

been in the deep), [26] in journeyings often, in perils of rivers, in perils of robbers, in perils by countrymen, in perils by heathens, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, [27] in labour and painfulness, in

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The word occurs only in very late writers.

ἐν τῷ βυθῷ, 'in the depth of the sea.' See Exod. xv. 5; Psalm cvii. 24. LXX. cvii. 24 (A.V.) Probably after one of the shipwrecks on a plank, as in Acts xxvii. 44. The Syriac reads, 'without a boat in the sea.' Theophylact says that some maintained this to mean that Paul was concealed for a day after the stoning at Lystra, in a place called Bythos; and in later times it has been referred to a deep dungeon, so called, at Cyzicus (see Estius, *ad loc.*).

26 The parenthesis explaining ἐν θανάτοις being ended here, the sentence is continued from verse 23.

ὁδοιπορίαις ('travels') is expanded into the remaining distresses described in verses 26, 27.

κινδύνοις ποταμῶν, 'danger of swollen rivers,' such as cut off the traveller in all eastern and southern countries. Thus Frederick Barbarossa was drowned in the Calycadnus, a river flowing into the sea not far from the Apostle's own city of Tarsus. The traveller Spon was lost in one of the torrents of the Lebanon, between Jerusalem and Antioch (see Conybeare and Howson, i. pp. 176, 457).

'Perils of rivers.'

λῃστῶν, 'robbers,' whether by land or sea, whether such as those in the mountains of Ephesus, who are said in the well-known tradition (Eus. H. E. iii. 23) to have carried off the Apostle John; or remnants of the old Cilician pirates (see note on x. 4).

'Robbers.'

ἐκ γένους, 'from Jews,' such as the conspiracies at Damascus, Acts ix. 23; at Jerusalem, ix. 29; at Antioch of Pisidia, xiii. 50; at Iconium, xiv. 5; at Lystra, xiv. 19; at Thessalonica, xvii. 5; at Berœa, xvii. 13; at Corinth, xviii. 12.

Perils 'from Jews.'

ἐξ ἐθνῶν. 'From Gentiles,' at Philippi, Acts xvi. 20; and Ephesus, xix. 23.

'From Gentiles.'

ἐν πόλει, ἐν ἐρημίᾳ, ἐν θαλάσσῃ, 'by city, by desert, and by sea.' The 'desert' may allude to Arabia, Gal. i. 17, but also to the wilder districts of Asia Minor. For those 'by sea,' comp. note on verse 25.

ψευδαδέλφοις. See Gal. ii. 4, and here, as there, probably Judaizers.

27 κόπῳ καὶ μόχθῳ, resuming the argument from ὁδοιπορίαις, 'by toil and trouble, as shown in sleeplessness,' &c.

ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι. [28] χωρὶς τῶν παρεκτὸς ἡ [a]ἐπίστασίς μοι ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν. [29] τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ

[a] ἐπισύστασις μου.

watchings often, in hunger and thirst, in fastings often, in cold and nakedness. [28] Beside those things that are without, that which cometh upon me daily, the care of all the churches. [29] Who is weak, and *I* am

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ἀγρυπνίαις, 'sleepless nights,' either from fatigue or from business. Comp. the midnight psalms at Philippi, Acts xvi. 25; the discourse all through the night at Troas, xx. 7, 11; the ministrations '*night* and day' at Ephesus. xx. 31; the working to support himself '*night* and day' at Thessalonica, 2 Thess. iii. 8. Sleepless nights.

ἐν λιμῷ καὶ δίψει. Compare 1 Cor. iv. 11; Phil. iv. 12.

νηστείαις. Not 'voluntary fasts,' of which there is no instance in the Apostle's life, unless it be Acts xiii. 3, xiv. 23, and of which the mention would be out of place in an enumeration of hardships resulting from external or natural causes; but 'days without food,' as in vi. 5. It follows upon λιμῷ καὶ δίψει, 'hunger and thirst,' partly from the same kind of repetition as has caused the insertion of 'the sea' in verse 26, although the dangers by sea had already been mentioned in the previous verse; but chiefly for the sake of giving a more definite image, not merely of 'hunger,' but absolute 'want of food;' and it follows upon 'hunger and thirst,' as 'sleepless nights' follow upon 'toil and trouble,' marked in like manner by πολλάκις. 'Fastings.'

ἐν ψύχει καὶ γυμνότητι. See 1 Cor. iv. 11, 'in cold and nakedness,' in the cold winters of southern climates. 'Cold and nakedness.'

28 χωρὶς τῶν παρεκτός may be (1) (as in Matt. v. 32; Acts xxvi. 29), 'not to speak of the many points which are left out in this enumeration,' like 'the time would fail me to tell,' in Heb. xi. 32. Or (2) '*besides external calamities*, which I have just described, there are the internal trials, which I proceed to describe.' (Comp. ἔξωθεν μάχαι, ἔσωθεν φόβοι, vii. 5.) 'The things which are without.'

ἡ ἐπίστασις (B. D. E. F. G.), or ἡ ἐπισύστασίς (J. K.) μου or μοι (B. F. G.), may be (1) in opposition with ἡ μέριμνα, 'my pressure of care,' as in Soph. Ant. 225, πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις; or (2) more possibly 'the concourse of people to see me,' to ask advice, &c., like 'quotidiani hominum impetus,' Cic. pro Arch. 6. The word ἐπίστασις (with the same variation of reading) occurs in Acts xxiv. 12, for a 'tumult;' Num. xvi. 40, for the 'congregation,' or 'conspiracy' of Korah; 3 Esdr. 73, for 'conspiracies.' If μου be the right reading, it would be 'my concourse,' as we should say, 'my following.' If μοι, then it is governed by ἐπί in ἐπίστασις. 'The concourse.'

ἐγὼ πυροῦμαι; 30 εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας

not weak? who is offended, and *I* burn not? 30 If I must needs boast, I

Comp. the form ἐπισυναγωγή, 2 Thess. ii. 1; Hebr. x. 25.

For the fact, see the account of St. Paul's teaching at Corinth, Acts xviii. 11: 'He sat' (i.e. as a rabbi) in the house of Justus near the synagogue, 'a year and six months teaching the word of God,' and still more to the purpose, immediately before the date of this Epistle, at Ephesus, Acts xix. 9: 'He separated the disciples, *daily conversing* (καθ' ἡμέραν διαλεγόμενος) in the school of Tyrannus.' Wherever he established his head-quarters, there the crowd of hearers and questioners might be expected to follow him. Compare the attendance on the teaching of our Lord: 'There were many coming and going, and they had not leisure so much as to eat' (Mark vi. 31).

If this be the right construction and meaning, then the whole sentence will run thus: 'Setting aside the details which require no mention, there is my daily concourse of hearers, and the anxiety (ἡ μέριμνα) which I have for all the congregations of Christians.' The expression is important, as showing the widespread influence of St. Paul. It is the description which we should have expected to find in the accounts of St. Peter, if the Apostolic history exhibited any traces of the power afterwards claimed by his successors.

In later times this passage was used as a justification of Dunstan's retaining several sees together.

29 This is a strong expression of the Apostle's wide sympathies (see note on 1 Cor. ix. 22). 'If there is any one weak and troubled in conscience (ἀσθενεῖ, as in Rom. xiv. 2, 21; 1 Cor. viii. 11), I, too, am weak with him' (comp. 1 Cor. ix. 22, 'to the weak I became as weak'). 'If there is any one caught in a snare, I, too, am scorched in the fire of his temptation' (as Rev. iii. 18, and 1 Cor. vii. 9); or 'I am on fire with indignation' (as in 2 Macc. iv. 38, xiv. 45). Compare the juxtaposition of ἀσθενεῖ and σκανδαλίζεται, in 1 Cor. viii. 9, 13.

'Who is offended and I burn not?'

30 The mention of 'weakness' in verse 29, leads him to break out into a strong acknowledgment of its existence. 'I have been compelled to boast, but my boasting is in fact not of my strength, but of my weakness. All these hardships, all this sympathy for the weakness of others, are the signs and causes of that weakness of which they complain in me.' But this thought, whilst it sums up the foregoing enumeration, also opens a new aspect of the subject, which continues to xii. 10. The irony with which he had opened this vindication in xi. 1–21, is dropped: and he expresses his intention to continue his boast (καυχήσομαι), overcoming his scruples, not, as heretofore, by assuming the character of a fool (compare xi. 16, 23, with xi. 6), but by reflecting that, after all, it was not on his strength, but on his weakness, that he was going to dwell. This he seems to have

μου καυχήσομαι. [31] ὁ θεὸς καὶ πατὴρ τοῦ [a] κυρίου Ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. [32] ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει

[a] κυρίου ἡμῶν Ἰησοῦ χριστοῦ.

will boast of the things which concern my weakness. [31] The God and Father of the Lord Jesus, who is blessed for evermore, knoweth that I lie not. [32] In Damascus the governor under Aretas the king kept the

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intended to follow up by a detailed account of all his sufferings. Beginning, therefore, with a solemn appeal to God for the truth of his narrative (xi. 31, and again xii. 6), he commences with an account of his earliest danger and escape at Damascus (xi. 32, 33). What would have followed next, it is impossible to say. The narrative is broken off almost as soon as begun; the ship has foundered at sea; and only a single plank has been washed to shore. The shock may have been from the reluctance, which he still found insuperable, to dwell in detail on his great deeds. Or it may have been that he was struck at this point, by the thought that the glory of his weakness might be better exhibited by pointing out its direct connexion with the highest privilege to which he had ever been called. Or it may have been that the description of his great revelations, and of the weakness connected with them, was the chief topic on which he meant to dwell; but that he had at first intended to give the outward circumstances which had led the way to them; and then, either finding this too circuitous, or for some other cause unknown, had changed his plan, and gone at once into the subject of the revelations without further introduction. However this may be, as soon as he has disentangled himself from the confusion of the lost sentence, he proceeds to the account of his revelations, and thence of his weakness (xii. 2–10). This much is necessary to be borne in mind, in order to force a way over one of the most disjointed sentences ever written.

Interruption of the argument.

31 This asseveration (like those which followed in xii. 2, 3, 6) applies to the whole narrative which was intended to follow, and which perhaps does in part follow in xii. 1–10. For the doxology, introduced by the solemn feeling of the moment, compare Rom. ix. 5, and i. 25.

ὁ ὤν is used so frequently in LXX. and by Philo, as a translation for JEHOVAH, that the phrase in this passage and Rom. ix. 5, if not used precisely in that sense, at any rate has reference to it. Comp. John i. 18, iii. 13, vi. 46, viii. 47; Rev. i. 4, 8.

32 The fact here related was (so far as we know) his earliest danger, at least from conspiracy. It takes place on his return from Arabia to Damascus, shortly after his conversion (Gal. i. 17), and is described, nearly as here, in Acts ix. 23, 24, 25, with the difference only that what is there ascribed to the Jews, is here ascribed to the Ethnarch, who

Escape from Damascus.

[a]τὴν πόλιν Δαμασκηνῶν πιάσαι με,[b] [33]καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς

[a] τὴν Δ. πόλιν. [b] Add θέλων.

city of the Damascenes with a garrison, to apprehend me, [33]and through

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probably was acting at their instigation. Aretas, chief of the Nabathæan Arabs, had at this time much influence, partly from his being the father-in-law of Herod Antipas, partly from the commercial importance of his capital, Petra. Hence the extension of his 'kingdom' to Damascus. (Conybeare and Howson, i. 88, and Porter's Damascus, i. 102.) It was an hereditary name, in Arabic, Haret. (See Niebuhr's Lectures, vol. iii. c. 91.) This one was the third of the name. Jos. Ant. XVI. ix. 4, XVII. iii. 2. (Schöttgen, *ad loc.*) 'Ethnarch' was the title of an Oriental provincial governor. (See 1 Macc. xiv. 47; Josephus *passim*; Heyne's treatise 'De Ethnarchiâ Aretæ,' 1755.)

'Aretas the king.'

ἐφρούρει, 'kept watch with a garrison.' From Acts ix. 24, it appears that all the gates were watched.

πιάσαι, in later Greek, 'to arrest.'

θυρίδος, 'an aperture,' or 'little door,' as in Acts xx. 9. In Josh. ii. 15; 1 Sam. xix. 12, the same expression (διὰ τῆς θυρίδος) is used in the LXX. for the escape of the spies from Jericho, and of David from Saul. διὰ τοῦ τείχους, probably 'over the wall,' i.e. from an overhanging house, such as are still to be seen on the walls of Damascus. See the woodcut in Conybeare and Howson, i. p. 110. There is a spot still pointed out on the eastern wall, itself modern, as the scene of his escape. Close by is a cavity in the ancient burial-ground, where he is said, in the local legends, to have concealed himself; and the good porter St. George, who was martyred in furthering the escape, is supposed to be buried close by, and to his tomb are brought all the coffins of Christians before their interment in the neighbouring cemetery. It is curious that in the present traditions of Damascus the incidents of this escape have almost entirely eclipsed the story of his conversion.

The wall.

33 σαργάνῃ, 'anything twisted,' as a cord. Æsch. Supp. 781; so Suidas, οἱ μὲν σχοινίον τι, οἱ δὲ πλέγμα τι ἐκ σχοινίου. Comp. the Hebrew word *Sarag*, 'to weave.' Lycophron (748) has the word προστεταργανωμένην. On this the Scholiast says συμπεπλεγμένην· ἡ γὰρ παρ' ἡμῖν σαργάνη, παρὰ Ἀττικοῖς ταργάνη· καὶ τὸ συνειλῆσθαι, τεταργανῶσθαι. (Wetstein.) Here probably the word signifies a 'rope-basket.' In Acts ix. 25, it is σπύρις, 'a grain-basket.'

The basket.

τὰς χεῖρας, 'his hands which were stretched forth to catch me.' Comp. Acts xii. 1, 'Herod stretched *forth his hands* to vex the church.'

XII. 1 The variety of readings indicates the want of any guide in the sense of the sentence, which is

Various readings.

χεῖρας αὐτοῦ. XII. [1a]καυχᾶσθαι δεῖ, οὐ συμφέρον μέν, ἐλεύσομαι δὲ καὶ εἰς ὀπτασίας καὶ ἀποκαλύψεις κυρίου. [2]οἶδα ἄνθρωπον ἐν χριστῷ πρὸ ἐτῶν δεκατεσσάρων (εἴτε

[a] καυχᾶσθαι δὴ οὐ συμφέρει μοι· ἐλεύσομαι γὰρ εἰς.

a window in a basket was I let down by the wall and escaped his hands. XII. [1]I must boast; it is not expedient for me, but I will come even to visions and revelations of the Lord. [2]I knew a man in Christ about

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the transition from the broken narrative of xi. 32, 33, to the new narrative rising out of it in xii. 2.

(1) *καυχᾶσθαι δεῖ*, B. D[2]. E. F. G. J. Vulg.; *εἰ καυχ. δεῖ, οὐ συμφέρον μέν*, B. F. G.; *ἐλεύσομαι δέ*, B. F. G. Vulg. Copt.: *δὲ καί*, B. Vulg. Copt. Latin Fathers.

(2) *καυχᾶσθαι δέ*, D[1]. Slav. Theoph.; *καὶ δὴ καυχ.* Copt. Arm. Greek Fathers; *οὐ συμφέρει μοι*, D[1]. E. J. K. Greek Fathers; *ἐλεύσομαι γάρ*, D[1]. D[2]. E. J. K. Copt. Arm. Æth. (A. and C. are deficient).

In addition to the confusion of the sense, there has also been the confusion of sound between *δεῖ* and *δή*, and between *δέ* and *-θαι* (the last syllable of *καυχᾶσθαι*), according to the later Greek pronunciation.

The first set of readings would mean, 'I must boast; it is not good for me; but yet I am about to do so.' The second would mean, 'Now, to boast is not good for me [but I must boast], for I am about to do so' (comp. xi. 5). Both readings combined would mean, 'I must boast; it is not expedient [but I must boast] for I am going to do so.' In all these three cases the words express the conflict in his own mind between what he *must* do, and what he thinks it *becoming* to do. For something of the same confusion, compare Phil. iii. 1: *τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές*, where he means to say that, 'to write the same things was in itself troublesome to him, but, under the circumstances, was *not*; because it was good for them.'

His divine revelations.

The mention of his divine revelations is introduced, first as a matter on which he may justly found a claim as an Apostle, especially as against those who claimed peculiar connexion with Christ; secondly, in reference to the 'weakness' which followed as a consequence on these revelations.

'Visions.'

ὀπτασίας καὶ ἀποκαλύψεις. ὀπτασία,—probably the more tangible 'visions,'—occurs no where else in St. Paul, but is used in Luke i. 22, xxiv. 23, for 'an apparition,' so also in Dan. ix. 23, x. 1, 7, 8 (LXX.). *ἀποκάλυψις*, in this especial sense of 'spiritual penetration into Divine secrets,' is used in 1 Cor. xiv. 6, 26; Eph. i. 17, iii. 3; Gal. i. 12, ii. 2; and in the name and contents of the 'Apocalypse' (Rev. i. 1).

'Revelations.'

κυρίου, 'of the Lord' (He being the author of them).

2 *οἶδα*, 'I *know*.' Possibly in the sense of 'remembering,' as in Acts xxiii. 5; 1 Cor. i. 16.

ἄνθρωπον ἐν χριστῷ. The most

ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς [a]σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν) ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. [3] καὶ

[a] Add τοῦ.

fourteen years ago (whether in the body I know not, whether out of the body I know not, God knoweth), such an one caught up to the third heaven. [3]And I knew such a man (whether in the body or out of the

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general term to designate himself in the third person,—'a Christian,' 'a man who lived and moved in Christ as his being,' possibly with an allusion to the deeper consciousness of that union produced by the ecstasy.

'Fourteen years ago.'

πρὸ ἐτῶν δεκατεσσάρων. As he had begun his narrative in xi. 32, 33, with one definite fact, so also he begins his new narrative in a similar manner. This date could not have been his conversion, which was more than twenty years before this; it might possibly have been shortly after the escape from Damascus, which, as being about seventeen years before, may have been mentioned in xi. 32, 33 as a prelude to this.

'In the body or out of the body.'

εἴτε ἐν σώματι. This comes in as a parenthesis, and expresses the loss of self-consciousness to that degree that he knew not whether he were carried up into heaven literally, or only in a figure.

ἡρπάσθη is Attic, *ἡρπάγη* Macedonian Greek. For similar expressions, comp. Acts viii. 39, *πνεῦμα κυρίου ἥρπασεν τὸν Φίλιππον*: and Rev. i. 10, *ἐγενόμην ἐν πνεύματι*: xii. 5, *ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεόν*: 1 Thess. iv. 17, *ἁρπαγησόμεθα . . . . εἰς ἀέρα*. Compare the Rabbinical expression in Bava Mezia, 89; 'God stood in the academy of heaven, with all His scholars in great controversy; and they said, "Who shall be the judge?" And they agreed that it should be Rabbi Barnaham. In the same hour his soul was caught up into heaven, and his sentence confirmed the judgment of God.' (Wetstein.)

'The Third Heaven.'

τρίτου οὐρανοῦ. The sum of Wetstein's quotations on the Rabbinical conception of the seven heavens is as follows: 1. The veil (compare Heb. vi. 19). 2. The expanse. 3. The clouds. 4. The dwelling-place (*habitaculum*). 5. The habitation (*habitatio*). 6. The fixed seat. 7. Araboth. Or (according to a slightly different arrangement): 1. The heaven. 2. The heaven of heavens. 3. The expanse. 4. The clouds. 5. The dwelling-place. 6. The fixed seat. 7. Araboth. In 'the clouds' are said to be the millstones which ground the manna. Before the Fall, God lived on the earth; at the sin of Adam, He ascended into the first heaven; at the sin of Cain, into the second; at the generation of Enoch, into the third; at the generation of the flood, into the fourth; at the generation of the confusion of tongues, into the fifth; at the generation of Sodom, into the sixth; at the generation of Egypt, into the seventh. Then, at the rise of Abraham, He descended to the sixth; of Isaac, to the fifth; of

οἶδα τὸν τοιοῦτον ἄνθρωπον (εἴτε ἐν σώματι εἴτε [a]χωρὶς τοῦ σώματος ὁ θεὸς οἶδεν), [4]ὅτι ἡρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. [5]ὑπὲρ τοῦ τοιούτου καυχήσομαι, ὑπὲρ δὲ

[a] ἐκτὸς τοῦ σώματος, οὐκ οἶδα· δ.

body God knoweth), [4]how that he was caught up into paradise and heard unutterable utterances, which it is not lawful for a man to speak. [5]For such an one will I boast: yet for myself I will not boast, except in my

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Jacob, to the fourth; of Levi, to the third; of Kohath, to the second; of Amram, to the first; of Moses, to the earth again.

It is possible that, in accordance with this phraseology, the Apostle may mean that he was carried into the third heaven, i.e. midway between earth and heaven, into the region of the *clouds* and *air*, as in 1 Thess. iv. 17 (εἰς ἀέρα); and then by a second, and still loftier, flight into the presence of God Himself, which is spoken of, as in Rev. xxii. 1, under the figure of a 'paradise.'

But probably the Apostle's words have no concern with this elaborate system of the Rabbis. There was a simpler view taken by some of them, that there were but two heavens, founded on the passage in Deut. x. 14, which speaks of 'the heaven' and 'the heaven of heavens' (see Aboth Nathan, 27, in Wetstein). By these two heavens apparently were meant the visible clouds and the sky, possibly in connexion with the dual form of the Hebrew word '*shemaim*.' In that case, the *third heaven* would be the invisible world beyond, in the presence of God, and not different from, but identical with *paradise*, as in Luke xxiii. 43. So St. John is brought through a door in the sky, into the presence of the throne of God (Rev. iv. 1, 2); and round that throne is the 'Eden'—the Paradise or *garden* of Heaven (Rev. xxii. 1).

The Apostle's rapture is alluded to in Philopatris, ascribed to Lucian, c. 12: 'When the Galilæan met me, with his high bald forehead (ἀναφαλαντίας), and high nose (ἐπίρρινος), who walked through the air (ἀεροβατήσας) to the third heaven.

ἄρρητα ῥήματα· an oxymoron: 'words and no words.' The expression is taken from the secrecy of the Greek mysteries. 'Words that cannot be spoken.'

οὐκ ἐξὸν ἀνθρώπῳ, '*Man* cannot speak them; God *may*.' Compare the expressions of those who spoke with tongues, as if in a language drawn from a higher sphere, 1 Cor. xiv. 2.

5 εἰ μή. '*Only* in my weaknesses will I boast.' For εἰ μή see 1 Cor. vii. 17. He will not boast of himself, but only of his visions when he could hardly be said to be himself, and of his weaknesses of which most would be ashamed.

6 ἐὰν γάρ. Here a clause is suppressed, as in xi. 5, and possibly xii. 1, '[And yet I could boast reasonably;] *for* if I were desirous (θελήσω) to do so, I should not really be foolish, though I affected folly in doing so before' (xi. 1, 16).

ἀλήθειαν. See note on xi. 31.

ἐμαυτοῦ οὐ καυχήσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις[a] 6(ἐὰν γὰρ θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φείδομαι δέ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με ἢ ἀκούει[b] ἐξ ἐμοῦ)[c] 7καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων. [d]διὸ ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι

[a] Add μου.
[b] Add τι.
[c] Here ends the hiatus from IV. 13–XII. 6. in MS. A.
[d] Om. διό.

weakness 6(for if I should desire to boast, I shall not be a fool; for I will say the truth: but I spare you, lest any man should think of me above that which he seeth me to be or heareth from me) and in the exceeding greatness of my revelations. 7Wherefore also lest I should be exalted above measure, there was given to me a thorn in the flesh, an angel of

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φείδομαι δὲ μή τις. 'I do not dwell on wonders and ecstasies, of which you cannot conceive. I leave you to form your own impression of me from what you see and hear.' Comp. similar deprecation of superstitious reverence in 1 Cor. iv. 1–6.

διό is found in A. B. F. G. and, if retained, necessitates Lachmann's punctuation; verse 6 is in a parenthesis, and καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων is joined to ἐν ταῖς ἀσθενείαις. Such a sudden dislocation can only be explained by the confusion almost always incident to his mention of the word 'boast.' If with D. διό is omitted, the sentence, though still inverted, will run more smoothly.

7 καί, κ.τ.λ. 'And it was for this very purpose, lest I should be too much exalted (ὑπεραίρωμαι and ὑπερβολῇ referring to ὑπὲρ ὃ βλέπει in verse 6, 'Think not of me with excessive reverence, lest by the excess of my revelations I should be excessively exalted'), that there was given me a thorn.'

For the sense of the whole, compare Luke x. 20.

σκόλοψ occurs nowhere else in the N. Test. It is not 'a thorn,' but 'something pointed,' generally 'a pointed stake' or 'palisade.' Hesychius, ξύλον ὀξυμμένον: and again, ὄρθα καὶ ὄξεα ξύλα, σταυροί, χάρακες: and so Phavorinus, in ἀνασκολοπίζω· σκόλοπες τὰ ὄξεα ξύλα. In this sense it is used by the LXX. Numb. xxxiii. 55; Ezek. xxviii. 24, where it is rather distinguished from 'thorns' (ἀκάνθαις) than identified with them (Hos. ii. 6). So also Artemidorus, iii. 33, ἄκανθαι καὶ σκόλοπες ὀδύνας σημαίνουσι διὰ τὸ ὀξύ. And so in classical writers invariably.

'Thorn in the flesh.'

σκόλοψ, 'a cross.'

It would seem, therefore, that the metaphor is taken from *impaling* or *crucifying*; and is thus analogous to the expression, 'I am *crucified* with Christ' (Gal. ii. 20). ἀνασκολοπίζω is explained by Phavorinus and Hesychius as equivalent to ἀναστανρίζω, and σκόλοψ is thus equivalent to σταυρός ('the cross,' 'the stake'), which originally, as employed in the classical writers, was used, not for two transverse beams, but simply for a 'palisade' or 'stake,' and thus Eustathius describes it as identical with σκόλοψ. 'Σταυροὶ, ὄρθα καὶ ἀπω-

σκόλοψ τῇ σαρκί, ἄγγελος [a]σατανᾶ, ἵνα με κολαφίζῃ

[a] Σατᾶν.

Satan, that he may buffet me that I may not be exalted above measure.

ξυμμένα ξύλα,—οἱ δὲ αὐτοὶ σκόλοπες λέγονται.' For the details of these words, see Lipsius, De Cruce, i. 3, 4, 5, 6. In Lucian (De Morte Peregrini 11), ἀνασκολοπίζω is used for the Crucifixion of Christ; and in Celsus, σκόλοψ for σταυρός (ii. p. 102; see Suicer in voce Σκόλοψ).

Thus, as the words 'crucior,' 'cruciatus,' 'crux,' in Latin, are taken from the agony of crucifixion to express pain in general, so σταυρός and σκόλοψ, the 'cross' and the 'stake,' are used in the Greek of the N. Test. (as in Matth. xvi. 24, 'let him take up his cross') for suffering generally. In classical Greek this could not be, as crucifixion was not an ordinary Greek punishment.

The difference between σκόλοψ and σταυρός, and the reason therefore for the more frequent occurrence of the former than the latter, is that, whilst σταυρός is generally used for the punishment of 'crucifixion,' σκόλοψ is used for the less common, though still frequent, punishment of 'impalement.' As, then, elsewhere, in order to describe his state of constant torture, the Apostle draws his image from crucifixion, so here he draws it from impalement. Comp. σκόλοπες (stakes) ἐν τοῖς ὀφθαλμοῖς καὶ βολίδες (arrows) ἐν ταῖς πλευραῖς, Numb. xxxiii. 55.

τῇ σαρκί, 'for the flesh.' The double dative is what is common in classical Greek. One expressing the person, and the other defining more accurately the part of the person.

ἄγγελος σατανᾶ, 'an angel of Satan,' not 'the angel Satan,' because he is never so called in the N. Test., nor yet simply the 'messenger' of Satan, because ἄγγελος, when used of the unseen world, must always have the sense of a spirit. For the general use of the word 'angel,' to denote a Divine work wrought through natural agency, compare 'the angel of the Lord,' who smote Herod with sickness (Acts xii. 23), or the first born with the pestilence (Exod. xii. 23; Ps. lxxviii. 49, 50). As 'an angel of the Lord' (ἄγγελος κυρίου) is thus spoken of when the object is to assist God's servants, or punish His enemies (Acts v. 19, viii. 26, xii. 7, 23), so 'an angel of Satan' (ἄγγελος σατανᾶ) is spoken of, where the object is to torment God's servants. Thus 'Satan' tempts Judas (Luke xxii. 3) and Ananias (Acts v. 3), suggests bad thoughts (1 Cor. vii. 5), and produces disorders (Luke xiii. 16). In this particular instance, the word is probably introduced, as in xi. 14, for the sake of the allusion to Job i. 6, where the LXX. has ὁ διάβολος, but the Hebrew 'Satan;' and where in like manner, though Satan 'proposes,' God 'disposes' the event. Comp. Luke xxii. 31, 'Satan hath "obtained his wish" (ἐξῃτήσατο) to sift *you* as wheat, but I have prayed for *thee* that thy faith fail not.' The word σατᾶν in the LXX. is undeclined. In the thirty-five places where it is used in the N. Test., of which

'An Angel of Satan.'

[ἵνα μὴ ὑπεραίρωμαι]. [8a][καὶ] ὑπὲρ τούτου τρὶς τὸν

[a] Omit καί.

[8]And for this angel I thrice besought[a] the Lord, that he may depart from

[a] Or 'exhorted.'

ten occur in St. Paul, it is declined.

ἵνα με κολαφίζῃ. This is (not, as might be expected, from the word σκόλοψ, to 'prick' or 'wound,' but) 'to buffet,' or 'strike with the fist,' as in the account of our Lord's trial, Matt. xxvi. 67; Mark xiv. 65; 1 Pet. ii. 20. In this passage, and 1 Cor. iv. 11, where it occurs among the Apostle's hardships, it is used in a general sense of 'maltreatment,' yet still probably with regard to its original meaning, and hence applies not to the 'stake' (σκόλοψ), but to the 'angel' (ἄγγελος); comp. Job ii. 5, 7, where Satan is ordered to 'put forth his *hand* and touch the bone and the flesh,' and said to '*smite* Job with sore boils.' Compare, for a similar metaphor, ὑπωπιάζω in 1 Cor. ix. 27, and for a similar personification, that of Death and Sin in Rom. v. 14, 21, and 1 Cor. xv. 55. The word is later Greek, κονδυλίζω being the expression in Attic Greek.

'To buffet me.'

The subjunctive κολαφίζῃ and ὑπεραίρωμαι are used to express the continuance of the trial. 'He came in order that [not 'he *might*,' but] he *may* buffet me, and in order that [not 'I *might* not be,' but] I *may* not be exalted.' The figure may be either: (1) the Angel of Satan, like Death in 1 Cor. xv. 55, armed with the impaling stake; or (2) the Apostle himself already impaled or crucified, and thus exposed to the taunts and buffets of his adversary.

The order of the words would naturally require σκόλοψ and ἄγγελος to be taken in apposition with each other: but the sense, as given above, would be better expressed, if it were ἐδόθη σκόλοψ τῇ σαρκί, ἄγγελος σατανᾶ ἵνα με κολαφίζῃ. 'There was given to me a stake in the flesh, in order that an angel of Satan may buffet me.' For similar inversions, see note on 1 Cor. viii. 11, and in this very verse, τῇ ὑπερβολῇ τῶν ἀποκαλύψεων . . . . ἵνα μὴ ὑπεραίρωμαι.

The words ἵνα μὴ ὑπεραίρωμαι, in their second occurrence, though retained in B. are omitted in A. D. E. F. G. Vulg., perhaps, however because they were thought superfluous; whereas the repetition may be intentional, to express as strongly as possible the Apostle's belief in the end being designed by Providence, as in Job, chap. i.

8 The Apostle has described this trial in the same strain as his ineffable communion with Christ; his thoughts flow out naturally from one into the other. We now come to the ground of his doing so. It was because he had the Lord's assurance that in his own weakness the power of his master would be best shown forth.

ὑπὲρ τούτου, 'for him, that he may depart from me' (i.e. the angel of Satan, as appears from ἀποστῇ, which could apply properly only to a person or personification; compare Acts v. 38, xxii. 29).

τὸν κύριον, 'Christ,' as appears

κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ. 9καὶ εἴρηκέν μοι Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ [a]δύναμις ἐν ἀσθενείᾳ τελεῖται.[b] ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ χριστοῦ.

[a] δύναμίς μου. [b] τελειοῦνται.

me. 9And He has said unto me, 'My grace is sufficient for thee: for strength is made perfect in weakness.' Most gladly therefore will I rather

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from δύναμις τοῦ χριστοῦ, in verse 9.

παρεκάλεσα, 'entreated.' This is often applied to Christ in the Gospels, and implies that personal communication which the Apostle always presupposes in his language concerning Him. In Joseph. Ant. XIII. v. 8, it is applied to God.

9 εἴρηκέν μοι. The perfect tense indicates that this was the constant reply, 'Thrice I besought Him, and the consolation of the reply still continued.'

Ἀρκεῖ σοι ἡ χάρις μου, 'thou hast no need for more than my favour.' ἡ χάρις is thus used equally for the favour or kindness both of God and of Christ. (See on 1 Cor. xv. 10.) For the sense comp. John xxi. 22, 'If I will that he tarry till I come, what is that to thee?' In each case, 'Be contented with the assurance of my love and protection.'

ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται. 'For strength is perfected in weakness.' The omission of μοῦ turns the answer into a general truth, first, that the strength of Christ Himself is 'made perfect in weakness,' not in the weakness of the Apostle, but, so to speak, in His own weakness. (He was 'made perfect through sufferings,' Heb. ii. 10. 'Himself took our weaknesses' (ἀσθενείας), Matt. viii. 17.) From this the Apostle himself deduces the inference, that strength would be made perfect also in his own weakness; that his 'cross' or 'stake' in the flesh was merely an exemplification of God's law in dealing with His people. Comp. 'out of weakness were made strong.' (Heb. xi. 34.)

μᾶλλον is to be taken (as its position shows) with καυχήσομαι, 'I will not complain, I will rather boast of my weaknesses.'

ἵνα ἐπισκηνώσῃ, 'that the strength of Christ may rest upon me,' 'take up its abode with me.' Possibly in allusion to the Shechinah, as ἐσκήνωσεν in John i. 14. For the image of the outpouring of Christ's strength on His servants, comp. Luke viii. 46, 'I perceive that strength (δύναμις) is gone out from me.'

10 ἀσθενείαις, 'weaknesses consequent on troubles.'

ὑπὲρ χριστοῦ, 'endured in the service of Christ.' He refers to all the preceding context.

ὅταν γὰρ ἀσθενῶ. He refers back to verses 8, 9, and thus sums up the whole. Compare Philo, Vit. Mos. vol. ii. p. 92, τὸ ἀσθενὲς ὑμῶν δύναμίς ἐστι (comparing the thorn of the Burning Bush to the people of Israel). Plin. Ep. vii. 26: 'Nuper me cujusdam amici languor admonuit, *optimos esse nos dum infirmi sumus.*'

10 διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ χριστοῦ. ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.

boast in my weaknesses, that the strength of Christ may rest upon me. 10 Therefore I take pleasure in weaknesses, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake. For when I am weak, then am I strong.

Paraphrase of Chap. XI. 16—XII. 10.

I return once more to boast *of myself. Think not that this folly is natural to me, yet think even this rather than not hear my self-defence; and remember that I* boast, *not in my own character, and as Christ would have me speak, but as I am forced in self-defence to speak on this particular occasion, and following the example of the crowd of teachers who beset you with boasts of this very kind.*

And now that I have put off the character of an Apostle, and taken the character of a fool, you surely ought, according to your own practice, to listen to me patiently. For wise as you are, fools, nevertheless, seem to have greater influence with you than wise men. These fools, as fools indeed they are, enslave you, plunder you, make you their prey, tower over you, insult you with blows on the face. These are the teachers to whom you gladly submit yourselves; and I, in comparison, am far inferior. I can do none of these things, I am covered with dishonour, and am broken down with weakness. Yet after all (to speak seriously, though still speaking not as an Apostle, but as a fool), whatever be their grounds of confidence, I have the same; precisely the same as regards their descent from God's chosen people, far more as regards their service of Christ; far more, though in thus speaking of it you will think me, not merely a fool, but a madman. There is, indeed, no comparison; I need no longer speak of them; I need only enumerate the hardships, the weaknesses, if so you will call them, of my own life. My labours have been beyond ordinary measure, my scourgings beyond all bounds, my perils, even of death, numerous. Five times I have been exposed to the severe punishment of the Jewish flagellation, thrice to that of the Roman magistrates; once I

was stoned, thrice I was shipwrecked, a whole night and day I was in the sea. I have travelled far and wide; have encountered all the perils of travel—the perils of swollen torrents, of robbers and pirates, of Jewish enemies, of heathen mobs, in the crowded city, in the lonely desert, on the stormy sea, from false Christians. I passed through countless trials and troubles, in sleepless nights, in hunger and thirst, and days without food again and again; with cold and with scanty clothing. And (not to go through all the points which I might name) there is besides all this, the daily concourse of those who flock to hear me, and the anxiety for all the congregations which I have converted; amongst whom, if there is any one weak, I too am weak with him, and for his sake; if any caught in a snare, I am scorched in the flame of his temptation.

I have spoken of my weakness. Of my weakness then let me boast, *if I must still continue to* boast. *I drop all irony. I speak the very truth itself, as God, the Father of our Lord Jesus Christ, through all ages Blessed, well knows. Let me begin at the beginning. It was at Damascus, under the government of the Arabian chief Aretas, that his viceroy guarded the city to take me; and in a rope basket I was let down over the side of the wall.—Here I find myself again on the verge of continuing my* boast; *it is not becoming for me to do so, but I must.—I shall speak of the visions and revelations of Divine secrets which Christ has vouchsafed to me. I know a man who lived in Christ fourteen years ago,—whether he was literally carried up, or whether heaven was disclosed to him, I know not, God only knows—but he was carried away beyond the region of the clouds of earth, beyond the visible sky, into the invisible heaven above; and there, again,—whether literally or not, I know not, God only knows—he was carried away into the garden of the Lord, into the presence of God, and heard words which were no human words, which man cannot speak, though God may. Of this man, thus far removed from my own individual consciousness, I will* boast; *but of myself I will* boast *only in my weakness. I might* boast, *if so I wished it, and yet not be a fool, though before in irony I said that I should be; but I forbear lest you should regard me with superstitious reverence beyond what you hear and see. And it was for this very purpose, lest I should be raised too high by the excess of the revelations of which I have spoken, that there was planted in my weak mortal frame a stake, as of impalement, on which I*

writhe like one crucified: an angel of the adversary was sent to smite me, like Job, whilst thus exposed before him; for this very purpose, I say, lest I should be raised up too high. When this pressed hard upon me, I have thrice entreated the Lord, that my enemy may depart from me, and thrice He has answered to me 'My loving favour suffices for thee; for strength is perfected in weakness.' Most gladly, therefore, will I boast *in these my weaknesses, in order that the strength of Christ may overshadow me. Therefore I take pleasure in weaknesses, in insults, in necessities, in persecutions from my enemies, in difficulties of all kinds, for Christ's sake; for when I am most weak, I know that I am most strong.*

THIS section contains three points of great interest, both historical and moral.

I. General sketches of his dangers and sufferings have been given before in these Epistles; once in the First (iv. 11–13), twice in this (iv. 7–10, vi. 4–10). But this is the only passage where he enumerates actual facts, and so enables us to compare it with the narrative of the Acts, and to form a picture of his life in detail from his own account. It must be remembered that the point of time at which it was composed excludes all the calamities recorded in Acts xx.–xxviii., and that therefore we must add to these his escape from Corinth (Acts xx. 3), the sorrow of his farewell visits (xx. 5–xxi. 14), his arrest at Jerusalem (xxi. 32), his imprisonment at Cæsarea (xxiv. 27), his shipwreck (xxvii.), and his imprisonment at Rome (xxviii. 30). Two results follow from the study of it.

IEnumeration of the Apostle's sufferings.

(1) It represents a life in the Western world hitherto without precedent. Of Bouddah in the East we do not here speak. Self-devotion for some special national cause had been often seen before; the career of Socrates was a lifelong service of humanity; but a continual self-devotion, involving hardships like those here described, and extending over so long a period, and in behalf of no local or family interest, but for the interest of mankind at large, was, down to this time, a thing unknown. The motive of the Apostle may be explained in various ways, and the lives of missionaries

1. Their importance.

and philanthropists may have equalled his in later times; but the facts here recorded remain the same. Paul did all this, and Paul was the first who did it.

2. Confirmation of the truth of the history.

(2) It is remarkable that, whilst there is nothing in this account which contradicts, yet the greater part of it goes far beyond, the narrative of the Acts. Of the particular facts alluded to, only two (the stoning and one of the Roman scourgings) are mentioned in that narrative; and of the general facts, although critical dangers are described as occurring from time to time, we should hardly infer that the hardships were so protracted and continuous as is indicated in this section of the Epistle. In one point of view this is important as confirming the authority of the Christian history, as has been well argued by Paley in his Horæ Paulinæ. It shows that the biography of the Apostle, unlike most biographies of heroes and saints (as that of Francis Xavier), instead of overrating, underrates the difficulties and sufferings which we learn from the Apostle himself; the accuracy of the Apostle's own account being further guaranteed by the extreme and apparently unfeigned reluctance with which it is brought forward. On the other hand, it impresses us with a sense of the very imperfect and fragmentary character of the history of the Acts, as a regular narrative, during that period to which the Apostle's words relate, namely, from Acts ix. 1, to xx. 2. This consideration gives a double value to this detailed aspect of the Apostle's life, which, but for the goading provocations of his opponents, would (humanly speaking) have been altogether lost to us.

II. Description of the Apostle's vision.

II. What his description of his outward sufferings, xi. 23–28, is to the general history of his outward life, the description of his vision (xii. 2–10) is to his inward life. It throws light on similar ecstasies recorded in other parts of the N. Test.: as of Peter, in Acts x. 10; of Philip, in Acts viii. 39; and especially of John, in the Apocalypse (i. 10, iv. 1, &c.); 'the dreams and visions,' alluded to as signs of the spirit in Acts ii. 16; and the speaking with tongues, in 1 Cor. xiv. 2. The details may be different, but this description contains their common characteristics; the loss of self-consciousness, the sense of being hurried into a higher sphere,—and the partial and mysterious glimpses of the invisible world. And it illustrates especially the ecstatic state in which he himself largely partook, as appears from the at-

tacks of his enemies, still preserved in the Clementines (Hom. xvi. 19), where Peter is introduced as rebuking Paul (under the name of Simon Magus) for pretending to revelations *through visions and dreams.* (See Introd. pp. 352–3.) Compare also the facts stated Acts ix. 12, xxii. 17, and his expression in 1 Cor. xiv. 18, that 'he spoke with tongues more than they all.'

And further, the strong line of demarcation which he has drawn between this ecstasy and his ordinary state, is a warrant to us that he does not needlessly confound things human and Divine, things earthly and things spiritual. What he does say gives us a picture, at least conceivable, of the mode in which he may have received his 'revelations from the Lord' (1 Cor. xi. 23, xv. 3; Gal. i. 12, 16). What he does not say—the silence respecting the words that cannot be uttered—furnishes a remarkable contrast to the elaborate description given by Mahomet, of his nocturnal journey to Jerusalem and to paradise. (Sprenger's Life of Mahomet, part i. 126, 136.)

Illustrative of the Apostle's character.

III. The description of his trial of the 'thorn in the flesh' has two interests quite independent of each other. The first is purely antiquarian and historical. What was the trial of which the Apostle speaks, in this passage and in Gal. iv. 13, 14?

III. Description of the 'thorn in the flesh.'

This is one of the questions of which there are several in the N.T. where the obscurity for us is occasioned by the very fact that it was plain to contemporaries. Such are 1 Cor. xi. 10, xv. 29; 2 Thess. ii. 6; Rev. xiii. 18. The various conjectures respecting it, some curious only as theological fancies, some as containing more or less approximation to probability, may be divided into three classes.

(1) Spiritual Trials.

(*a*) Sensual temptations. Possibly Augustine (Concio ii. ad Ps. 58), Jerome (Ep. ad Eustoch. de Cust. Virg.; ad Demetr. de Virg. Serv. c. 6; ad Rustic. de Viv. Formâ, c. 3), and Theophylact (ad loc.). But of these, the passages in the two former are ambiguous, and in Theophylact the reading is doubtful. This interpretation, therefore, first set in with the monks of the sixth and seventh centuries, Salvian (De Circumcis.) and Bede (in Hom. Dom. 5); and has since been the favourite view of Roman Catholic theologians. (See Estius ad loc.) The words 'for the flesh' would admit of

a. Sensual impressions.

it, but the rest of the description is in a strain of exultation (xii. 9) different from what the mention of such a temptation would lead us to expect; and there is little, if anything, else in the Apostle's life or writings which could countenance it. 1 Cor. ix. 27, 'I keep my body under,' has no reference to sins of sensuality, and Rom. vii. 23, 'the law of sin in my members,' is a general expression, not applying to any peculiarities of the Apostle himself. 2 Cor. vii. 2, and 1 Thess. ii. 3, may imply that such an insinuation had then been made against him, but contain nothing which can be brought to bear on this passage. The Apostle's own description of his character is almost decisive against such a supposition. 1 Cor. vii. 7–9, 'I would that all men were even as myself' [i.e. without temptations to incontinency]. 'It is good for the unmarried to abide, even as I; but if they cannot contain, let them marry: it is better *γαμῆσαι ἢ πυροῦσθαι*.' And, although the examples of Jerome, Antony, Augustine, and Luther, prove the compatibility of such trials with great piety and energy of character, yet one is inclined to agree with Luther, 'Ah no! dear Paul, it was no such trial which afflicted thee.'

(*b*) Temptations to unbelief; or torments of conscience about his past life. So thought, not unnaturally from their position, the old Protestants, as Gerson, Luther, Calvin, Mosheim, Osiander. But against this is the external character of the trial indicated by all the expressions ('the thorn,' 'the flesh,' 'to buffet'), and the absence of any indications of such thoughts in the rest of the Apostle's writings.

b. Torments of unbelief or of conscience.

(2) External calamities.

(*a*) His Judaizing opponents (so Chrysostom and the Greek fathers generally), alluding especially to the individual leader so often pointed at (see note on x. 7), and confirmed by the use of the phrase 'ministers of Satan,' in xi. 14. But here, again, the expression 'in the flesh' is too closely personal, and 'the thorn' and 'buffeting' too definite.

a. Judaizing opponents.

(*b*) His afflictions and persecutions. This is confirmed by the use of 'weakness' in verse 9, and by the express reference under that name to his distresses, in 10. But against it is the definite and isolated character of the trial, and also the improbability of the Apostle's earnest desire

b. Afflictions.

to be delivered from what was an almost inseparable accompaniment of his mission.

(3) Some bodily ailment. Almost every disorder has been suggested. Pleurisy, the stone (Aquinas), epilepsy (Ziegler), weakness of eyesight (suggested by a comparison of Acts ix. 9, xxiii. 5; Gal. iv. 15, vi. 11), defect of utterance (suggested by x. 10), lice in the head (Cotelier, Mon. Eccl. i. p. 352), hypochondria, headache, earache (Jerome, Chrysostom, Œcumenius, Tertullian). The supposition that it was a pain in the head has the advantage of a distinct support from tradition. Jerome says (ad Gal. iv. 13), '*Tradunt* eum gravissimum capitis dolorem sæpe perpessum;' Tertullian (De Pudic. cap. 12), 'Per dolorem, *ut aiunt*, auriculæ vel capitis.' Dismissing, however, any of those special conjectures, the probability is in favour of some general ailment, which would answer the force of the words, and which, if it were in any way occasioned by his sufferings or by his natural temperament, would agree with verses 9, 10, and, if it affected his outward appearance, would agree with x. 10; 1 Cor. ii. 3. The expressions in Gal. iv. 14, *οὐκ ἐξουθενήσατε* (comp. *ἐξουθενημένος*, in x. 10), *οὐδὲ ἐξεπτύσατε*, could hardly be used except of something apparent to the eye. Nor would it be below the dignity of the Apostle's character to ascribe such a trial to Satan. In 1 Cor. v. 5 ('delivering to Satan for the destruction of the flesh'), he couples together the words 'flesh' and 'Satan' as here, evidently implying some bodily evil. Nor would it be inconsistent with his great character to feel keenly his struggle against such a difficulty. The frequent allusions to his hardships, his partings, and his anxieties (see iv. 10–12, xi. 27), indicate, as has been already observed, an extreme susceptibility of temperament; and it might be inferred, from i. 8–10, iv. 12, that he had but just recovered from an attack either of sickness or anxiety, which had brought him to the verge of the grave. Instances in later history illustrate both the severity of such a trial, and perseverance under it: Alfred, with his cancer—William of Orange, with his fragile frame—contending against the constant demands of active life.

c. Bodily ailment.

But, secondly, whatever may have been the peculiar nature of the trial, the permanent interest resides in the consolation to which it gave occasion.

IV. Consolation of the Apostle.

(1) There can be no doubt that the Apostle represents himself as constantly troubled with some humiliating

affliction, which marred his usefulness and broke his spirit.

1. His weakness.

We learn from it to regard him, not as a man sustained by a naturally indomitable strength of mind and body, but as a man doing what he did by an habitual struggle against his constitutional weakness. The other Apostles were depressed by their humble station and illiterate character; he was dogged by the 'thorn in the flesh' and the 'weakness of his bodily presence.'

Support of Divine revelation.

Under this weakness he received an adequate support. In what mode indeed, this intercourse (if one may say so) with our Lord took place, we cannot tell. But this direct account of such a communication from the Apostle himself illustrates all the less direct or less authentic allusions to similar communications elsewhere. 'The Lord' is still with him, the personal Lord, Jesus Christ, whom he had seen on the road to Damascus. He 'entreats' Him (*παρεκάλεσα*) as one still present; and the answer is returned, as in the moment of his conversion (Acts ix. 5), through articulate words. And those words exactly express that union of the Divine and human, of the 'grace' or 'favour' as of God, with the 'weakness' as of man, which is the characteristic peculiarity of the representation of Christ in the New Testament. This revelation is received by the Apostle as an abundant consolation, not only for the particular trial to which it referred, but for all 'the weaknesses, insults, necessities, persecutions, and afflictions,' to which he was exposed. If Christ was satisfied he was satisfied; if Christ's strength became his strength through his weakness, then in his weakness he was strong.

2. Instance of a prayer not granted.

(2) The case of the Apostle is an undoubted instance of 'the effectual fervent prayer of a righteous man' *not* 'availing' for the object desired; in other words it teaches us that the precept of our Lord, 'Ask, and it shall be given you,' must not be understood as promising a direct answer to every prayer, but as expressing the certainty, that He who knows our infirmities before we ask, and our ignorance in asking, will, in the end, supply our needs with all that we require, although not with all that we desire, or think that we require. The Apostle prayed not for wealth, or honour, or wisdom, but simply that a great impediment to his usefulness might be removed; and even this was not granted. And, in like manner, a greater than the Apostle had 'offered up prayers and supplications with strong crying and tears,

earnestly, and in an agony, and the sweat, as it were great drops of blood, falling down to the ground, saying, "Father, if it be possible, let this cup pass from me"' (Heb. v. 7; Luke xxii. 44; Matt. xxvi. 39); and yet the cup was not removed, nor the prayer granted. There are other passages in the N. Test. which indicate the same truth, but these are sufficient. If the prayer of Paul, and the prayer of Christ, were refused, none need complain or be perplexed.

But also this passage shows us how, whilst in the literal sense prayer may be unavailing, in a higher sense it is heard and granted. Although the trial remained, yet the Apostle was convinced that he had been heard. How, we know not; but in the solitude and suffering of that hour, the gracious words were borne in upon his soul, which, even irrespective of their special import, were sufficient to convince him that he was cared for, that he was loved by Him whom he had entreated. And, in like manner, in that more awful agony, of the 'sorrow exceeding sorrowful even unto death,' although no words of assurance are recorded, and although the darkness and desolation still remained unremoved, yet we are told in language which it would be useless to criticise or analyse minutely, that 'there appeared an angel unto him from heaven strengthening him' (Luke xxii. 43). So also, with others, even if there be no direct assurance of comfort, no visible answer to prayer, no certain consciousness of Divine love and tenderness, yet the examples of our Lord and His Apostle may serve to sustain us. We may believe, though we see and feel nothing, that there is a heavenly messenger at hand to strengthen us. We are heard like Him, '*in that we feared*' (Heb. v. 7). The answer that was returned in distinct words to the Apostle, 'My grace is sufficient for thee,' is still returned unto us, although we hear it not.

3. Fulfilment of prayer.

Lastly, in the actual words of the answer to the Apostle, and in his acceptance of it, a distinct principle is announced of universal significance. 'Strength is made perfect in weakness,' 'When I am weak, then I am strong,' are expressions which have now passed almost into the proverbial language of mankind. It was true in the highest sense, of Him that uttered it, that '*His* strength was made perfect in the weakness of His sufferings.' The Cross of Christ is, indeed, the strength of Christianity. It was true, also, though not in the highest sense, yet still in a sense

4. Strength made perfect in weakness.

so great as to be a lesson and example to all the world, that His strength was perfected in the weakness of the Apostles, above all, of St. Paul. 'I thank Thee, O Father, that Thou hast concealed these things from the wise and prudent, and hast revealed them unto babes.' Who can say how much of the purity and simplicity, and therefore universal strength of the first teaching of the Gospel, we owe (humanly speaking) to the humble station and uneducated character of the first Apostles, which thus received, at once, and without perversion or intrusion of alien thoughts, the original impression of the Word made flesh? Who can say how great would have been the loss to the world had the Gospel originated, not in the weakness of Palestine and Galilee, but in the learning of Alexandria or the strength of Rome? And, again, in St. Paul himself, it might have seemed at the time to all, as it did on this occasion seem to him, that the cause of the Gospel would have been better served, had he been relieved from his infirmity and gone forth to preach and teach with unbroken vigour of body and mind, his bodily presence strong, his speech mighty and powerful. But history has answered the question otherwise, and has ratified the Divine answer, in which the Apostle acquiesced. What the Apostle lost for himself, and what Christianity lost for the moment, has been more than compensated by the acknowledgment that he was beyond doubt proved to be, not the inventor of Christianity, but its devoted and humble propagator. In his own weakness lies the strength of the cause. When he was weakest as a teacher of the present, he was strongest as an Apostle of the future. And what his trial was to him and to the world on a large scale, that the trial of each individual Christian may have been ever since, the means in ways inconceivable to him now, of making himself and others strong in the service of God and of man.

Final Warnings and Salutations.

11 Γέγονα ἄφρων[a]· ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ
ὤφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα
τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδέν εἰμι. 12 τὰ μὲν

[a] Add καυχώμενος.

11 I have become a fool; *ye* compelled me. For *I* ought to have been commended by you: for in nothing was I behind the very chiefest apostles, though I am nothing. 12 Truly the signs of the apostle were

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The long burst of passionate self-vindication has now at last expended itself, and he returns to the point from whence he diverged at x. 7, where he was asserting his intention to repress the disobedience of those who still resisted his authority at Corinth. Before, however, he enters again upon this, he looks back over the long digression; and resumes here and there a thought which needed explanation or expansion. Hence, although this concluding section stands apart from the interruption of x. 10–xii. 10, and is truly the winding up of the main argument begun in x. 1–7, it is filled with traces of the torrent which has passed through his mind in the interval. His 'folly' (xi. 1–10), the 'commendatory' epistles (iii. 1, v. 12), the 'Apostolical' pretensions of his opponents (xi. 12, 13) are resumed in verse 11; his miracles and sufferings (xi. 23–28) in verse 12; the question of self-support (xi. 12) in verses 13–18; the strength and weakness united in Christ (xii. 9) in xiii. 3, 4, 9.

Return from digression.

11 γέγονα ἄφρων. 'I *have been* a fool.' This is the expression of the Apostle's first feeling on looking back at what he has said. That one word 'fool,' already used so often (see note on xi. 1), sums it all up.

ὑμεῖς με ἠναγκάσατε. 'It was not *my* doing, but *yours* [for you ought to have saved me the task of commending myself].'

This clause implied, but not expressed, furnishes the ground for the next sentence. ἐγὼ γάρ: 'for *I* ought to have been commended by *you*;' ὑμῶν being as emphatic as ἐγώ. 'It was *your* business not *mine*.' For the feeling of looking for the attestation of his Apostleship to the Corinthians themselves, compare iii. 1, 2; and 1 Cor. ix. 1, 2.

οὐδὲν γὰρ ὑστέρησα. 'I, and not they, should have been commended; for I showed myself equal to them;' see note on xi. 5. οὐδέν εἰμι. Compare 1 Cor. xv. 8–10.

12 This is the proof of his Apostleship, brought forward for a moment, but not carried out. μέν must refer to some antithesis which is omitted. The first σημεῖα is used for 'proofs' or 'signs' generally, the second

σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, [a]σημείοις καὶ τέρασιν καὶ δυνάμεσιν. [13]τί γάρ ἐστιν ὃ [b]ἡσσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. [14]ἰδοὺ τρίτον [c]τοῦτο ἑτοίμως ἔχω

[a] Add ἐν. [b] ἡττήθητε. [c] Om. τοῦτο.

wrought among you in all endurance, in signs and wonders and mighty deeds. [13]For what is it wherein you were inferior to the other churches, except it be that *I* myself was not chargeable to you? forgive me this wrong. [14]Behold, this is the third time I am ready to come to you, and

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σημείοις more especially for 'miraculous signs,' as in Rom. xv. 19, Heb. ii. 4, and in the Acts and Gospels. *τέρασιν*, 'wonders,' is used here, and often in the Acts, of the Apostolic miracles; but never (except in John iv. 48; Acts ii. 22) of the miracles of Christ. *δυνάμεσιν*, 'mighty miracles,' as in 1 Cor. ii. 4, xii. 10, 28. The three words occur together in Rom. xv. 19; Heb. ii. 4. *ὑπομονῇ* refers to his hardships. The passage is remarkable as containing (what is rare in the history of miracles) a direct claim to miraculous powers by the person to whom they were ascribed. Comp. 1 Cor. ii. 4, and Rom. xv. 19.

Claim of miraculous powers.

τοῦ ἀποστόλου. 'Of him who is invested with the Apostolical mission;' as, in English, 'of the Apostle;' meaning, not any special individual, but the ideal of the office. *κατειργάσθη*, 'were wrought,' i.e. speaking of himself only as an instrument.

13 *τί γάρ ἐστιν ὃ ἡσσώθητε*. 'The proofs of my Apostleship were sufficient for you; *for* there was nothing wanted to complete them.'

ὑπὲρ τὰς λοιπὰς ἐκκλησίας, 'beyond the other Churches to which I have preached.' At this point he is reminded of the objection noticed in xi. 7, viz. that his not receiving maintenance from them was a proof, either of his want of power to exact it, or of his want of affection for them. 'When I speak of your having every proof of my power and my affection for you, I remember that there is one point in which you may consider yourselves aggrieved.'

αὐτὸς ἐγώ. 'The only point of which you can complain, is that *I*, *in my own person*, have refused support; your complaint does not apply even to my companions; they have received support.' See note on xii. 18.

κατενάρκησα. See note on xi. 9.

χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. Ironical, like xi. 7: 'did I commit an offence (*ἁμαρτίαν ἐποίησα*) in abasing myself, that ye might be exalted?'

14 *ἰδοὺ τρίτον τοῦτο*, 'look at the proof of my love. This is the third time that I am ready to travel to you. Once I have been actually' (i.e. on his first visit in Acts xviii. 1); 'a second time I intended to come' (i.e. according to the plan mentioned in i. 15, 16), 'the third time, on the present occasion, I am now ready.'

ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω[a]· οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλὰ ὑμᾶς· οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. [15] ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν, εἰ [b]περισσοτέρως ὑμᾶς ἀγαπῶν [c]ἧσσον ἀγαπῶμαι.

[16] Ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων

[a] Add ὑμῶν. [b] Add καί. [c] ἧττον.

I will not be chargeable : for I seek not yours, but you : for the children ought not to lay up for the parents, but the parents for the children. [15] And *I* will very gladly spend and be spent for your souls, if the more abundantly I love you the less I be loved.

[16] But be it so, *I* did not burden you : nevertheless being crafty I

καὶ οὐ καταναρκήσω, 'I am coming; and, when I come, I shall still follow the same practice of not being burdensome.' The two tenses κατενάρκησα and καταναρκήσω are opposed to each other.

οὐ γὰρ ζητῶ τὰ ὑμῶν ἀλλὰ ὑμᾶς, 'if I love you, it must be yourselves, and not your money that I seek.' Comp. Aristotle's definition of Affection (φιλία), Ethics, viii. 3.

οὐ γὰρ ὀφείλει, 'and this is my duty, for I am in the place of a parent to you; and parents are bound to provide for the wants of the children, not children for their parents.' Comp. 1 Cor. iv. 14, 15: 'As my beloved sons I warn you . . . ye have not many fathers, for . . . *I* have begotten you.' 2 Cor. xi. 2: 'I have espoused you to one husband.'

15 ἐγὼ δὲ ἥδιστα, but *I* will do even more than parents. I will both spend and be myself squandered in your behalf.' ἐκδαπανηθήσομαι is a climax, both as being in the passive, and also as expressing more strongly by ἐκ the entire consumption of his powers for their sakes.

ἐκδαπανηθήσομαι.

16 Ἔστω δέ, *at enim*, 'but, you may say, let it be so. You grant me so much—you grant that *I* in my own person was no burden to you; but, inasmuch as I am of a crafty character, I caught you by stratagem.' The whole sentence is an objection attributed by the Apostle to the Corinthians. They might, he supposes, suspect that whilst he abstained from collecting money from them himself he availed himself of the collection made for the Jewish Christians by Titus. To guard against a suspicion of this kind he had 'sent *two*, instead of *one*, for that contribution' (viii. 20, 21). ὑπάρχων here, as in viii. 17; 1 Cor. xi. 7, expresses the habitual state or condition of the person, and is therefore equivalent to the Latin *quippe qui essem*, 'inasmuch as I was.'

Guarding against suspicion.

πανοῦργος, 'cunning,' as πανουργία, in xi. 3, iv. 2; 1 Cor. iii. 19.

17, 18 'Surely there was no one whom I have sent, by whom I made a gain of you?' The Apostle indignantly repels the suspicion, and so abruptly that

πανοῦργος δόλῳ ὑμᾶς ἔλαβον. 17 μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; 18 παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μή τι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσιν;

19 [a]Πάλαι δοκεῖτε ὅτι ὑμῖν [b]ἀπολογούμεθα· [c]κατέναντι

[a] πάλιν. [b] ἀπολογούμεθα; [c] κατενώπιον τοῦ.

caught you with guile. 17 Did I defraud you by any of them whom I have sent unto you? 18 I exhorted Titus, and with him I sent the brother: did Titus defraud you? walked we not in the same spirit? in the same steps?

19 Long ago ye think that we excuse ourselves unto you: before God

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hardly a clause is complete. The sentence is a mixture of two constructions: *μὴ διά τινος ὧν ἀπέσταλκα, ἐπλεονέκτησα*, and *μή τινα ὧν ἀπέσταλκα, ἀπέστειλα εἰς τὸ πλεονεκτεῖν ὑμᾶς*.

18 *παρεκάλεσα Τίτον*, 'I exhorted' or 'charged Titus to go on the mission of making the contribution.' The same word is used in describing these transactions in viii. 6, 17; 1 Cor. xvi. 12.

συναπέστειλα τὸν ἀδελφόν. 'I sent with him the brother whom you know, with the view of preventing this suspicion:' see viii. 18, 19. The Syriac has 'the brethren,' which would refer to both the brethren mentioned in viii. 18–21.

μή τι ἐπλεονέκτησεν ὑμᾶς Τίτος; 'surely Titus made no gain of you?'

οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσιν; 'Did not we (i.e. Paul, Titus, and the brother) walk in the same spirit, and in the same footsteps?' To identify Titus with himself he changes the person, and, where we should have expected *περιεπάτησε*, has *περιεπατήσαμεν*.

Here, as in v. 7, he follows out the precise meaning of *περιπατεῖν*; and therefore, though in the first clause it is taken in its general sense, where the metaphor is almost lost, 'walk by the same spirit' (as in Acts ix. 31, xxi. 21), in the second clause the metaphor is preserved: 'walk,' or 'tread,' 'in the same footmarks.' *ἴχνεσι* is so used with *στοιχεῖν* in Rom. iv. 12, and with *ἐπακολουθεῖν*, in 1 Pet. ii. 21; they walked both *in the spirit* and *in the footsteps of Christ*. *περιπατεῖν.*

For the phrase, comp. Philo, *περὶ Φιλανθρ.*, p. 385; *τοῖς αὐτοῖς ἴχνεσιν ἐπακολουθῆσαι*.

19 The main subject of this part of his Epistle, his Apostolic authority, which he had begun in x. 1–9, resumed in xii. 11, 12, interrupted by the parenthesis in xii. 13–18, he now finally resumes.

Instead of *πάλιν* ('a second time') in D. E. J. K., is to be read *πάλαι* ('for a long time') with A. B. F. G. Both would make sense. If *πάλιν* be correct, it would refer back to the former places in this Epistle (iii. 1, *πάλιν and πάλαι.*

θεοῦ ἐν χριστῷ λαλοῦμεν, τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. [20] φοβοῦμαι γὰρ μή πως ἐλθὼν

in Christ we speak, but all things, beloved, for your edifying. [20] For I

ἀρχόμεθα πάλιν ἑαυτοὺς συνιστᾶν: v. 12, πάλιν . . . συνιστάνομεν). But probably the reading of πάλιν here was suggested by the occurrence of the word there. πάλαι refers to the misapprehension which might exist as to the apologetic tone (ἀπολογούμεθα) which does, in fact, pervade the whole Epistle. In this case, a full stop at ἀπολογούμεθα, as in the Text, is better than a question.

The word, as a verb, is used in his Epistles besides, only in Rom. ii. 15; but the substantive (ἀπολογία) occurs in the same sense in 1 Cor. ix. 3, 'this is my defence to them that question me.' 'Not once or twice only, but through the whole course of the Epistle, you are thinking that we are employed in defending ourselves.'

The next clause shows that ὑμῖν is emphatic, as might be inferred from its position before ἀπολογούμεθα. 'Do you think that it is before *you* that I make my defence? No: it is in the presence of God, in the spirit of Christ that I speak.' This passage presents an exception to the general object of the Epistle, in which he represents himself and the Corinthians as on equal terms. Here we have an indication of the same independence of character as appears in his conduct at Philippi (Acts xvi. 37), and at Jerusalem (xxii. 25), with regard to the Roman magistrates. In the First Epistle, compare iv. 3, 'with me it is a very small thing that I should be judged of you.'

For the expression κατέναντι θεοῦ ἐν χριστῷ, see note on ii. 17.

He now gives the same reason for his apologetic tone that he had given by implication in iii. 1, and expressly in v. 12, 'we commend not ourselves again to you, but *give you occasion to glory on our behalf, that ye may have somewhat to answer those* who glory in appearance, and not in heart.' So here the sense is, 'I am not defending myself, but all that I do is for your building up.' In the word ἀγαπητοί, 'beloved,' which he has only used once before (vii. 1), we seem to see the sudden return of affectionate warmth, which in the sterner tone of the first part of the sentence he had for a moment relinquished. In the expression οἰκοδομῆς ('building up'), there is a return to the general train of thought in x. 1–7.

20 He goes on to give more precisely his reasons for this self-defence. 'I defend myself, lest you should fall a prey to my opponents.' What follows strongly confirms what was said on x. 1, that an interval must have elapsed between the writing of this last portion of the Epistle (x. 1–xiii. 13), and the earlier portion (i. 1–vii. 16). With the thoughts of vii. 9–16 fresh in his mind, the Apostle could hardly have anticipated the return of those very evils which he there so confidently believed to have been repressed. Comp. especially verse

οὐχ οἵους θέλω εὕρω ὑμᾶς κἀγὼ εὑρεθῶ ὑμῖν οἷον οὐ θέλετε, μή πως [a]ἔρις [b]ζῆλος θυμοὶ ἐριθεῖαι καταλαλιαὶ

[a] ἔρεις. [b] ζῆλοι.

fear lest when I come I shall not find you such as I would and that *I* shall be found by you such as ye would not, lest there be debate, zeal,

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21, 'who have not repented,' with the detailed eulogy on their 'repentance,' for those very sins in vii. 9–11.

His fears for the Corinthian Church.

μή πως. The two words are here, as in the next clause, to be united, so as not to connect *πως* with *ἐλθών*. 'Lest if so be.' In the third clause *μή πως* is exchanged for *μή*, the doubt implied in *μή πως* naturally dwindling away as he advances in his statement. His fears are first general, lest the friendly relations which he had so earnestly hoped to see re-established between himself and his converts should be disturbed; lest he should be compelled to assume towards them the severity which in 1 Cor. iv. 21; 2 Cor. i. 23, x. 1–7, he had deprecated. The transition from his fears for them to his fears for himself is characteristic of the identification of interests which pervades the whole Epistle. For the particular turn of expression, comp. xi. 12; Gal. iv. 12.

This double fear is explained by his apprehension lest they shall be turned away from him by misrepresentations; and lest he shall be driven to use severity by their impenitence. Hence the climax, in which his fears, after first expressing themselves in their more general form, break out (here only in the Second Epistle) into an impassioned enumeration of all the evils of faction, which he had attacked in the First, and then again settle especially on the particular evil of sensuality which had been the express subject of both Epistles.

μή πως ἔρις . . . ἀκαταστασίαι. The vehemence of his language has caused him to omit the verb —which may be either *ὦσι* or *εὑρεθῶσι* from the adjacent clause. The accumulation of words serves to show his indignation, and also to present a lively picture of the evils introduced into a Christian Church by the revival of this old disease of the Grecian commonwealths. The catalogue becomes more definite and more aggravated as it goes on. The first four words express the disorder in its most general form, and occur in the same order as in Gal. v. 20.

ἔρις A. *ἔρεις* B². D. E. F. G. J. K., 'quarrel,' used of the factions in 1 Cor. i. 11 *ἔριδες*.

ζῆλος is 'anger,' 'indignation,' as in all the passages where it is used in the N. Test. in a bad sense (Acts v. 17, xiii. 45; Rom. xiii. 13; 1 Cor. iii. 3; Gal. v. 20; James iii. 14, 16). In St. Paul it is thus always with *ἔρις*.

θυμοί is 'passion,' 'rage.' The plural is unusual, and probably is occasioned only by the attraction of the plurals in the rest of the sentence. If it have any force, it must be 'bursts of rage.'

ἐρίθεια is derived from *ἔριθος*, 'a hired labourer,' and thence

ψιθυρισμοὶ φυσιώσεις ἀκαταστασίαι. [21]μὴ πάλιν [a]ἐλθόντος μου ταπεινώσει με ὁ θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων καὶ μὴ μετανοη-

[a] ἐλθόντα με ταπεινώσῃ ὁ θεός.

wraths, strifes, backbitings, whisperings, swellings, tumults. [21]When I come again will my God have to cast me down among you, and shall I have to bewail many who have sinned before and did not repent of the

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used for 'low envy' such as hired servants might be supposed to entertain; and thence for 'cabal' or 'mob,' such as would be formed from persons of that class; such as were to be found in Greek cities, and are alluded to under the name of ἀγοραῖοι or πονηροί at Thessalonica (Acts xvii. 5), and at Corinth (xviii. 14). At Rome, the corresponding phrase was the *turba forensis*. In Aristotle's Politics (v. 2, 3) it is used in this sense, and is enumerated amongst the seven causes of Greek revolution.

'Cabal' or 'ambition,' therefore, seems the most natural translation of the word in the New Test. See Rom. ii. 8; Gal. v. 20; Phil. i. 16, ii. 3; James iii. 14, 16. Rückert was the first commentator who gave it this its true sense.

καταλαλιαί and ψιθυρισμοί describe the acts in which this factious spirit was expressed. καταλαλιά (which only occurs once elsewhere in the N. Test., 1 Pet. ii. 1) is 'open detraction;' ψιθυρισμός, 'whispering,' i.e. 'secret calumnies' (so in Ecclus. xxi. 28, ψιθυρίζω; and in Rom. i. 30, ψιθυριστάς, where it is used, as here, with καταλάλους).

φυσιώσεις and ἀκαταστασίαι express the actual mischief produced. φυσίωσις occurs nowhere else in the N. Test. But the well-known meaning of φυσιόω shows that it is 'insolence.' Here, as in θυμοί, what would naturally have been a singular noun becomes plural from the other plurals in the sentence.

ἀκαταστασίαι, 'disorders,' 'tumults.' See note on vi. 5.

21 He now returns to the more especial stain on the Corinthian Church, which he hoped had been removed.

πάλιν ἐλθόντος, 'on my second visit,' i.e. the one which was about to be made. It implies that there had been but one before.

ταπεινώσει, 'cast down.' Comp. the same word similarly used in vii. 6.

πρὸς ὑμᾶς cannot be taken with ἐλθόντος, 'to you,' and must therefore be 'in relation to you.'

πενθήσω, 'have to lament,' i.e. the necessity of punishing: else he would not speak of *many* instead of *all* who have sinned. πενθέω is usually intransitive.

τῶν προημαρτηκότων. The πρό may refer to the time before their conversion, but rather to the time in which they should have repented: those who have sinned *first*, and did not repent afterwards.

προαμαρτάνω is only used in the N. Test. here and in xiii. 2.

As the sins here spoken of were past, μετανοησάντων ap-

σάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ, ᾗ ἔπραξαν; XIII. [1]τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.

uncleanness and fornication and lasciviousness which they committed? XIII. [1]This is the third time I am coming to you. 'In the mouth of

proaches more nearly than is usually the case to the modern sense of 'repentance,' i.e. not 'change of life,' but 'sorrow for sin.' The state of mind which he here laments is the same as that which he attacks in 1 Cor. v. 1, where, although there was but one individual concerned, the whole community partook of the sin, by not having expressed any horror against him.

ἐπὶ τῇ ἀκαθαρσίᾳ. This probably belongs both to μετανοησάντων and to πενθήσω, 'after,' or 'in consequence of.' See for a similar position of words, 1 Cor. xv. 19.

The three words express sensual sins, and are similarly joined in Gal. v. 19. It is needless to distinguish them more particularly.

XIII. 1, 2 There is no break in the argument. He has already expressed his fear of what he should find when he came; he here expresses his full intention of coming. Once he had been there, a second time he had intended to come, now the third time he was actually coming. It is probable with the view of expressing more strongly that he should come without fail, that the expression, 'I am ready to come,' in xii. 14, is here exchanged for 'I am coming.' For this future sense of ἔρχομαι, compare ἀποθνήσκει in John xxi. 23.

The words which follow, though without any indication of quotation, are from Deut. xix. 15.

'Two or three witnesses.'

It is possible that the Apostle means merely to say that, on his arrival at Corinth there shall be a formal trial, in which the guilt of the offenders shall be proved according to the Law of Moses; as in the rule laid down in the Gospels for dealing with offending Christians: 'If he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established' (Matt. xviii. 26). But it is unlikely that the Apostle should express himself either so formally or so imperfectly; and the context suggests a better interpretation. The journeys of the Apostle, accomplished or intended, occupy throughout the Epistle a prominent place in his mind; and now they seem to him to assume almost a distinct personal existence, as though each constituted a separate attestation to his assertion. He, as it were, appears to himself a different person, and, therefore, a different witness in each journey accomplished or proposed. The first witness was that which he had delivered during his first visit, or in his First Epistle (iv. 19); to which he refers in the words, 'I have said before' (προείρηκα). The second witness was that which he now bore on his present journey and through his present Epistle, which was intended to supply the place of the journey

[2]προείρηκα καὶ προλέγω, ὡς παρὼν τὸ δεύτερον καὶ ἀπὼν νῦν,[a] τοῖς προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι. [3]ἐπεὶ δοκιμὴν ζη-

[a] καὶ ἀπὼν νῦν γράφω τοῖς.

two witnesses and three shall every word be established.' [2]I have told you before and foretell you, as if present the second time though absent now, to those who have sinned before and to all the others, that if I come again I will not spare. [3]Since ye seek a proof of Christ speaking

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once intended (i. 15; 1 Cor. xvi. 7) but now abandoned by him. To this he refers in the word *προλέγω*, 'I speak beforehand,' i.e. 'before my next visit;' and he strengthens this witness by representing himself as in a manner present on that second visit, which had really been postponed (*ὡς παρὼν τὸ δεύτερον*). It is by thus reckoning his Second Epistle as being virtually a second visit, or, at least, a second witness, that he was enabled in the first verse, to call the visit which was now about to be actually accomplished, 'his *third*' visit. And this third visit would be reckoned as the third witness, if it were necessary that the words quoted from Deuteronomy were to be literally complied with.

For the familiarity of the image of witnesses in that age, comp. 1 John v. 5–7.

καὶ ἀπών must be '*although* absent.'

νῦν, though referring especially to *ἀπών*, yet must also be taken with *παρών*. Comp. 1 Cor. iv. 3. A. has *ἑτοίμως ἔχω ἐλθεῖν*; but probably taken from xii. 14.

2 *τοῖς προημαρτηκόσιν*. See xii. 21.

τοῖς λοιποῖς πᾶσιν, 'to all who had not sinned, but who still might require a warning.'

For the threefold repetition of *πρό* in *προείρηκα*, *προλέγω*, and *προημαρτηκόσιν*, comp. ix. 5; 'as you have been beforehand in sinning, so I have been beforehand in warning.'

εἰς τὸ πάλιν is the gradual approximation to the use of *εἰς* (as in modern Greek) for 'in' in all cases. So *εἰς τὸ σάββατον*, Acts xiii. 42.

3 In what follows (3–10) the main tenor of the argument, in x. 1–7, xii. 11, 12, xiii. 1, 2, to assert his authority over them, is interrupted by the desire in x. 2, xii. 19, xiii. 5–10, as in i. 23–ii. 11, to leave them to work out their own reformation without the necessity of his interference. The keynote of both these feelings is the word *δοκιμή*, 'proof.' It is like the marching and countermarching of armies. He is to give a *proof* of his power, unless (as he hopes) they will be beforehand with him in giving a *proof* of their reformation.

δοκιμὴν . . τοῦ ἐν ἐμοὶ λαλοῦντος χριστοῦ, 'a proof that Christ speaks in me.' *δοκιμή* is either 'trial' or, as here, 'a proof after trial.' The transition between the two meanings is seen in the connexion of *δοκιμάζετε* and *ἀδόκιμοι* in verse 5, as between *probo*, *probus*, and *reprobus* in Latin.

ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν, 'For he is not weak, but strong in avenging upon you by preternatural punishments the sins you have committed.' The change from *εἰς ὑμᾶς* to *ἐν ὑμῖν* appears at first

τεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν 4 (καὶ γὰρ [εἰ] ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ· καὶ γὰρ [a] ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ [b] ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς ὑμᾶς), 5 ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ

[a] Add καί. [b] ζησόμεθα.

in me, Who towards you is not weak, but is strong in you 4 (for though He was crucified through weakness, yet He liveth through the power of God: for *we* also are weak in Him, but we shall live together with Him through the power of God toward you), 5 examine yourselves whether

sight to be emphatic, but is only a variation such as frequently occurs in the Apostle's style. Compare x. 1, ταπεινὸς ἐν ὑμῖν, θαρρῶ εἰς ὑμᾶς.

In the words οὐκ ἀσθενεῖ, 'He is not weak,' he refers back to xii. 9, 'strength is perfected in weakness.' 'Though in one sense He is weak, in another sense He is strong;' and this he expands in the next verse.

4 καὶ γάρ, '*for in fact*, if He was crucified in conformity with His mortal weakness, it follows in like manner that He lives in conformity with the Divine power which raised Him from the dead.' He died because He was man: He rose again, and lives, because He was the Son of God. Ambrosiaster and Pelagius seem to have read ἐξ ἀσθενείας ἡμῶν, as they quote the passage, 'ex infirmitate nostrâ.' But no extant MS. gives this reading. With regard to His death, compare Phil. ii. 8, 'being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross;' with regard to His resurrection, Rom. i. 4, 'declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead;' and with regard to both, 1 Pet. iii. 18, 'put to death in the flesh, but quickened by the Spirit.'

καὶ γὰρ ἡμεῖς. This gives a further reason for the clause 'who is strong in you,' as well as an expansion and proof of the clause immediately preceding. 'The proof that Christ is strong in you, that He still lives and acts, is that *I* am weak and share His weakness, yet I also in my dealings with you shall share His life by the same Divine power.' Comp. John xiv. 19, 'because I live, you shall live also;' Rom. v. 10, 'we shall be saved by his life.' In this case the 'life' thus imparted is spoken of as specially manifested in the supernatural visitation of the sins of the Corinthian Church. For the repetition of καὶ γάρ compare the repetition of μή in xii. 21, and of γάρ in xiii. 8, 9.

5 ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε. He breaks off abruptly with his argument, and appeals at once to their own experience: 'I have spoken of my power over you. But after all, it is *yourselves* that you ought to examine; it is *yourselves* that you ought to prove; *your own* faith, and *your own* consciousness of the presence of Christ *amongst* you, is the best proof of His being in me.' Comp.

πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτούς, ὅτι Ἰησοῦς χριστὸς ἐν ὑμῖν [ἐστίν]; εἰ μή τι ἀδόκιμοί ἐστε. 6 ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. 7[a] εὐχόμεθα δὲ πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς

[a] εὔχομαι.

ye be in the faith, prove your own selves; or know ye not your own selves, that Jesus Christ is in you? except ye be unapproved. 6 But I trust that ye shall know that *we* are not unapproved. 7 Now we pray to

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1 Cor. ix. 2, 'the seal of my apostleship are ye in the Lord;' 2 Cor. i. 24, 'by faith ye stand;' iii. 2, 'ye are our epistle.'

ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς χριστὸς ἐν ὑμῖν ἐστίν; 'or is it that you do not rightly know your own selves, and perceive that Jesus Christ is amongst you through my preaching?' He uses the same expression ἐν ὑμῖν for Christ's presence in them, that he had used in xiii. 3, for Christ's presence in himself. The two were in his view identical.

εἰ μή τι ἀδόκιμοί ἐστε, and He is in you, 'unless you have no proof of His Spirit to show.' For this sense of ἀδόκιμος, comp. 1 Cor. ix. 27, like the Latin '*reprobus*,' which is the Vulg. translation of it. At the same time, it has the tinge of an active sense, from δοκιμάζετε, 'unless you are wholly without discernment,' as in ἀδόκιμον νοῦν in Rom. i. 28. Comp. a similar appeal to the consciousness of spiritual gifts in Gal. iii. 2, 'received ye the Spirit by the works of the law, or by the hearing of faith?'

εἰ μή τι, 'unless I can suppose that you are.' For this form of εἰ μή see 1 Cor. vii. 5.

6 ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. The previous sentence is broken in upon by the thought which the last words, εἰ μή τι ἀδόκιμοί ἐστε, suggest. 'But, if it should so be that you have no proof of Christ's presence, I trust that you will know when I come, that *I* at least am not without this proof.' In classical Greek the sense would have been rendered clearer by γέ, or some such particle, affixed to ἡμεῖς.

Disinterestedness of the Apostle.

7 This slight interruption of bitterness is immediately modified by the gentleness of the next sentence. The Apostle's feeling is the reverse of that rebuked in the Prophet Jonah, when (iv. 1) he was 'angry' 'and displeased exceedingly' because his prophecy was frustrated by the repentance and restoration of Nineveh. 'I trust that you will find that Christ is in me; but it is much rather my prayer to God that I may find Him in you, and so be spared the pain of using severity.' 'I pray that you may do nothing evil; and my object in this prayer is, not that *I* may be proved to be an Apostle, but that *you* may be proved to be Christians, even although we lose thereby the means of proving our Apostleship.'

He thus uses ἀδόκιμος, in two different senses. In one sense, he would *not* be 'without proof;' if the Corinthians were reformed; because their reformation would be his best proof of

κακὸν μηδέν, οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν. 8 οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. 9 χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο [a]καὶ εὐχόμεθα τὴν ὑμῶν κατάρτισιν. 10 διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως

[a] δὲ καί.

God that ye do no evil, not that *we* should appear approved, but that *ye* should do that which is good, though *we* be as unapproved. 8 For we cannot do anything against the truth, but for the truth. 9 For we rejoice when *we* are weak, and *ye* are strong: this also we pray, even your perfect joining-together. 10 Therefore being absent I write these things,

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Apostleship. In another sense, he *would* be 'without proof;' because he would then lose the opportunity of displaying his power. Thus to the contrast in vi. 9, between the different phases of his character—'as deceivers, and yet true, as unknown and yet well known, as dying and behold we live,' he might have added, 'as without proof and yet as approved' ('ὡς ἀδόκιμοι καὶ δόκιμοι'). The figurative sense of ἀδόκιμος is expressed by ὡς.

His Apostleship, his happiness, his very salvation were nothing in his eyes, compared with the welfare of his converts. Comp. Rom. ix. 3, 'I could wish myself accursed from Christ for my brethren.' It is the Christian expression of the well-known sentiment, 'Perish my name, if only my cause survives.'

8 He gives the reason why every sign of Apostolical authority would disappear if they were reformed. 'For we have no strength at all against the truth, the reality of the Gospel, as proved and established in your lives. With truth against me, I can do nothing; with truth on my side, I can do everything.' δυνάμεθα refers back to δύναμις, δυνατεῖ in xiii. 3, 4.

9 He then gives a second reason, partly for the general clause in verse 7, partly for the dependent clause in verse 8, as in the repetition of καὶ γάρ in verse 4. 'And this powerlessness and weakness is what most delights me; for my delight is to be weak; my bodily presence may well be weak and contemptible, if only you are strong in faith.' It is in fact the fulfilment of his prayer to Christ, as given in xii. 8, and the explanation of Christ's answer (xii. 9). He would still remain weak and despised; but Christ's strength had appeared in the faith of the converts.

τοῦτο καὶ εὐχόμεθα, 'and this subject of my joy is in fact what I pray for;' in allusion to εὐχόμεθα in verse 7.

τὴν ὑμῶν κατάρτισιν, 'namely, your restoration.' For καταρτίζω, see note on 1 Cor. i. 10. The substantive occurs nowhere else in the N. Test.

10 In this verse he sums up the substance of the main argument of his address (x. 1–17, xii. 12–xiii. 10), recurring es-

χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν [a] ὁ κύριος ἔδωκέν μοι εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.

[11] Λοιπόν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν. [12] ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι. ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

[13] Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ καὶ ἡ ἀγάπη

[a] ἔδωκέ μοι ὁ Κύριος.

lest being present I should use sharpness according to the power which the Lord hath given me to edification and not to pulling down.

[11] Finally, brethren, fare ye well, be perfectly joined together, be comforted, be of one mind, live in peace, and the God of love and peace will be with you. [12] Salute one another with a holy kiss. All the saints salute you.

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pecially to the words of x. 8, *εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.*

ἀποτόμως only occurs again, in the N. Test., in Tit. i. 13; *ἀποτομία* in Rom. xi. 22; 'harsh,' 'violent.'

After *χρήσωμαι* must be understood *ὑμῖν*, 'use you harshly;' as in Esther i. 19, ix. 27 (LXX.).

11 Here, then, the Epistle properly ends, and the salutations and farewells begin; still, however, slightly coloured by the preceding, as will appear by the repetition of words and thoughts already familiar to his readers.

Λοιπόν is here in a state of transition, between the ancient and usual sense '*for the future*,' and the modern Romaic sense '*therefore*.' For a similar use of it see Acts xxvii. 20; 1 Cor. i. 16.

χαίρετε. The word unites a valediction, and a cheering hope; 'farewell,' and 'fare ye well,' as in Phil. iii. 1, iv. 4, and in the Greek announcement of victory, *χαίρετε, χαίρομεν*.

καταρτίζεσθε, 'amend yourselves,' referring to *κατάρτισιν* in verse 9.

παρακαλεῖσθε, 'be comforted and exhorted.' The keynote of i. 1–11 is here repeated.

τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, 'have the same thoughts,' 'repress your factious spirit.' This sums up 1 Cor. i.–iv. 15, and refers back to 2 Cor. xii. 20.

καὶ ὁ θεὸς . . . . ἔσται μεθ' ὑμῶν. This depends on the two previous precepts. 'Have the same thoughts, and then the God of love will be with you' (referring back to 1 Cor. xiii.): 'be at peace, and then the God of peace will be with you.' Comp. Luke x. 6, 'if the Son of peace be there, your peace shall rest upon it; if not, it shall return to you again.'

12 For the forms of salutation, see note on 1 Cor. xvi. 20.

13 This benediction is the most complete of all which occur in St. Paul's Epistles. Benediction.

It differs from dogmatical statements of the doctrine of the Trinity, by beginning, not with the mention of God, but of Jesus

τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.[a]

[a] Add Ἀμήν. Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς Μακεδονίας, διὰ Τίτου καὶ Λουκᾶ.

13 The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all.

Christ. First comes, as in all the benedictions of St. Paul, the 'favour' or 'protection,'—the light of the countenance—(χάρις) of Christ. Comp. xii. 9, 'my grace (χάρις) is sufficient.' In this 'favour' is usually comprised the whole benediction of the Apostle. But here it is expanded into the two blessings which are included in it. 'The Love of God' for man (ἡ ἀγάπη τοῦ θεοῦ) is brought home to the human race by the favour and goodness (χάρις) of Christ. 'The joint participation in the pure and holy Spirit,' which that Love sheds abroad in our hearts, is the great gift (χάρις) which Christ left to the whole body of believers. The 'favour,' the 'benediction' of Christ, with which the Apostle always parts from his readers, is, he now finally assures them, the nearest approach of God to man, the nearest approach of man to God. It is no less, on the one hand, than the expression of the Creator's affection for His creatures; it is no less, on the other hand, than the union of the hearts and spirits of men with the Heart and Spirit of God.

Favour of Christ.

Love of God.

Communion of the Holy Spirit.

And this blessing he invokes, not on a few individuals, or on any one section of the Corinthian Church, but expressly on every portion and every individual of those with whom, throughout these two Epistles, he had so earnestly and so variously argued and contended. As in the First, so in the Second Epistle, but still more emphatically, as being here his very last words, his prayer was, that this happiness might be 'with them *all*' (μετὰ πάντων ὑμῶν).

With all.

The subscription rests on the authority (with some slight variations) of E. (?) J. K. Syr. Copt. The place 'Philippi' is not contradicted by the Epistle. The mention of Titus is founded on viii. 16, the mention of Luke (and in some few cursive MSS. of *Barnabas*) on conjectural explanations of viii. 18, 22.

Subscription.

Paraphrase of Chap. XII. 11—XIII. 13.

And now my folly is over. That I should have indulged in it, is your fault, not mine; for you knew better than others how little I needed any such commendation for myself; for amongst you were wrought by me the signs of an Apostle, equal to those of the very greatest Apostles.

Yet I am wrong, you will say. There is one injustice which I have done you. Whilst others, whilst my own companions, were supported by you, I alone have remained independent. But this is an injustice which I must continue to commit. Look at my affection for you. This is the third time I am ready to come; and now, as before, I am determined still not to ask your support. It is not your money, but yourselves that I seek. I am a father to you, and must act as a father, in not merely spending money, but in being myself spent and squandered for your sakes; even although for this love I receive from you hatred.

But no, you will say, this is no real proof of my love. Although I personally received nothing from you, I was cunning enough to get your money through the means of my emissaries. Can you really believe this? Did I gain anything from you through those men? When Titus and his companion were charged by me to go to you, did Titus gain anything from you? Was not our path guided by the same Spirit, did we not step in the same footmarks? was not the same Divine Spirit around our steps? were not the footmarks those of our common Master?

You think, perhaps, that all through the Epistle I have been making my defence as if you were my judges. No: God alone is my Judge, Christ alone is my Cause. Yet, eager as I am to vindicate my independence, the real purpose of saying all that I say is that I may build you up in your faith. There is a fear constantly before me, lest you should be turned from me, lest I should be driven to severity, lest Corinth should be a scene of faction, of calumny, of disorder; lest when I come I should find all my labour misspent, and have to mourn over the impenitence of those who have fallen into sins of heinous sensuality. Once, twice, thrice, as in the Mosaic Law of the three witnesses:

by my first visit—by this Epistle, as though I had accomplished my second visit—by the third visit, which I now hope to accomplish—I warn you that I shall not spare my power when I come. You are always seeking for a proof of my Apostleship; you shall have it. For Christ who speaks in me, though in the weakness of humanity He died the shameful death of the cross, in the strength of God He lives and acts still, and in Him, weak and poor as I seem to be, I shall still live and act towards you. But why do I speak of myself? You yourselves my converts are the best witnesses of my Apostolical power, and long may you be so! If, indeed, you should have lost the best proof of my Apostleship in the reformation of your own lives, then indeed you shall have the proof in my severity. But my earnest prayer is that there may be no occasion for it. May my power and the proof of it perish if you prove that you do not need it! Against a true and blameless life the highest Apostolical power is powerless; and if you have this power of truth and goodness, I am well content to part with mine. It is to draw you to a sense of this that I write this whole Epistle, in the hopes that my Apostolical authority may be turned to its fitting purpose of building up, not of pulling down.

And now, in conclusion, Farewell and fare ye well. Reform yourselves. Be comforted and instructed by all I have said. Restore harmony and peace; and then the God of love and of peace shall dwell with you. Salute each other by the sacred kiss of Christian brotherhood. Receive the salutations of all Christians here. The goodness and favour of our Lord Jesus Christ, which is no less than the love of God Himself towards you, and your joint union in the Spirit of Holiness, be with you all.

THE EPISTLES TO THE CORINTHIANS

IN RELATION TO

THE GOSPEL HISTORY.

'*Have I not seen Jesus Christ our Lord?*'—1 Cor. ix. 1.

The two Epistles to the Corinthians, as has been already observed, are eminently historical; and in the course of the remarks made upon them, it has been my object to draw out as clearly as possible every illustration or testimony which they afford to the history of the early Church. But there is another kindred question which is so important in itself, that though partially touched upon in the several passages which bear upon it, it may yet not be out of place at the close of these Epistles to consider it as a whole.

Historical character of the two Epistles.

The question which the Apostle asked of his Judaizing opponents, and which his Judaizing opponents asked of him, 'Have I not seen Jesus Christ our Lord?'—is one which in our days has often been asked, in a wider sense than that in which the words were used by the Apostle or his adversaries. 'Is the representation of Christ in the Epistles the same as the representation of Christ in the Gospels? What is the evidence, direct or indirect, furnished by St. Paul to the facts of the Gospel history? If the Gospels had perished, could we from the Epistles form an image of Christ, like to that which the Gospels present? Can we discover between the Epistles and the Gospels any such coincidences and resemblance as Paley discovered between the Epistles and the Acts? Is the "Gospel" of the Evangelical Apostle different from the "Gospel" of the Evangelistic narratives?'

Their relation to the Gospels.

Such an inquiry has been started sometimes in doubt, sometimes in perplexity. It is suggested partly by the nature of

the case, by that attitude of separation and independent action which St. Paul took apart from the other Apostles, and which, even irrespectively of his writings, awakened in the minds of his opponents the suspicion that, 'he had not seen the Lord Jesus,' that he was not truly an 'Apostle of Christ,' and that, therefore, 'he taught things contrary to Christ's teaching.'[1] It is suggested also by the attempts which in latter times have been made, both by those without and by those within the outward pale of Christianity, to widen the breach between the teaching of the Epistles and the Gospels; both by those who have been anxious to show that the Christian faith ought to be sought in 'not Paul but Jesus;' and by those who believe and profess that 'the Gospel' is contained, not in the Evangelical History, but in the Pauline Epistles.

From many points of view, and to many minds, questions like those will seem superfluous or unimportant. But, touching as they do on various instructive subjects, and awakening in some quarters a peculiar interest, they may well demand a consideration here. The two Epistles to Corinth are those from which an answer may most readily be obtained; both because they contain all or almost all of the most important allusions to the subject of the Gospel history, and also because they belong to the earliest, as well as the most undisputed, portion of the Apostolical writings. At the same time it will not interfere with the precision or unity of the inquiry, if it includes such illustrations as may be furnished by the other Epistles also.

I. The coincidences to which we most naturally turn, are those which relate to isolated sayings of Christ. This (partly for reasons which will be stated hereafter) is the least satisfactory part of the inquiry. It cannot be denied that they are few and scanty, and that, in these few, there is in no case an exact correspondence with the existing narratives.

I. Allusions to sayings of Christ.

There are in St. Paul's Epistles only two occasions on which our Lord's authority is directly quoted. In 1 Cor. vii. 10, when speaking of marriage, the Apostle refers to a command of the Lord, as distinct from a command of his own, and as the command he gives the words, '*let not the wife depart from her*

1 Cor. vii. 10.

[1] See the Notes on 1 Cor. ix. 1; 2 Cor. xii. 1–6. Introduction to the Second Epistle to the Corinthians, pp. 352, 353.

husband.' In 1 Cor. ix. 14, when speaking of the right of the Apostles to receive a maintenance from those whom they taught, he says, '*even so the Lord "appointed" that they which "proclaim" the Gospel should live of the Gospel.*' In neither case are the exact words of the existing records quoted; but we can hardly doubt that he refers in one case to the prohibition, '*whosoever shall put away his wife . . . causeth her to commit adultery*' (Matt. v. 32; Mark x. 11; Luke xvi. 18); in the other, to the command to the Twelve and the Seventy, '*Carry neither purse nor scrip nor shoes, . . . for the labourer is worthy of his hire*' (Luke x. 4, 7; Matt. x. 9, 10). 1 Cor. ix. 14.

To these we may add the quotation in the Acts of the Apostles (xx. 35), in his speech to the Ephesian elders: '*Remember the words of the Lord Jesus, how He said, "it is more blessed to give than to receive."*' It is also to be observed, that in closing the discussion on the conduct of Christian assemblies (1 Cor. xiv. 37), he says: 'if any one think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are *a commandment of the Lord*' (κυρίου ἐντολή). The form of expression seems to imply that here, as in vii. 10, he is referring to some distinct regulation of Christ, which he was endeavouring to follow out. But if so, this, like the saying quoted in Acts xx. 35, is lost. Acts xx. 35. 1 Cor. xiv. 37.

Four other passages may be mentioned which, not from any distinct reference on the part of the Apostle, but from their likeness of expression, may seem to have been derived from the circle of our Lord's teaching. (1) '*Being reviled we bless*' (λοιδορούμενοι εὐλογοῦμεν, 1 Cor. iv. 12), may have some relation to Luke vi. 28, '*bless them that curse you*' (εὐλογεῖτε τοὺς καταρωμένους). (2) '*Know ye not that the saints shall judge the world?*' (1 Cor. vi. 2), may refer to Luke xxii. 30, Matt. xix. 28, '*ye shall sit on thrones, judging the twelve tribes of Israel.*' (3) In the command that the woman is to '*attend on the Lord without distraction*' (εὐπάρεδρον . . . ἀπερισπάστως, 1 Cor. vii. 35), the two emphatic words are substantially the same [1] as are employed in the narrative containing the commendation of Mary—'Mary *sitting* . . . Martha *cumbered*' (παρακαθίσασα . . . περιεσπᾶτο, Luke x. 39, 40). (4) In 1 Cor. xiii. 2, '*faith, so that I could remove mountains,*' may be an illusion to Matt. xvii. 20, 'if ye have *faith*, ye shall say 1 Cor. iv. 12. 1 Cor. vi. 2. 1 Cor. vii. 35. 1 Cor. xiii. 2.

[1] See note on 1 Cor. vii. 35.

unto this *mountain, remove hence.*' These instances, however, are too doubtful to serve as the foundation of an argument.

But with respect to all three, remarks may be made more or less important: First, their want of exact agreement with the words of the Gospel narrative implies (what indeed can hardly be doubted for other reasons) that at the time when the Epistles to Corinth were written, the Gospels in their present form were not yet in existence. Secondly, this same discrepancy of form, combined with an unquestionable likeness in spirit, agrees with the discrepancies of a similar kind which are actually found between the Gospel narratives; and, when contrasted with the total dissimilarity of such isolated sayings as are ascribed to Christ by Irenæus, show that the atmosphere, so to speak, of the Gospel History extended beyond the limits of its actual existing records, and that within that atmosphere the Apostle was included. The Apostle, to whom we owe the preservation of the saying, 'it is more blessed to give than to receive,' has thereby become to us truly an 'Evangelist.' Thirdly, the manner in which the Apostle refers to these sayings proves the undisputed claim which they have already established, not only in his own mind, but in that of the whole Church. He himself still argues and entreats 'as the scribes;' but he quotes the sentence of Christ, as that from which there was to be no appeal—'as of one having authority.' 'Not I, but the Lord' (1 Cor. vii. 10), is the broad distinction drawn between his own suggestions respecting marriage and the principle which the Lord had laid down, and which accordingly is incorporated in three out of the four Gospels, and once in the discourse[1] especially designed to furnish the universal code of Christian morality. So, too, the command that the teachers of the Gospel were 'to live of the Gospel' (1 Cor. ix. 14), had received such entire and absolute acceptance, that it was turned by the Judaizing party into a universal and inflexible rule, admitting of no deviation, even for the sake of Christian love. Already the Lord's words had become the law of the Christian society; already they had been subjected to that process by which, as in later times so in this particular instance, the less enlightened disciples have severed the sacred text from the purpose to which it was originally applied, and sacrificed the spirit of the passage to a devout but mistaken observance of the letter.

[1] Matt. v. 32; Mark x. 11; Luke xvi. 18.

II. From the particular sayings, we turn to the particular acts of the life of Christ. These appear more frequently, though still not so generally as at first sight we should naturally expect.

II. Allusions to the acts of the life of Christ.

To the earlier events it may be said that the allusions are next to none. 'Born (*γενομένου*) of the *seed of David* after the flesh' (Rom. i. 3), 'born of a *woman*' (*ἐκ γυναικός*), 'born under *the law*' (*ὑπὸ νόμον*, Gal. iv. 4), are the only distinct references to the Nativity and its accompaniments. So far as they go, they illustrate the stress laid by the Evangelists on the lineage of David (Luke ii. 23; Matt. i. 1), on the announcement of his birth (Luke ii. 4, Matt. i. 23), and on the ritual observances which immediately followed (Luke ii. 21–24). But this is all; and perhaps the coincidence of silence between the Apostle and the two Evangelists, who equally with himself omit these earlier events, is more remarkable than the slight confirmation of the two who record them. The likeness to St. Mark and St. John in this respect may, if we consider it, be as instructive as the unlikeness to St. Luke and St. Matthew.

The Nativity. Rom. i. 3. Gal. iv. 4.

Neither is there any detailed allusion to the ministry or miracles of Christ. To the miracles, indeed, there is none, unless it be granted that in the expression, 'Ye cannot partake of the Lord's table, and the table of *devils*' (*δαιμονίων*, 1 Cor. x. 21), the peculiar stress laid on that word is deepened by the recollection that He whose table they thus profaned had so long and often cast out the very 'demons' with which they now brought themselves into contact. To the general manner, however, of our Lord's mode of life, there is one strong testimony which agrees perfectly both with the fact and the spirit of the Gospel narrative—2 Cor. viii. 9, 'for your sakes He *became poor*' (*ἐπτώχευσε*). To this we must add the corresponding though somewhat more general expression, in Phil. ii. 7: 'He took upon Him the form *of a slave*' (*μορφὴν δούλου*). It is possible, perhaps probable from the context, that in both these passages the Apostle may have meant generally the abnegation of more than earthly wealth and power, the assumption of more than earthly poverty and humiliation. But the context shows also, that poverty in the one case, and lowliness of life in the other, each in its usual sense, were the special thoughts in the Apostle's mind; and in the case of 'poverty' the word *ἐπτώ-*

The ministry and miracles. 1 Cor. x. 21. 2 Cor. viii. 9. Phil. ii. 7.

χενσε can signify nothing less than that He led a life not only of need and want, but of houseless wandering and distress. It points exactly to that state implied rather than expressly described in the Gospels, in which 'He had not where to lay His head;' and in which He persevered 'when He was rich;' that is, when He might have had the 'kingdom of Judea,' 'the kingdoms of the world,' and 'twelve legions of angels' to defend Him.

The Passion.

But it is in the closing scenes of our Lord's life that the Apostle's allusions centre. In this respect, his practice is confirmed by the outward form of the four Gospels, which unite in this portion of the history and in this portion only. This concentration, however caused, is the same both in the Evangelists and in the Apostle. His 'Gospel,' it would seem, in his narrative of the events of the Evangelical history, began with the sufferings of Christ. 'I delivered to you first of all, how that Christ died for our sins' (1 Cor. xv. 3). And the main subject of his preaching in Corinth and in Galatia was the Crucifixion of Christ, not merely the fact of His death, but the horror and shame of the manner of His death—'the *Cross* of Christ' (1 Cor. i. 17, 18); 'Christ *crucified*' (i. 23): even vividly, and if one may so say, graphically portrayed before their eyes; 'Jesus Christ *evidently set forth* ('as in a picture,' προεγσάφη) crucified amongst them' (Gal. iii. 1).

1 Cor. xv. 3.

1 Cor. i. 17, 18; i. 23.

Gal. iii. 1.

The distinct allusions to His sufferings are few, but precise; for the most part entirely agreeing with the Gospel narratives, and implying more than is actually expressed. There are two not contained in these Epistles, but certainly within the limits of the teaching of the Apostle. One is the allusion to the agony in the garden, in Heb. v. 7, 'In the days of His flesh, when He had offered up prayers and supplications and strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared.' That the account is drawn from a source independent of the four Gospels is clear from the mention of *tears*, which on that occasion nowhere occurs in the Gospel narratives. But the general tendency is precisely similar. The other is the allusion in 1 Tim. vi. 13 to 'the good confession' which Christ Jesus 'witnessed *before Pontius Pilate*.' This is the more remarkable because, although it may be sufficiently explained by the answer, 'thou sayest,' in Matt. xxvii. 11, yet it points much more naturally to the long

Heb. v. 7.

1 Tim. vi. 13.

and solemn interview, peculiar to the narrative of St. John (xviii. 28–xix. 12).

But the most definite and exact agreement of the Apostle's writings with the Gospel narratives is that which in 1 Cor. xi. 23–26 contains the earliest written account of the institution of the Lord's Supper. It is needless to point out in detail what has already been shown in the notes on that passage. But is is important to observe how much it implies as to the Apostle's knowledge of the whole story. Not only are the particulars of this transaction told in almost the same words—the evening meal, the night of the betrayal, the Paschal loaf, the Paschal cup, the solemn institution—but the form of words is such as was evidently part of a fixed and regular narrative; the whole history of the Passion must have been known to St. Paul, and by him told in detail to the Corinthians; and, if so, we may fairly conclude that many other incidents of the sacred story must have been related to them, no less than this which, but for the peculiar confusions of the Corinthian Church, would have remained unrecorded.

1 Cor. xi. 23–26.

The Lord's Supper.

The Resurrection, like the Death, of Christ is the subject of allusions too numerous to be recounted. But here, as in the case of the Death, we have one passage which shows us that not merely the bare fact was stated, but also its accompanying circumstances. In 1 Cor. xv. 4–7 we have the account of five appearances after the Resurrection, besides the one to himself. The general character of the appearances remarkably agrees with that in the Gospel narratives. They are all spoken of as separate and transient glimpses, rather than a continuous and abiding intercourse. Some of the instances given are identical in both. Such are the appearances to the two collective meetings of the Apostles. The appearances to St. Peter, to the five hundred and to James, are distinct from those in the Gospel narrative; and it may be remarked that this variation itself agrees with the discrepancies and obscurities which characterise that portion of the Gospel narrative. The appearance to James in particular, agreeing as it does with the account of a rejected Gospel (that according to the Hebrews), and not with those of the canonical Gospels, indicates an independent source for the Apostle's statement. The appearance to Peter is also to be noticed especially, as an example of an incident to which there

The Resurrection.

1 Cor. xv. 4–7.

is an allusion in the Gospel narrative,[1] which here only receives its explanation. The Apostle's mention of the appearance to the five hundred exemplifies, in relation to the Gospel narratives, what is often to be observed in relation to the Acts; namely, that he, writing nearer the time, makes a fuller statement of the miraculous or wonderful than is to be found in the later accounts; the reverse of what is usually supposed to take place in fictitious narratives.

The prominence given to the burial of Christ and its connexion with the resurrection, exactly agrees with the Gospel narratives, especially those of St. Luke and St. John.

The final result of the comparison thus shows that thirty years after the event, there must have existed a belief in the main outline of the Gospel story of the Resurrection, much as we have it now; and also that there was, besides the four accounts preserved in the Gospels, a fifth, although in substance the same narrative, yet different in form, and from an independent source; there are still the same lesser discrepancies between the Apostle and the Evangelists, as between the several Evangelists themselves.

In the accounts of the Ascension there is a remarkable parallel between the Epistles and the Gospels. In the early Epistles of St. Paul, including those to Corinth, as in the Gospels of St. Matthew, St. Mark,[2] and St. John, the Ascension is omitted, as though it were a mere accompaniment of the Resurrection, rather than a distinct event in itself. But in the later Epistles, as in the Gospel of St. Luke and the Acts, it is prominently brought forward. 'Set at God's right hand . . . in heavenly places . . . ascended up on high' (Eph. i. 20, ii. 6, iv. 8), 'received up into glory' (1 Tim. iii. 16), 'entered within the veil' and 'into Heaven' (Heb. x. 20, iv. 14, ix. 24). The coincidence is more easily stated than explained. Yet it may be fairly ascribed to the fact that the Ascension (as in Acts i. 9–11) was regarded as part rather of the life of the Church (of which these later Epistles treat) than of Christ Himself.

The Ascension.

Eph. i. 20, ii. 6, iv. 8. 1 Tim. iii. 16. Heb. x. 20, iv. 14, ix. 24.

In concluding these detailed references to the Gospel History, it may be observed that they almost all, so far as they refer to one Gospel narrative rather than another, agree with that of St. Luke.

The allusions chiefly agree with St. Luke.

[1] Luke xxiv. 34. [2] The account in Mark xvi. 9–20 is of later insertion.

The exceptions are the doubtful allusions to the interview recorded by St. John, in 1 Tim. vi. 13; to the saying recorded by St. Matthew, in 1 Cor. xiii. 2; and the agreement with St. John and St. Mark, rather than with St. Luke, in omission of distinct references to our Lord's early history and (as just observed) to the Ascension. All the rest, even to words and phrases, have a relation to St. Luke's Gospel so intimate, as to require some explanation; and there is no reason why we should not adopt the account anciently received, that the author or compiler of that Gospel was the companion of the Apostle.

These are the main facts which are recorded from the Gospel History. Perhaps they will not seem many; yet, so far as they go, they are not to be despised. From them a story might be constructed, which would not be at variance,—which in all essential points would be in unison,—with the Gospel narrative.

III. Allusions to the character of Christ.

III. But the impression of this unison will be much confirmed if from particular sayings or facts we pass to the general character of Christ as described in these Epistles.

(1) It may be convenient, in the first instance, to recall those passages which speak of our Lord in the most general manner; as 1 Cor. i. 30, which tells us that 'He was made wisdom unto us, and righteousness, and holiness, and redemption;' 1 Cor. viii. 6, which speaks of 'the one Lord Jesus Christ, by whom are all things, and we by Him;' 1 Cor. xv. 45, in which He is called 'the Second Adam;' 2 Cor. v. 10, 19, in which He is spoken of as the judge of all men, and that God was in Him, reconciling the world unto Himself by Him. Other passages to the same effect might be multiplied, but these will suffice.

His greatness.

1 Cor. i. 30.

1 Cor. viii. 6.

1 Cor. xv. 45.

2 Cor. v. 10, 19.

We are so familiar with the sound of these words, and so much accustomed to apply them to other purposes, that we rarely think of the vastness and complexity, and, at the same time, freshness and newness of the ideas employed in their first application to an actual individual Man. Let us imagine ourselves hearing them for the first time, perceiving that they were uttered by one who had a deep and sober conviction of their truth, perceiving, also, that they were spoken, not of some remote or ideal character, but of One who had lived and died during the youth or early manhood of him who so

spoke. Should we not ask, like the Psalmists and prophets of old, 'Who is this King of Glory? Who is this that cometh, travelling in the greatness of His strength?' With what eagerness should we look at any direct account of the life and death, to which such passages referred, to see whether or not the one corresponded with the other!

Let us (for the sake of illustration) conceive ourselves, in the first instance, turning to the *Apocryphal* Gospels—the Gospels of the Infancy, of James, of Thomas, and of Nicodemus, from which (it is no imaginary case) was derived the only picture of our Lord's life known to the Arabian and Syrian tribes of the 7th century, in the time of Mahomet; and we should at once feel that, with the utterly trivial and childish fables of those narratives, the Apostle's representation had no connexion whatever. The Koran, wishing to speak with high respect of 'Jesus the Son of Mary,' contains a chapter devoted to the subject. The following is the speech which He is represented as uttering, to commend Himself to the Jews:—

'I come to you, accompanied by signs from the Lord. I shall make of clay the figure of a bird; I shall breathe upon it, and, by God's permission, the bird shall fly. I shall heal him that was born blind, and the leper; I shall, by God's permission, raise the dead. I will tell you what you have eaten, and what you have hid in your houses. All these facts shall be as signs to you, if you will believe. I come to confirm the Pentateuch, which you have received before Me. I will permit to you the use of certain things which have been forbidden you. I come with signs from your Lord. Fear Him and obey Me. He is my Lord and yours. Adore Him; this is the right path.'[1]

It may be that the Arabs to whom this picture of Christ was presented, could not have risen at the time to anything higher. But we cannot wonder that such a picture should have produced no deep impression on them, or have seemed inferior to the prophet who had himself risen up amongst them. And from seeing what *might* have been the image of Christ presented to us, we may form a livelier notion of that which *has* been presented to us.

From these Apocryphal Gospels let us suppose ourselves turning for the first time to those of the New Testament. No one, even though doubting the inferences which the Apostle draws, could doubt that the Christ there exhibited must have

[1] Koran, iii. 43, 44.

been He of whom he spoke. Even if the name were different, we should feel sure that the person must be the same. Here alone in that age, or any age, we should find a life and character which was truly the second beginning of humanity; here, if anywhere, we should recognise God speaking to man. In that life, if in any life, in those words and deeds, if in any words and deeds whatever, we should see the impersonation of wisdom, and righteousness, and holiness, and redemption. As the readers of the Prophets instinctively acknowledged that 'to Him bare all the Prophets witness,' so if we had up to this time been readers of the Epistles only, and now first become acquainted with the Gospel narratives, we should even thus far be constrained to say: 'We have found Him of whom "Paul in his Epistles wrote," Jesus of Nazareth, the son of Joseph.'[1]

The Apostle's words, then, thus considered, may be regarded, on the one hand, as a striking testimony to the general truth of the Gospel narrative; on the other hand, as a striking prediction of what has since taken place. On the one hand, they presuppose that a character of extraordinary greatness had appeared in the world; and such a character, whatever else may be thought of it, we actually find in the Gospels. We feel that each justifies the other. The image of Christ in the Gospels will be by all confessed to approach more nearly to the description of the Second Adam, the new Founder of humanity, than any other appearance in human history; and if we ask what effect that life and death produced at the time of its appearance, we are met by these expressions of the Apostle, uttered, not as if by any effort, but as the spontaneous burst of his own heart, within one generation from the date of the events themselves. And as these expressions correspond with the past events to which they refer, so also do they correspond with the future to which they point. If the expression of 'the Second Adam,' was meant to characterise a great change in the history of the human race, we should expect to find such a change dating and emanating from the time when the Second Adam had appeared. Such a change we do in fact find, of which the beginning is crowned with the life of Christ. It is true that the great division of modern from ancient history does not commence till four centuries later; and it is undeni-

[1] John i. 45.

able that the influx of the Teutonic tribes at that time, had a most important influence in moulding the future destinies of the civilised world. But still the new life which survived the overthrow of the Empire had begun from the Christian era. Christianity, with all that it has involved in the religion, the arts, the literature, the morals of Europe, beyond all dispute originated with Christ alone. The very dates which are now in use throughout the world are significant, though trivial, proofs of the justice of the Apostle's declaration, that Christ was the Second Man; that 'as in Adam all died, even so in Christ all were made alive.'[1]

(2) Thus much would be true, even if nothing more precise were recorded. But every shade of this general character is, if one may so say, deepened by the Apostle's more special allusions; and, although perhaps without the help of the Gospel narratives we might miss the point of his expressions, yet with that help, the image of Christ comes out clearly, and we still see it to be no invention of the Apostle's imagination, but the same historical definite character which is set before us in the Gospels.

(*a*) 'Christ Jesus was made unto us *wisdom*' (1 Cor. i. 30). 'In Him were hid all the treasures of *wisdom and knowledge*' (Col. ii. 3). 'The Spirit of *wisdom* is given to us in the *knowledge* of Him' (Eph. i. 17). These expressions may be merely general phrases of reverence, but how much clearness do they gain when they are compared with the actual display of wisdom stored up in the living instructions of Christ! There is no special reference by the Apostles to any of the parables or discourses of the Gospels. But how completely do those 'things new and old' brought out of 'His treasure'[2] answer to this general description of His character! 'Wisdom' is not the attribute which a zealous convert would necessarily think of applying to the founder of his religion. It is so applied by the Apostle, and we see from the Gospels that his application of it cannot be questioned.

1 Cor. i. 30. Col. ii. 3. Eph. i. 17. His wisdom.

(*b*) He speaks of 'the *truth* of Christ' (Rom. ix. 1), 'the truth as it is in Jesus' (Eph. iv. 21), in both instances, as the context shows, the *truthfulness*; and he dwells especially on the certainty and fixedness which characterised all His life. '*In Him was not yea and nay*,' but

Rom. ix. 1. Eph. iv. 21. His truth.

[1] See Notes on 1 Cor. xv. 22, 45; 2 Cor. v. 13–19. [2] Matt. xiii. 52.

'*yea* and *Amen*' (2 Cor. i. 20).[1] It is at least a striking illustration of these passages to remember what Christ again and again says of Himself in St. John's Gospel, as having been born into the world for the purpose of bearing witness to the truth, as being the Truth.[2] The Apostle's words are a faithful echo of the solemn asseveration and ratification of truth which runs through all the Gospel discourses, 'Verily, verily, *Amen, Amen*, I say unto you.' 2 Cor. i. 20.

(*c*) The Apostle urges on his converts the *freedom* of the doctrine which he preached, its contrast to the narrowness and mystery and concealment of the Jewish law, and he tells them, that they must attain this freedom through 'the Spirit of *the Lord*,' that is, of Christ, and through contemplation of His likeness.[3] We turn to the Gospels, and we find in their representation of Christ this very freedom of which the Apostle speaks exemplified in almost every page; the sacrifice of the letter to the spirit, the encouragement of openness and sincerity, there emphatically urged by precept and example, at once give an edge and a value to the Apostle's argument which else it would greatly want. His freedom.

(*d*) The Apostle expressly appeals to the history of Christ as an example of surrendering his own will for the sake of the scruples of others. 'We that are strong ought to bear the infirmities *of the weak*, and not to please ourselves . . . for *even Christ pleased not Himself*, but, as it is written, "the reproaches of them that reproached thee fell on me"' (Rom. xv. 1, 3). 'Give *none offence* . . . even as I please all men . . . Be *followers of me*, even as I am *of Christ*' (1 Cor. x. 32, 33, xi. 1). This peculiar aspect of the true Christ-like character in the Gospel narrative depends more on general indications than on special instances. But the Apostle's appeal is fully justified, the more from the very indirectness of the application. We cannot overlook in our Lord's history His constant, though not universal, acquiescence in the forms of the Mosaic Law; the limits within which He restrained His own teaching, and that of His disciples; the many things which He withheld, because His disciples were not then able to bear them; the condescension to human weakness His toleration. Rom. xv. 1, 3. 1 Cor. x. 32, 33, xi. 1.

[1] See Notes on this passage. [2] John viii. 32, xiv. 6, xviii. 37.
[3] See Notes on 2 Cor. iii. 1, iv. 10.

and narrowness which runs through the whole texture of the Gospel story.

(*e*) He besecches his converts not to compel him to say or do anything which shall be inconsistent with 'the gentleness and sweet reasonableness (*πραΰτης καὶ ἐπιείκεια*) of Christ' (2 Cor. x. 1). These words are not the mere expressions of ideal adoration; they recall definite traits of a living human person, traits which could not be said to be specially exemplified in the Apostle himself, but which were exemplified to the full in the life of Him to whom the Apostle ascribes them.

His gentleness.

(*f*) In many passages the Apostle speaks of Love. In 1 Cor. xiii. 1–13 he describes it at length.[1] It is a new virtue. Its name first occurs in his Epistles. Yet he speaks of it as fixed, established, recognised. To what was this owing? To whom does he ascribe it? Emphatically, and repeatedly, he attributes it to Christ. 'The love of Christ,' 'The love of God in Christ.' Now in all the Gospels, the self-devoted, self-sacrificing energy for the good of others, which the word 'Love' (*ἀγάπη*) denotes, is the prevailing characteristic of the actions of Christ; and by St. John it is used even more emphatically and repeatedly than by St. Paul; so that, besides its general testimony to the truth of all the Gospel narratives, it specially serves to knit together in one the thoughts and words of St. Paul and of St. John.

His love.

(*g*) On one occasion only the Apostle gives us an instance not of what he had 'received' of Christ as on earth, but of what had been revealed to him concerning Christ by Himself. In answer to his entreaty thrice offered up to Christ as to his living Friend, there had been borne in upon his soul, how we know not, a distinct message expressed in articulate words, 'My grace is sufficient for thee, my strength is perfected in weakness.'[2] Similarly at the time of his conversion the spirit of the whole expression, 'Why persecutest thou Me?' 'I am Jesus whom thou persecutest,' is the same as that which in the Gospels represents Christ as merged in the person of the least of His disciples. So these words of Christ, reported by the Apostle in his Epistle, are

His strength perfected in weakness.

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[1] See Notes on 1 Cor. xiii. 13; 2 Cor. v. 14. In those notes it is said that *ἀγάπη* occurs nowhere earlier than in the writings of St. Paul. It should be said that its first appearance is in the Wisdom of Solomon, vi. 18, whatever the date of that book may be.

[2] See Notes on 2 Cor. xii. 1–6.

an exact reflex of the union of Divine strength with human weakness which pervades the narrative of all the Gospels. There is the same combination of majesty and tenderness, the same tones of mingled rebuke and love that we know so well in the last conversations[1] by the Sea of Galilee, the same strength and virtue going forth to heal the troubled spirit, as of old to restore the sick and comfort the afflicted.[2]

We have now gone through the enumeration of all the most important allusions to the facts of the Gospel history which St. Paul's Epistles contain. But, before we proceed, it may be well to pause for a moment, and reflect on the additional strength or liveliness which this enumeration may have given to our conceptions of the Gospel history. It is not much, but, considering from whom these instances have been taken,—from a source so near the time, most of them from writings whose genuineness has never been questioned by the severest criticism, —it is something if it may suggest to any one a steadier standing place and a firmer footing, of however narrow limits, amidst the doubts or speculations which surround him. Nor is it wholly unprofitable to have approached from another than the usual point of view the several features of our Lord's life and character just enumerated,—to dwell on the Apostolic testimony rendered, one by one, to the several acts and words, still more to the several traits, most of all to the collective effect of the Character, which we usually gather only from the Gospels. His severe purity of word and deed,—His tender care for even the temporal wants of His disciples,—the institution of a solemn parting pledge of communion with Himself and with each other,—the hope of a better life which He has opened to us, amidst the sorrows and desolations of the world,—His stedfastness and calmness amidst our levity and littleness,—His free and wide sympathy amidst our prejudice and narrowness,—His self-denying poverty,—His gentleness and mildness amidst our readiness to offer and resent injuries, —His love to mankind,—His incommunicable greatness and (so to speak) elevation above the influence of time and fate,— all this, at least in general outline, we should have, even if nothing else were left to us of the New Testament but the passages which have just been quoted from the Epistles.

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[1] John xxi. [2] Luke vi. 19, viii. 46.

Causes of the Apostle's silence.

It may still, however, be said that these indications of the Apostle's knowledge of the Gospel history are less than we might fairly expect; and we may still be inclined to ask why, when there are so many resemblances, there are not more? why, if he knew so much as these resemblances imply, he yet says so little?

It is impossible to answer this fully within the limits here prescribed. But some suggestions may be made, which, even if they do not entirely meet the case, may yet be sufficiently important to deserve consideration.

The life of Christ the subject of his oral teaching.

I. It must be remarked that the representation of the life, and work, and character of Christ, in all probability belonged to the oral, and not the written, teaching of the Apostle. The Gospels themselves have every appearance of having grown up out of oral communications of this kind; and the word 'Gospel,' which must have been employed by the Apostle substantially for the same kind of instruction as that to which it is applied in the titles of the histories of our Lord's life, is by him usually, if not always, used in reference, not to what he is actually communicating in his Epistles, but to what he had already communicated to his converts when present.[1] This supposition is confirmed by the fact that the most express quotation of a distinct saying of Christ occurs, not in a letter of the Apostle, but in the eminently characteristic speech to the Ephesian elders (Acts xx. 18–35), and that in the two passages in the Epistles to the Corinthians, where he most clearly refers to what he had 'delivered' to them whilst he was with them (1 Cor. xi. 23–26, xv. 3–7), it is clear that his instructions turned, not merely on the general truths of the Christian Faith, but on the detailed accounts of the Last Supper, and of the Resurrection. Had other subjects equally appropriate in the Gospel history been required for his special purpose, there seems no reason why he should not equally have referred to these also, as communicated by him during his stay at Corinth. His oral teaching—that is to say, his first communication with his converts—would naturally touch on those subjects in which all believers took a common interest. The instances of that teaching, in other words, the everlasting principles of the Gospel are contained, not in tradition, nor yet

[1] See Notes on 1 Cor. xv. 1-10.

(except through these general allusions) in his own writings, but in the Four Gospels. His subsequent teaching in the Epistles would naturally relate more to his peculiar mission — would turn more on special occasions—would embody more of his own personal and individual mind. 'I, not the Lord.'[1] And in ancient times, even more than in our own, in sacred authors no less than classical, we must take into account the effect of the entire absorption of the writer in his immediate subject, to the exclusion of persons and events of the utmost importance immediately beyond. Who would infer from the history of Thucydides the existence of his contemporary Socrates? How different, again, is the Socrates of Xenophon from the Socrates of Plato! Except so far as the great truth of the admission of the Gentiles was, in a certain sense, what he occasionally calls it, 'his own' peculiar 'Gospel,' he had already 'preached the Gospel' to his converts before he began his Epistles to them. In the Epistles he was not employed in 'laying the foundation' (that was laid once for all in 'Jesus Christ,' 1 Cor. iii. 10), but in 'building up,' 'strengthening,' 'exhorting,' 'settling.' In one instance the Gospel and the Epistle of an Apostle are both preserved to us. No one can doubt that the Gospel of St. John and the First Epistle of St. John are intended as accompaniments to each other; and that the Gospel was intended by its author as the more important of the two. Yet, had the Gospel been lost, how little could we have inferred its contents (in detail) from the Epistle!

II. But, further, the Apostle in his individual dealings with his converts was swayed by a principle which, though implied throughout his Epistles, is nowhere so strongly expressed as in these two. When called to reply to his Jewish opponents, who prided themselves on their outward connexion with Christ, as Hebrews, as Israelites, as Ministers of Christ, as Apostles of Christ, as specially belonging to Christ (2 Cor. v. 12, x. 7, xi. 22, 13), when taunted by them with the very charge which, in a somewhat altered form, we are now considering, that he 'had not seen Jesus Christ our Lord' (1 Cor. ix. 1), his reply is to a certain extent a concession of the fact, or rather an assertion of the principle, by which he desired to confront

The spiritual character of the Apostle's teaching.

[1] 1 Cor. vii. 12.

any such accusations. With the strongest sense of freedom from all personal and local ties, with the deepest consciousness that from the moment of his conversion all his past life had vanished far away into the distance, he answers, 'Though we have known Christ after the flesh, yet henceforth know we Him no more' (2 Cor. v. 16). Startling as this declaration is, and called forth by a special occasion, it yet involved a general truth. It is the same profound instinct or feeling which penetrated, more or less, the whole Apostolical, and even the succeeding, age with regard to our Lord's earthly course. It is the feeling which appears in the fact that no authentic or even pretended likeness of Christ has been handed down from the first century; that the site of His dwelling-place at Capernaum has been obliterated from memory; that the notion of seeking for relics of His life and death did not begin till the age of Constantine. It is the feeling akin to the derivation of the name of 'Christian,' not from the man 'Jesus,' but from the Lord 'Christ.' It is the same feeling which, in the Gospel narratives themselves, is expressed in the almost entire absence of precision as to time and place—in the emphatic separation of our Lord from His kinsmen after the flesh, even from His mother herself—in His own warning, 'What, and if ye shall see the Son of Man ascend up where He was before: the words that I speak unto you, they are spirit and they are life. It is the spirit that quickeneth, the flesh profiteth nothing.' Contrast this with the Apocryphal Gospels, which do to a great extent condescend to the natural or Judaic tendency, which the Gospels of the New Testament thus silently rebuke. There we find a 'Gospel of the Infancy,' filled with the fleshly marvels that delighted afterwards the childish minds of the Bedouin Arabs; there first are mentioned the local traditions of the scene of the Annunciation, of the Nativity, of the abode in Egypt. There is to be found the story, on which so great a superstructure has been built in later ages, of the parents and birth of her whom the Gospel history calls 'blessed,' but studiously conceals from view.[1] And it is not without importance to observe that even the peculiarities of the Birth of Christ, as given in St. Matthew and St. Luke, are not once mentioned by St. Paul.

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[1] See 'Evangelia Apocrypha' (ed. Tischendorf), pp. 1–11, 68, 79–81, 184, 191–201.

The Apostle's reserve no doubt was strengthened by his antagonism with his Jewish opponents; but the principle on which he acted is applicable to all times. It explains in what sense our Lord's life is an example, and in what sense it is not. That life is not, nor ever could be, an example to be literally and exactly copied. It has been so understood, on the one hand, even by such holy men as Francis of Assisi, who thought that the true 'Imitation of Christ' was to produce a facsimile of all its outward circumstances in his own person. It has been so understood, on the other hand, by some in our own day, who have attacked it on the express ground that it could not, without impropriety, be literally re-enacted by any ordinary person in England in the nineteenth century. But it is not an example in detail; and those who try to make it so, whether in defence or in attack, are but neglecting the warning which Bacon so beautifully gives on the story of the rich young man in the Gospels: 'Beware how in making the portraiture thou breakest the pattern.'[1] In this sense, the Christian Church, as well as the Apostle, ought to 'know Christ henceforth no more according to the flesh.' All such considerations ought to be swallowed up in the overwhelming sense of the moral and spiritual state in which we stand towards Him. In this sense (if we may say so) He is more truly to us the Son of God than He is the Son of Man. His life is our example, not in its outward acts, but in the spirit, the atmosphere which it breathes—in the ideal which it sets before us—in the principles, the motives, the object with which it supplies us.

III. This brings us to yet one more reason why St. Paul's Epistles contain no further details of our Lord's ministry. It was because they were to him, and to his converts, superseded by an evidence to himself, and to them, far more convincing than any particular proofs or facts could have for them—the evidence of his own constant communion with Him in whom he lived, and moved, and had his being. He had, no doubt, his own peculiarities of character, his own especial call to the Gentiles. These gave to the Epistles a character of their own, which will always distinguish them from the Gospels. But still the spirit which pervaded both alike was (to use his own words, often and often repeated) 'of Christ,' and 'in Christ.' The life that he

The spirit of Christ in the Apostle's writings.

[1] Bacon's Essays: 'Of Goodness, and Goodness of Nature.'

lived in the flesh, he lived in the *faith of the Son of God*, 'who died and gave Himself for him;' and this 'faith,' on which he dwells with an almost exclusive reverence, is not, it must be remembered, faith in any one part or point of Christ's work, but in the whole. 'Faith in His Incarnation,' 'faith in His merits,' 'faith in His blood,' are expressions which, though employed in later times, and, like other scholastic or theological terms, sometimes justly employed, as summaries of the Apostle's statements, yet are, in no instance, his own statements of his own belief or feeling.[1] Measured by the modern requirement which demands these precise forms of speech from the lips of all believers, the Apostle no less than the Evangelists will be found wanting. The one grand expression, in which his whole mind finds vent, is simply 'the faith of Christ.' It is, as it were, his second conscience; and, as men do not minutely analyse the constituent elements of conscience, so neither did he care minutely to describe or bring forward the several elements which made up the character and work of his Master. And, though these elements are distinctly set forth in the Gospels, yet the Gospels agree even here with the Epistles, in that they, like the Epistles, put forward not any one part, but the complex whole, as the object of adoration and faith. The language of our Lord in the Gospels, like that of St. Paul regarding Him in the Epistles, is (not 'Believe in My miracles,' 'Believe in My death,' 'Believe in My resurrection,' but) 'Believe in *Me*.'

IV. Finally, if it be said that this is an impression too vague and impalpable to be definitely traced, the answer is in the Apostle's character. Much there was doubtless peculiar to himself, much that was peculiar to his own especial mission. But, if in any human character we can discern the effect produced by contact with

The spirit of Christ in the Apostle's character.

[1] The apparent exception in Rom. iii. 25 is, it need hardly be observed to those acquainted with the original language, only apparent. The nearest approach to the requirement of faith in any special act of Christ is in Rom. x. 9, 'If thou shalt confess with thy mouth the Lord Jesus,' (so far is general, and agrees with what has been said above; but what follows is more precise,) 'and shalt believe in thine heart that *God hath raised Him from the dead*, thou shalt be saved.' The Resurrection, in this passage, as in others, is probably selected as the especial fact which constituted 'the glad tidings,'—the *Gospel*. Had the Gospels closed with the Crucifixion, however instructive they might have been, we feel that the effect of the story would have been simply mournful and tragical, not, as now, inspiriting and joyful.

another higher and greater than itself, such an effect may be discovered in that of St. Paul: 'The love of[1] Christ,' the love which Christ had shown to man, was, as he himself tells us, his 'constraining' motive. That Love, with the acts in which it displayed itself, was the great event which rose up behind him as the single point from which all his thoughts diverged in the past, and to which they converged again in the future. Unless a Love, surpassing all Love, had been manifested to him, we know not how he could have been so constrained; and, we must also add, unless a freedom from his past prejudices and passions had been effected for him, by the sight of some higher Freedom than his own, we know not how he could have been thus emancipated.

Such a Love, and such a Freedom, we find in St. Paul's Epistles. Such a combination,—rarely, if ever, seen before, rarely alas! seen since,—is one of the best proofs of the reality of the original acts in which that combination was first manifested. The Gospel narratives, as we now possess them, were, in all probability, composed long after these Epistles. But the Life which they describe must have been anterior. That Life is 'the glory,' of which, as the Apostle himself says, his writings and actions are 'the reflection.' Whatever other diversities, peculiarities, infirmities impassably divide the character of the Apostle from that of his Master, in this union of fervour and freedom there was a common likeness which cannot be mistaken. The general impulses of his new life—'the grace of God, by which he was what he was'—could have come from no other source. Whatever may be the force of the particular allusions and passages which have been collected, the general effect of his whole life and writings can hardly leave any other impression than that,—whether by 'revelation,' or by 'receiving' from others, whether 'in the body, or out of the body,'[2] we cannot tell—he had indeed seen, and known, and loved, and followed Jesus Christ our Lord.

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[1] 2 Cor. v. 14, and the Notes on that chapter.

[2] Gal. i. 12; 1 Cor. xi. 23-xv. 3; 2 Cor. xii. 3.

APPENDIX.

THE APOCRYPHAL EPISTLES OF THE CORINTHIANS TO ST. PAUL, AND OF ST. PAUL TO THE CORINTHIANS,

PRESERVED IN THE ARMENIAN CHURCH.

THE genuineness of the two canonical Epistles to the Corinthians has never been doubted. But there are two other Epistles extant, one claiming to be from the Corinthians to St. Paul, the other from St. Paul to the Corinthians. They were discovered in an Armenian MS. in the possession of Gilbert North, first mentioned by John Gregory, and Usher (see Fabricius, Codex Apocryphus Novi Testamenti, vol. ii. pp. 920, 921), first published by Wilkins from an imperfect MS.; then by La Croze, with a dissertation and translation from a perfect MS. in the possession of Whiston; then by Whiston's two sons, William and George Whiston, with a Greek and Latin translation of their own, in an Appendix to their edition of Moses Chorenensis, 1736. The last and most complete translation is that made jointly by Lord Byron and Father Pasquale Aucher, of the Armenian monastery of St. Lazarus at Venice, from MSS. in that convent; and published in Moore's Life of Lord Byron (vol. vi. 274, 275).

In the Armenian Church they, in at least one MS., are inserted after the Second Epistle to the Corinthians, under the title of 'The Epistle of the Corinthians to St. Paul,' and the 'Third Epistle of St. Paul to the Corinthians.'[1]

It has sometimes been imagined that the Epistle from the Corinthians is that alluded to in 1 Cor. vii. 1, and that the Epistle of St. Paul to the Corinthians is that alluded to in 1 Cor. v. 9. Not only, however, is their general style absolutely fatal to their genuineness; but all their details are incompatible with such an hypothesis, or even with the belief that any such reference could have fallen within the scope of the intention of the framers of these Epistles.

(1) Even if it could be maintained that 1 Cor. v. 9 alluded

[1] Curzon's Armenia, 225.

to a separate [1] Epistle, that Epistle must have been written, not in answer to the Corinthian Epistle of 1 Cor. vii. 1, but before it, the real answer to the Corinthian Epistle being the genuine First Epistle itself; whereas in his spurious correspondence the Corinthian letter precedes that of the Apostle.

(2) The 'Epistle from the Corinthians' mentions no one topic which their letter (as alluded to in 1 Cor. vii.-xiv.) must have contained, neither marriage nor sacrificial feasts, nor the questions as to public assemblies or spiritual gifts, whilst, on the other hand, it complains of heresies, which, with the exception of the denial of the resurrection of the body, are not noticed at all in the First Epistle.

(3) The 'Epistle of St. Paul,' in like manner, contains no allusion to the only topics which (on the hypothesis of its being that alluded to in 1 Cor. v. 9) it must have contained, viz. the warning to avoid immoral brethren, the only passage of the kind being the warning in verse 31 to avoid heretics.

(4) The bearers of the genuine Corinthian letter (as described in 1 Cor. xvi. 15) are quite different from those named amongst the bearers of the spurious Epistle, with the exception of Stephanas (or, as he is there called, 'Stephanus'). There is, moreover, not a single name identical with those mentioned either in the Acts or in the genuine Epistles; the heresies mentioned belonged to a later period than any writings of the New Testament; the answers of St. Paul are a feeble imitation of 1 Cor. xv., and his other expressions are in part copied from the Gospels and the Epistle to the Galatians, in part entirely unlike his own style.

The only points of coincidence between these spurious Epistles and the hypothesis of an early date are

(1) That Paul is described in the section which intervenes between the two Epistles as being in Phœnicia, which would agree with his passage to Antioch (Acts xviii. 22) immediately after his first visit to Corinth.

(2) That in the 'Epistle of St. Paul,' verse 2, their conversion is spoken of as recent.

(3) That Corinth is described in the first verse of 'The Epistle *of* the Corinthians' as governed by *Presbyters*, as in Clem. Epist. ad Cor. i. 21, 44, 47, 54, 57; Const. Apost. vii. 46; Eus. H. E. iv. 22, 23.

(4) That Paul is called simply 'the brother,' which agrees indeed with a more primitive mode of address, but is hardly reconcilable with the relation of the Corinthian Church towards him, 1 Cor. iv. 15, ix. 2.

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[1] See Note on 1 Cor. v. 9.

(5) The conduct and language of St. Paul (in the intervening Section) are natural and in agreement with the Acts and Epistles. 'He grieved and said with tears, "It had been better for me to have died before, and to be with the Lord."'

It would not have been worth while to notice these details, but that it seemed important to call attention to the irreconcilable differences both of fact and style between two indisputably genuine Epistles of St. Paul on the one hand, and two indisputably spurious Epistles on the other hand:

First, as showing the impossibility of confounding the two together.

Secondly, as showing the ignorance and clumsiness with which forgers of later times compiled their imitations of the genuine Apostolic works.

[The following text is given from Moore's Life of Lord Byron, vol. vi. pp. 269–275, ed. Murray, 1834, collated with the Latin translation of the Whistons. The variations not noticed by Lord Byron are here inserted in brackets.]

THE EPISTLE OF THE CORINTHIANS TO ST. PAUL THE APOSTLE.[1]

1 STEPHEN,[2] and the elders with him, Dabnus, Eubulus, Theophilus, and Xinon, to Paul, our father and evangelist, and faithful master in Jesus Christ, health.[3]

2 Two men have come to Corinth, Simon by name, and Cleobus,[4] who vehemently disturb the faith of some with deceitful and corrupt words;

3 Of which words thou shouldst inform thyself:[5]

4 For neither have we heard such words from thee, nor from the other apostles:

5 But we know only that what we have heard from thee and from them, that we have kept firmly.

6 But in this chiefly has our Lord had compassion, that,

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[1] Some MSS. have the title thus: *Epistle of Stephen the Elder to Paul the Apostle, from the Corinthians.*

[2] In the MSS. the marginal verses published by the Whistons are wanting.

[3] In some MSS. we find, *The elders Numenus* [Whistons, *Nemenus*], *Eubulus, Theophilus, and Nomeson, to Paul their brother, health!*

[4] Others read, *There came certain men, . . and Clobeus, who vehemently shake.*

[5] [Whistons, *whose words thou oughtest to resist.*]

whilst thou art yet with us in the flesh, we are again about to hear from thee.

7 Therefore do thou write to us, or come thyself amongst us quickly.

8 We believe in the Lord, that, as it was revealed to Theonas, He hath delivered thee from the hands of the unrighteous.[1]

9 But these are the sinful words of these impure men, for thus do they say and teach: [2]

10 That it behoves not to admit the prophets.[3]

11 Neither do they affirm the omnipotence of God:

12 Neither do they affirm the resurrection of the flesh:

13 Neither do they affirm that man was altogether created by God:

14 Neither do they affirm that Jesus Christ was born in the flesh from the Virgin Mary:

15 Neither do they affirm that the world was the work of God, but of some one of the angels.

16 Therefore do thou make haste [4] to come amongst us,

17 That this city of the Corinthians may remain without scandal,

18 And that the folly of these men may be made manifest by an open refutation. Fare thee well.[5]

The deacons Thereptus and Tichus [6] received and conveyed this Epistle to the city of the Philippians.[7]

When Paul received the Epistle, although he was then in chains on account of Stratonice,[8] the wife of Apofolanus,[9] yet, as it were forgetting his bonds, he mourned over these words, and said, weeping: 'It were better for me to be dead, and with the Lord. For while I am in this body, and hear the wretched words of such false doctrine, behold, grief arises upon grief, and my trouble adds a weight to my chains; when I

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[1] Some MSS. [and Whistons] have, *We believe in the Lord, that His presence was made manifest; and by this hath the Lord delivered us from the hands of the unrighteous.*

[2] [Whistons, *But these are their erroneous words; for thus do they say.*]

[3] Others read, *to read the Prophets.*

[4] Some MSS. [and Whistons] have, *Therefore, brother, do thou make haste.*

[5] Others read, *Fare thee well in the Lord.*

[6] Some MSS. [and Whistons] have, *The deacons Therepus and Techus.*

[7] The Whistons have, *to the city of Phœnicia*: but in all the MSS. we find, *to the city of the Philippians.*

[8] Others read [and Whistons], *on account of Onotice.*

[9] The Whistons have, *of Apollophanus*: but in all the MSS. we read, *Apofolanus.*

behold this calamity, and progress of the machinations of Satan, who searcheth to do wrong.'

And thus, with deep affliction, Paul composed his reply to the Epistle.[1]

EPISTLE OF PAUL TO THE CORINTHIANS.[2]

1 PAUL, in bonds for Jesus Christ, disturbed by so many errors,[3] to his Corinthian brethren, health.

2 I nothing marvel that the preachers of evil have made this progress.

3 For because the Lord Jesus is about to fulfil His coming, verily on this account do certain men pervert and despise His words.

4 But I, verily, from the beginning, have taught you that only which I myself received from the former apostles, who always remained with the Lord Jesus Christ.

5 And I now say unto you, that the Lord Jesus Christ was born of the Virgin Mary, who was of the seed of David,

6 According to the annunciation of the Holy Ghost, sent to her by our Father from heaven;

7 That Jesus might be introduced into the world,[4] and deliver our [5] flesh by His flesh, and that He may raise us up from the dead;

8 As in this also He Himself became the example:

9 That it might be made manifest that man was created by the Father,

10 He has not remained in perdition unsought;[6]

11 But He is sought for, that He might be revived by adoption.

12 For God, who is the Lord of all, the Father of our Lord Jesus Christ, who made heaven and earth, sent, firstly, the Prophets to the Jews:

13 That He would absolve them from their sins, and bring them to His judgment.

14 Because He wished to save, firstly, the house of Israel, He bestowed and poured forth His Spirit upon the Prophets;

15 That they should, for a long time, preach the worship of God, and the nativity of Christ.

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[1] In the text of this Epistle there are some other variations in the words, but the sense is the same.

[2] Some MSS. have, *Paul's Epistle from prison, for the instruction of the Corinthians.*

[3] Others [and Whistons] read, *disturbed by various compunctions.*

[4] Some MSS. [and Whistons] have, *That Jesus might comfort the world.*

[5] [Whistons, *all flesh.*]

[6] Others read, *He has not remained indifferent.*

16 But he who was the prince of evil, when he wished to make himself God, laid his hand upon them,

17 And bound all men in sin,[1]

18 Because the judgment of the world was approaching.

19 But Almighty God, when He willed to justify, was unwilling to abandon His creature:

20 But when He saw his affliction, He had compassion upon him:

21 And at the end of a time He sent the Holy Ghost into the Virgin, foretold by the Prophets.

22 Who, believing readily,[2] was made worthy to conceive, and bring forth our Lord Jesus Christ.

23 That from this perishable body, in which the evil spirit was glorified, he should be cast out,[3] and it should be made manifest

24 That he was not God: for Jesus Christ, in His flesh, had recalled and saved this perishable flesh, and drawn it into eternal life by faith.

25 Because in His body He would prepare a pure temple of justice for all ages;

26 In whom we also, when we believe, are saved.

27 Therefore know ye that these men are not the children of justice, but the children of wrath:

28 Who turn away from themselves the compassion of God;

29 Who say that neither the heavens nor the earth were altogether works made by the hand of the Father of all things.[4]

30 But these cursed men [5] have the doctrine of the serpent.

31 But do ye, by the power of God, withdraw yourselves far from these, and expel from amongst you the doctrine of the wicked.

32 Because you are not the children of rebellion,[6] but the sons of the beloved church.

33 And on this account the time of the resurrection is preached to all men.

34 Therefore they who affirm that there is no resurrection of the flesh, they indeed shall not be raised up to eternal life;

35 But to judgment and condemnation shall the unbeliever arise in the flesh:

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[1] Some MSS. [and Whistons] have, *Laid his hand, and them and all [flesh] bound in sin.*

[2] Others [and Whistons] read, *believing with a pure heart.*

[3] [Whistons, '*in the same body he should be convicted and made manifest. If he was not God, how did Jesus Christ . . . recall and save?* &c.]

[4] Some MSS. [and Whistons] have, *of God the Father of all things.*

[5] Others [and Whistons] read, *They curse themselves in this thing.*

[6] Others [and Whistons] read, *children of the disobedient.*

36 For to that body which denies the resurrection of the body, shall be denied the resurrection: because such are found to refuse the resurrection.

37 But you also, Corinthians! have known, from the seeds wheat, and from other seeds,

38 That one grain falls [1] dry into the earth, and within it first dies.

39 And afterwards rises again, by the will of the Lord, endued with the same body:

40 Neither indeed does it arise with the same simple body, but manifold, and filled with blessing.

41 But we produce the example not only from seeds, but from the honourable bodies of men.[2]

42 Ye have also known Jonas, the son of Amittai.[3]

43 Because he delayed to preach to the Ninevites, he was swallowed up in the belly of a fish for three days and three nights:

44 And after three days God heard his supplication,[4] and brought him out of the deep abyss;

45 Neither was any part of his body corrupted; neither was his eyebrow bent down.[5]

46 And how much more for you, oh men of little faith;

47 If you believe in our Lord Jesus Christ, will He raise you up, even as He Himself hath arisen.

48 If the bones of Elisha the prophet, falling upon the dead, revived the dead,

49 By how much more shall ye,[6] who are supported by the flesh and the blood and the Spirit of Christ, arise again on that day with a perfect body?

50 Elias the prophet, embracing the widow's son, raised him from the dead:

51 By how much more shall Jesus Christ revive you, on that day, with a perfect body, even as He Himself hath arisen?

52 But if ye receive other things vainly,[7]

53 Henceforth no one shall cause me to travail; for I bear n my body these fetters,[8]

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[1] Some MSS. have, *That one grain falls not dry into the earth.*

[2] Others [and Whistons] read, *But we have not only produced from seed, but from the honourable body of man.*

[3] Others [and Whistons] read, *the son of Ematthias.*

[4] [Whistons om., '*and brought . . . abyss.*']

[5] Others [and Whistons] add, *nor did a hair of his body fall therefrom.*

[6] [Whistons, *ye who are in the flesh and supported by the Word of Christ.*]

[7] Some MSS. [and Whistons] have, *Ye shall not receive other things in vain.*

[8] Others [and Whistons] finished here thus, *Henceforth no one can trouble me further, for I bear in my body the sufferings of Christ. The grace of our Lord Jesus Christ be with your spirit, my brethren. Amen.*

54 To obtain Christ; and I suffer with patience these afflictions to become worthy of the resurrection of the dead.

55 And do each of you, having received the law from the hands of the blessed Prophets and the holy gospel,[1] firmly maintain it;

56 To the end that you may be rewarded in the resurrection of the dead, and the possession of the life eternal.

57 But if any of ye, not believing, shall tresspass, he shall be judged with the misdoers, and punished with those who have false belief.

58 Because such are the generation of vipers, and the children of dragons and basilisks.

59 Drive far from amongst ye, and fly from such, with the aid of our Lord Jesus Christ.

60 And the peace and grace of the beloved Son be upon you.[2] Amen.

[1] Some MSS. have, *of the holy evangelist.*

[2] Others add, *Our Lord be with you all. Amen.*

Done into English by me, January-February, 1817, *at the Convent of San Lazaro, with the aid and exposition of the Armenian text by the Father Paschal Aucher, Armenian Friar.*

BYRON.

Venice, April 10, 1817.

I had also the Latin text, but it is in many places very corrupt, and with great omissions.

THE END.

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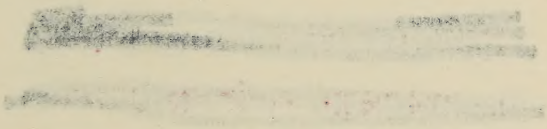

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